

THE SERMONS OF MASTER

HEWYOM SMITH

gathered into one
volume.

PRINTED ACCORDING TO HIS

corrected copies in his lifetime.

WHEREUNTO IS ADDED GODS

TESTIMONY.

SEGRVIT.



AT LONDON

Imprinted by Felix Kynorton, for Thomas

Man, dwelling in Fleet-street, near the

sign of the Falcon, at the

THE
SERMONS
OF MASTER

NOBILISSIMO VIRO,

GVILIELMO CECILIO EQVI-

TI AVRATO, BARONI BVR-

GHLEIENSI, SVMMO AN-

GLIE THESAVRARIO, ET

CANTABRIGIENSIS AKA-

DEM CANCELLARIO, HEN-

RICVS SMITHVS HEC PIG-

NORA IN GRATI ANIMI

TESTIMONIVM CON-

SECRAVIT.



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THE SEVERALL TEXTS
AND TITLES OF THE

Sermons contained in this

Booke.

A Preparatiue to Marriage.

A Treatise of the Lords Supper in two Sermons.

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The Examination of Vsurie in two Sermons.

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The Christians Sacrifice.

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The true triall of the Spirits.

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The Wedding Garment.

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Gods Arrow against Adulter.

TO THE READER.

BEcause sickness hath restrained mee from preaching, I am content to doe any good by writing. Happy is that author which is in stead of other, that after his booke is read, men need read no more of that matter. I go upon a Theame which many haue trauersed before me profitly, or surfsily, or barrenly: If I haue performed by this any more then the rest, let my Reader iudge, and give glory to him which teacheth by whom he will. What I haue enliganored, my selfe doe feele, and others know. We are ignorant of many things, for a few that wee understand: but I haue been alwayes ashamed that my writing should weigh lighter for want of paines, which is the bane of printing, and forsitteth the Reader. Now I send thee like a Bee to gather honey out of flowers and weeds. Every garden is furnished with either, and so is this. Reade, pray, and meditate: thy profit shall be little in any booke, vlesse thou reade alone, and vlesse thou reade all, and record after, as the Boereans did the Sermons of Paul. It is one of the birches of my fainting, therefore take it with a right hand: and if thou finde any thing that doth make thee better, I repent not that others importunity hath obtained it for thee. Farewell. As Iacob blessed his sonnes when he left them; so now I must leane my fruit to others; I pray God to blasse it; that it may bring forth fruit in others, and be the saviour of life to all that reade it.

Thine in Christ, H. S.

THE EPISTLE TO THE TREATISE
of the Lords Supper.

IN the first Sermon the aduerfary is confuted. In the second Sermon the Communicants are prepared. In both are many obseruations, and the words of the text expounded. Now labour for thy selfe, as I haue laboured for thee: I would haue thee profit somewhat more by this booke, because it hath weakened me more then all the rest.

Farewell.

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A PREPARATIVE TO MARRIAGE.

YOU are come hither to be contracted in the Lord, that is, of two to be made one; for as God hath knit the bones and sinewes together for the strengthening of mens bodies; so he hath knit man and woman together for the strengthening of their life, because *two are firmer then one*: and therefore when God made the woman for man, he said, *I will make him as helpe*; shewing that man is stronger by his wife. Euery marriage before it be knit, should be contracted; as it is shewed in Exodus 22. 16. and Deut. 22. 28. Which stay betwene the contract and the marriage, was the time of longing, for their affection to settle in, because the deferring of that which wee loue, doth kindle the desire, which if it came easily and speedily vnto vs, would make vs lesse by it. Therefore we reade how *Isaiah* and *Maria* were contracted before they were married. In the contract Christ was conceived, and in the marriage Christ was borne, that he might honor both estates; virginity with his cōception, and marriage with his birth. You are contracted, but to be married; therefore I passe from contracts to speake of marriage, which is nothing else but a communion of life betwene man and woman ioyned together according to the ordinance of God.

First, I will shew the excellencie of marriage; then the institution of it; then the causes of it; then the choice of it; then the duties of it; and lastly, the diuorcement of it.

Well might *Paul* say, *Marriage is honorable*; for God hath honoured it himselfe. It is honourable for the author, honourable for the time, and honourable for the place. Whereas all other ordinances were appointed of God by the hands of men, or the hands of Angels: Marriage was ordained by God himselfe, which cannot erre. No man nor Angell brought the wife

Gen. 2. 18.

Eccles. 9. 9.

Why contracts

goe before

marriage.

Exod. 22. 16.

Deut. 22. 28.

Mat. 1. 18.

* That is, be-

tweene the

contract and

the Marriage.

Luke 2. 23.

42. et 50. et 51.

What shall

marriage be.

The parts of

the Treatise.

Heb. 13. 4.

The excellen-

cy of Marriage.

Mat. 9. 12.

Heb. 1. 1.

to

A Preparation to Marriage.

Gen. 2. 22.

TO the husband but God himselfe; so marriage hath more honour of God in this, then all other ordinances of God beside, because he solemnized it himselfe.

Marriage the first ordinance of God.

Then it is honourable for the time, for it was the first ordinance that God instituted, even the first thing which he did after man and woman were created, and that in the state of innocence, before either had sinned; like the finest flower, which will not thrive but in a cleane ground. Before man had any other calling, he was called to be a husband; therefore it hath the honour of antiquity about all other ordinances, because it was ordained first, and is the ancientest calling of men.

Then it is honorable for the place: for whereas all other ordinances were instituted out of Paradise, marriage was instituted in Paradise, in the happiest place, to signifie how happie they are that marrie in the Lord; they do not only marrie one another, but Christ is married vnto them: and so marriage hath the honour of the place about all other ordinances, because it was ordained in Paradise.

Gen. 3. 15.

As God the Father honoured marriage, so did God the Son, which is called *the seed of the woman*: therefore marriage was so honoured amongst women because of this seed, that when *Eli-zabeth* brought forth a son, she said, that God had taken away her rebuke; counting it the honor of women to beare children, and by consequence, the honour of women to be married: for the children which are borne out of marriage, are the dishonor of women, and called by the shamefull name of Bastards.

Luke 1. 35.

Deut. 23. 2.

Christ's first miracle at a Marriage.
Iohn 2. 8.

As Christ honoured marriage with his birth, so he honoured it with his miracles: for the first miracle which Christ did, hee wrought at a marriage in Cana, where he turned the water into wine: so, if Christ be at your marriage, that is, if you marrie in Christ, your water shall be turned into wine; that is, your peace, and your rest, and your ioy, and your happinesse shall begin with your marriage: but if you marrie not in Christ, then your wine shall be turned into water, that is, you shall liue worse hereafter then you did before.

Mat. 22. 2.
Ioseph 11.

As hee honoured it with miracles, so hee honoured it with praises: for hee compareth the Kingdome of God to a Wedding; and hee compareth holinesse to a Wedding Garment.

And

And the fifth of Canticles he is wedded himselfe.

We reade in Scripture of three marriages of Christ. The first was, when Christ and our nature met together. The second is, when Christ and our soule ioyned together. The third is the vni-
on of Christ and his Church. These are Christs three wiues. As Christ honored mariage, so do Christs Disciples: for *Iohn* calleth the coniunction of Christ and the faithfull, a marriage. And in *Reu. 21. 9.* the Church hath the name of a Bride, whereas Heresie is called an harlot. Further, for the honour of marriage, *Paul* sheweth, how by it the curse of the woman was turned into a blessing, for the womans curse was the paines which she should suffer in her trauell. Now by marriage this curse is turned into a blessing: for children are the first blessing in all the Scripture. And therefore Christ saith, that so soone as the mother seeth a man-child born into the world, she forgetteth all her sorrowes, as though her curse were turned into a blessing.

And further *Paul* saith, that by bearing of children, if shee continue in faith, and patience, she shall be saued; as though one curse were turned into two blessings. For first, shee shall haue children, & after, she shall haue saluation. What a mercifull God haue we, whose curses are blessings? So hee loued our parents, when he punished them, that hee could scarce punish them for loue; and therefore a comfort was folded in his iudgement.

To honour marriage more, it is said, that God took a rib out of *Adams* side, and thereof built the woman. He is not said to make man a wife, but to build him a wife; signifying, that man and wife make (as it were) one house together, & that the building was not perfect, vntill the woman was made as well as the man: therefore if the building be not perfect now, it must be destroyed againe.

Before God made the woman, it is said, that he cast the man into a sleep, and in his sleep he tooke a rib out of his side: and as he made man of earth, so hee made the woman of bone, while *Adam* was asleepe.

This doth teach vs two things: as the first *Adam* was a figure of the second *Adam*; so the first *Adams* sleep was a figure of the second *Adams* sleep, and the first *Adams* spouse was a figure of the second *Adams* spouse. That is, as in the sleep of *Adam*, *Eue* was

Cant. 5. 9.

Three marriages of Christ.

Reuel. 19. 7.

Reuel. 21. 9.

Reuel. 17. 1.

By marriage

the womans

curse turned

into two

blessings.

Gen. 3. 16.

Gen. 1. 18.

Iob. 26. 11.

1. Tim. 2. 15.

For those

paines, will try

her faith.

Note.

Gen. 2. 22.

A note of

Adams sleepe.

Gen. 2. 21.

1 Cor. 15. 20.

& 45.

*Ephes. 5. 14.**Job. 14. 6.*

A second note
of Adams
sleep.

Gen. 27. 3.

A note of
Adams rib.

*Gen. 2. 22.**Ephes. 5. 23.*

The fathers
observation.

was borne, so in the sleepe of Christ the Church was borne. As a bone came out of the first *Adams* side, so blood came out of the second *Adams* side. As *Adams* spouse received life in his sleepe, so Christs spouse received life in his sleepe: that is, the death of Christ is the life of the Church; for the Apostle calleth death a sleepe: but Christ which died, is called life, shewing that in his death we liue. Secondly, this sleep which the man was cast into, while his wife was created, doth teach vs, that our affections, our lusts, and our concupiscences should sleep while we goe about this action. As the man slept while his wife was making, so our flesh should sleepe while our wife is chusing; lest as the loue of venison wan *Isaac* to blesse one for another, so the loue of gentry, or riches, or beauty, make vs take one for another.

To honour marriage more yet, or rather to teach the married how to honour one another, it is said, that the wife was made of the husbands rib; not of his head, for *Paul* calleth the husband the wiues head; not of the foote, for he must not set her at his foot: the seruant is appointed to serue, & the wife to help. If she must not match with the head, nor stoop at the foot, where shal he set her then? He must set her at his hart, & therfore she which should lie in his bosome, was made in his bosome, and should be as close to him as his rib, of which she was fashioned.

Lastly, in al nations the day of marriage was reputed the ioyfullest day in all their life, and is reputed still of all: as though the sunne of happineffe began that day to shine vpon vs, when a good wife is brought vnto vs. Therefore one saith, that marriage doth signifie merry age, because a play-fellow is come to make our age merry, as *Isaac* and *Rebecka* sported together.

Salomon considering all these excellencies, as though wee were more indebted vnto God for this, then other temporall gifts, saith; *House and riches are the inheritance of the father, but a prudent wife commeth of the Lord.*

Prov. 14. 14.

Thus *Adam*
doth.
Gen. 2.

House and riches are giuen of God; and all things else; and yet he saith, house and riches are giuen of parents, but a good wife is giuen of God: as though a good wife were such a gift, as we should account comes from God alone, and accept it as if he should send vs a present from heauen, with this name written on it, *The gift of God.*

Beasts

Beasts are ordained for foode, and clothes for warmth, and flowres for pleasure; but the wife is ordained for man, like little Zoar, a city of refuge to flie to in all his troubles, and there is no peace comparable vnto her, but the peace of conscience. *Gen. 19. 10.*

Now it must needs be that marriage which was ordained of such an excellent author, and in such a happy place, and of such an ancient time, and after such a notable order, must likewise haue speciall causes for the ordinance of it. Therefore the holy Ghost doth shew vs three causes of this vniō.

One is the propagation of children; signified in that, when *Moses* saith, *He created them male and female*: not both male, nor both female, but one male and the other female; as if hee created them fit to propagate other. And therefore when hee had created them so, to shew that propagation of children is one end of marriage, he said vnto them, *Increase and multiplie*: *Gen. 1. 28.* That is, Bring forth children, as other creatures bring forth their kind.

For this cause marriage is called Matrimony, which signifieth motherage, because it makes them mothers, which were virgins before: and is the seminary of the world, without which all things should be in vaine, for want of men to vse them: for God referueth the great Citie to himselfe, and this Suburbs hee hath set out vnto vs, which are Regents by sea and by land.

If children be such a chiefe end of marriage, then it seemes, that where there can be no hope of children, for age and other causes, there marriage is not so lawfull, because it is maimed of one of his ends, and seemes rather to be sought for wealth, or for lust, then for this blessing of children. It is not good grafting of an old head vpon young shoulders, for they will neuer beare it willingly, but grudgingly.

Twice the wife is called *The wife of thy youth*: as though when men are old, the time of marrying were past. Therefore God makes such vnequall matches so ridiculous euery where, that they please none but the parties themselves.

The second cause is to auoide fornication: this *Paul* signifieth when he saith, *For the auoiding of fornication let euery man leaue his own wife*. He saith not for the auoiding of adultery, but for auoiding of fornication: shewing that fornication is vnlawfull.

Three causes
of Marriage;
Gen. 2. 22.

Why Marriage
is called Ma-
trimonie.

This is signi-
fied in
Dent. 23. 1.

Prou. 5. 18.
Mal. 2. 15.

The second
cause.
1. Cor. 7. 8.

A Preparatiue to Marriage.

14

Papists
stewes.

2. Sam. 16. 22.

Mal. 2. 15.

lawfull too, which the Papists make lawfull, in maintaining their stewes, as a stage for fornicators to play vpon, and a sanctuary to defend them; like to *Absolems* tent, which was spread vpon the top of the house, that all *Israel* might see how hee defiled his fathers concubines. For this cause *Malachi* saith, that God did create but one woman for the man; he had power to create moe, but to shew that hee would haue him to sticke to one, therefore he created of one rib, but one wife for one husband. And in the Arke there were no moe women then men, but foure wiues for foure husbands, although it was otherwise in the beginning of the world, when many wiues might seeme necessarie to multiply mankind.

Deut. 17. 17.

1. Tim. 3. 2.

If any might haue a dispensation herein, it seemes that Kings might be priuiledged before any other, because of their succession to the Crowne, if his wife should happen to be barren: and yet the king is forbidden to take many wiues, in Deut. 17. 17. as well as the Minister: 1. Tim. 3. 2. shewing that the danger of the State doth not counteruaile the danger of fornication.

Gen. 4. 23.

For this cause wee reade of none but wicked *Lamech* before the flood, that had more wiues then one, whom *Iouinian* calleth a monster, because he made two ribs of one. And another saith, that the name of his second wife doth signifie a shaddow, because she was not a wife, but the shaddow of a wife. For this cause the Scripture neuer biddeth man to loue his wiues, but to loue his wife, and saith, *They shal be two in one flesh*; not three, nor foure, but onely two. For this cause King *Salomon* calleth the whorish woman a strange woman: to shew that she should be a stranger vnto vs, and we should be strange to her. For this cause children which are borne in marriage, are called *Liberi*, which signifieth free borne: and they which are borne out of marriage, are called bastards; that is, base borne, like the Mule which is ingendred of an Asse and a Mare. Therefore adulterers are likened to the diuell, which sowed another mans ground: adulterers sow for a haruest, but they sow that which they dare not reape.

Mat. 9. 5.

Prou. 2. 16.

Gen. 36. 25.

Fornicators
like the diuell.

Mat. 13. 22.

Psal. 128. 4.

Gen. 1. 18.

Therefore children borne in wedlocke, are counted Gods blessing, because they come by vertue of that blessing, *Increase and multiply*. But before *Adam* and *Eue* were married, God neuer said, *Increase*; shewing that he did curse, and not blesse such increase.

A Preparative to Marriage.

crease. Therefore we reade not in all the Scripture of one Bastard that came to any good, but onely *Saphirah*: and to shew that no inheritance did belong to them in heaven, they had no inheritance in earth, neither were counted of the congregation, as other were: Deut. 23. 2.

Now because marriage was appointed for a remedy against fornication, therefore the law of God inflicted a forer punishment vpon him which did commit vncleanness after marriage, then vpon him which was not married; because hee sinned, although he had the remedy of sin, like a rich theefe which stealeth and hath no need.

Now if marriage be a remedy against the sinne of fornication, then vnlesse Ministers may commit the sinne of fornication, it seemes that they may vse the remedy as well as other: for as it is better for a man to marry then to burne, so it is better for all men to marry then to burne: and therefore *Paul* saith, *Marriage is honorable amongst all men.* And again, *For the avoiding of fornication, let every man haue his wife.* And as though he did foresee that some would except the Minister in time to come: in the first Epistle of *Timothy*, the third chapter, and second versey hee speakes more precisely of the Ministers wife, then of any other, saying, *Let him be the husband of one wife.* And lest ye should say, that by one wife he meaneth one Benefice, like the Papists; he expoundeth himselfe in the fourth versey, and saith, that hee must be one that can rule his house well, and his children.

Sure God would not haue these children to be Bastards, and therefore it is like that he alloweth the Minister a wife. Therefore *Paul* said well, that he had no commandement for virginity: for virginity cannot be commanded, because it is a speciall gift, but not a speciall gift to Ministers; and therefore they are not to be bound more then other. A peculiar gift may not bee made a generall rule, because none can vse it but they which haue it. And therefore 1. Cor. 7. 17. he saith, *As God hath distributed to every man, so let him walke.* That is, if he haue not the gift of continency, he is bound to marry: and therefore *Paul* commandeth in the 7. versey, whether he be Minister or other, *If they cannot abstaine, let them marry:* as though they tempted God if they married not.

25 Bastards.
Indg. 11. 7.
They might
be saved, but
they had the
marke of the
curse.

Luk. 20. 10.
Deut. 12. 22.
Married for-
nicators.

Marriage of
Ministers.

1. Cor. 7. 2.
Heb 13. 4.
1. Cor. 7.

1. Tim. 3. 2.

1. Cor. 7. 8.

1. Cor. 7. 17.

Gen. 1. 18.

Mat. 19. 11.

1. Tim. 4. 3.

Rom. 7. 8.

Heb. 13. 4.

1. Cor. 7. 8.

Leuit. 12. 4.

1. Cor. 7. 5.

The third

cause.

Gen. 2.

The law was general, *It is not good for man to be alone*, exempting one order of men no more then another. And againe, Christ speaking of chastity, saith, *It is not good for man to be alone*, therefore it selfe that we know that this order of men can receiue this thing, Christ forbids to binde them more then others; and therefore as the Priests were married that taught the Law, so Christ chose Apostles that were married, to preach the Gospell. Therefore the doctrine of Papists is the doctrine of diuels: for *Paul* calleth the forbidding of marriage, the doctrine of diuels: a fit title for all their bookes.

Lastly, if marriage be a remedy against sinne, then marriage it selfe is no sinne: for if marriage it selfe were a sinne, wee might not marry for any cause, because we must not do the least euill, that the greatest good may come of it: and if marriage be not a sinne, then the duties of marriage are not sinne, that is, the secret of marriage is not euill: and therefore *Paul* saith, *not only Marriage is honourable, but the bed is honourable*, that is, even the action of marriage is as lawfull as marriage.

Besides, *Paul* saith, *Let the husband giue unto the wife due beneuolence*. Here is a commandment to yeeld this duty, that which is commanded, is lawfull; and not to doe it, is a breach of the commandment. Therefore marriage was instituted before any sinne was, to shew that there is no sinne in it, if it bee not abused: but because this is rare, therefore after women were deliuered, God appointed them to bee purified, shewing that some staine or other doth creepe into this action, which had need to be repented, and therefore when they prayed, *Paul* would not haue them come together, lest their prayers should be hindred.

The third cause is to auoid the inconueniencie of solitarie-nesse, signified in these words: *It is not good for man to be alone*, as though he had said, this life would be miserable and tickleme, and vnpleasant to man, if the Lord had not giuen him a wife to company his troubles. If it be not good for man to bee alone, then it is good for man to haue a fellow: therefore as God created a paire of all other kinds, so he created a paire of this kind. We say that one is none, because hee cannot bee fewer then one, he cannot be lesse then one, he cannot be weaker then one,

and

and therefore the Wiseman saith; *Woe to him that is alone*, that is, he which is alone shall haue woe. Thoughts, and cares, and feares will come to him, because he hath none to comfort him, as the eues steale in when the house is empty; like a Turtle, which hath lost his mate, like one legge when the other is cut off, like one wing when the other is clipt, so had the man been if the woman had not been ioyned to him: therefore for mutual societie, God coupled two together, that the infinit troubles which lie vpon vs in the world, might bee eased with the comfort and helpe one of another, and that the poore in the world might haue some comfort as well as the rich: for *the poore man* (saith Salomon) *is forsaken of his owne brethren*, yet God hath provided one comfort for him, like *Isaithans* armour-bearer, that shall neuer forsake him: that is *another selfe*: which is the only commoditie (as I may terme it) wherein the poore doe match the rich: without which some persons should haue no helper, no comfort, no friend at all.

Prov. 19. 9.

Prov. 27. 2.

1. Sam. 4. 7.

A wife is the
poore mans
riches.

But as it is not good to be alone, so Salomon sheweth, *That it is better to be alone, then to dwell with a froward wife*, which is like a quotidian ague, to keep his patience in vre. Such Furies doe haunt some men like *Sams* spirit, as though the diuell had put a sword into their hands to kill themselves: therefore chuse whom thou maist enioy, or liue alone still, and thou shalt not repent thee of thy bargain.

Prov. 21. 9.

1. Sam. 16. 14.

That thou maist take and keep without repentance, now we wil speak of the choice, which some call the way to good wiues dwelling, for these flowers grow not on euery ground: therefore they say, that in wiuing and thriuing, a man should take counsell of all the world, lest hee light vpon a curse, while hee seeks for a blessing. As *Moses* considered what spies he sent into Canaan, so thou must regard whom thou sendest to spie out a wife for thee. Discretion is a warie spie, but fancie is a rash spie, and liketh whom she will mislike againe.

The choice.

Deut. 1. 13.

Two spies for a
wife.

In the Revelation Antichrist is described by a woman; and in *Zachary* sin is called a woman; which sheweth, that women haue many faults: therefore he which chuseth of them, had need haue iudgement, and make an Anatomie of their hearts and minde, before hee say, This shall be mine. For the wisest maist

Zach. 5. 7.

Eccles. 7. 26.

faith, *I haue found one man of a thousand, but a woman among them all haue I not found.* Although this may be vnderstood of his Concubines, yet it implieth that generally there is a greater infirmitie in women then in men, because he compareth them together, as though there were a dearth of good women ouer the world.

*1. King. 3. 9.**Gen. 1. 24. 12.*

For help hereof, in 1. Cor. 7. 39. we are taught to marry in the Lord; then we must chuse in the Lord too: therefore we must begin our marriage where *Salomon* began his wisdom. *Giue vnto thy seruant an vnderstanding heart.* So, Giue vnto thy seru-
uant an vnderstanding wife. If *Abrahams* seruant prayed vnto the Lord, to prosper his busines, when hee went about to chuse a wife for another, how shouldst thou pray when thou goest a-

Godly, and fit.

bout a wife for thy selfe? that thou maist say after, *My lot is fallen in a pleasant ground.* To direct thee to a right choice herein, the holy Ghost giues thee two rules in the choice of a wife, godlinesse and fitnesse: godlinesse, because our spouse must be like Christs spouse, that is, graced with gifts, and embrodered with vertues, as if we married holinesse her selfe. For the marriage of man and woman is resembled of the Apostle to the marriage of Christ and the Church. Now the Church is called holy, because she is holy. In the sixth of the Canticles she is called vndefiled, because she is vndefiled. In the 45 Psalme she is called faire within, because her beautie is inward: So our spouse should be holy, vndefiled, and faire within. As God respecteth the heart, so we must respect the heart, because that must loue, and not the face. Couetousnes hath euer been a suter to the richest, and pride to the highest, and lightnes to the fairest: and for reuenge hereof, his ioy hath euer ended with his wiues youth, which tooke her beautie with it. The goods of the world are good, and the goods of the body are good, but the goods of the minde are better. As *Paul* commendeth Faith, Hope, and Charity, but faith, the greatest of these is Charity: so may I commend beautie, and riches and godlines, but the best of these is godlines, because it hath the things which it wants, and makes euery state alike with her gift of contentation.

*Ephes. 5. 39.**Cant. 6. 8.**Psal. 45. 9.**1. Sam. 16. 7.**1. Cor. 13. 13.*

A fit Wife.

Secondly, the mate must be fit: It is not enough to be vertuous, but to bee suitable, for *Ihuers* women haue many vertues, and

and yet doe not fit to some men; & diuers men haue many vertues, and yet doe not fit to some women: and therefore wee see many times, euen the godly couples to iarre whē they are married, because there is some vnfitnes betweene thē, which makes odds. What is odds, but the contrary to euen? therefore make them euen (saith one) and there will be no oddes. From hence came the first vse of the Ring in weddings, to represent this euennes: for if it be straiter then the finger, it will pinch, and if it be wider then the finger, it will fall off; but if it be fit, it neither pincheth, nor slippeth: so they which are alike, strue not, but they which are vnlike, as fire and water. Therefore one obserueth, that concord is nothing but likenes, & all that strife is for vnfitnes: as in things when they fit not together, and in persons when they sute not one another. How was God pleased when he had found a King according to his own heart? So shall that man be pleased that findes a wife according to his owne heart, whether he be rich or poore, his peace shall afford him a cheerfull life, and teach him to sing, *in lone is no lacke*. Therefore a godly man in our time thanked the Lord that he had not onely giuen him a godly wife, but a fit wife: for hee had said, not that she was the wisest, nor the holiest, nor the humblest, nor the modestest wife in the world, but the fittest wife for him in the world, which every man should thinke when that knot is tyed, or else so oft as hee seeth a better, hee will wish that his choyce were to make againe. As hee did thanke God for sending him a fit wife; so the vnmarried should pray to God to send him a fit wife, for if they be not like, they will not like.

The ceremony is not approved, but the Inuention declared.

1. Sam. 2. 35.

The saying of a wise man.

The fitnes is commended by the holy Ghost in two words: one is in the second of Genesis, and the other in 2. Cor. 6. 14. that in Genesis is *Meete*: God saith, *I wil make man a help meete for him*. Shewing that a wife cannot helpe well, vnlesse shee be meete. Further, it sheweth that man is such an excellent creature, that no creature was like vnto him, or meete for him, till the woman was made.

Gen. 2. 18.

2. Cor. 6. 14.

This meetnesse God sheweth againe in the 22. verse, where *Moses* saith, That of the rib which was taken out of man, God built the woman: signifying, that as one part of the building doth meete and fit with another; so the wife should meete and

Gen. 2. 22.

fit with the husband, that as they are called couples, so they may bee called paires: that is, as a paire of gloves, or a paire of hofs are alike; so man and wife should be alike, because they are a paire of friends.

If thou be learned, chuse one that loueth knowledge; if thou be martiall, chuse one that loueth prowesse; if thou must liue by thy labour, chuse one that loueth husbandry: for vnlesse her mind stand with thy vocation, thou shalt neither enioy thy wife nor thy calling.

That other word in 2. Cor. 6. 14, is *Yoke*: there mariage is called a Yoke. *Paul* saith, *be not vnequally yoked*. If mariage be a yoke, then they which draw in it must bee fit, like two oxen which draw the yoke together, or else all the burthen will lie vpon one. Therefore they are called yoke-fellowes too, to shew that they which draw this yoke, must be fellowes. As he which soweth seede chuseth a fit ground, because they say, it is good grafting vpon a good stocke: so he which will haue godly and vertuous children, must chuse a godly and vertuous wife: for like mother (saith *Ezechiel*) like daughter. Now as the traveller hath marks in his way, that he may proceed aright; so the suter hath marks in his way that he may chuse aright.

Five rules in
the choice of
a good wife.

There be certaine signes of this fitnessse, & godlines, both in the man and in the woman. If thou wilt know a godly man, or a godly woman, thou must marke fise things: the report, the lookes, the speech, the apparell, and the companions: which are like the pulses, that shew whether we be well or ill. The report, because as the market goes, so they say the market men will talke. A good man commonly hath a good name, because a good name is one of the blessings which God promisseth to good men: but a good name is not to be praised from the wicked; & therefore Christ saith, *Cursed are you when al men speake well of you*: that is, when euill men speake well of you, because this is a signe that you are of the world, for *the world liketh and praiseth her owne*. Yet as Christ saith, *Who can accuse me of sin?* So it should be said of vs, not who can accuse me of sin? but who can accuse me of this sin? or who can accuse me of that sin? That is, who can accuse me of swearing? who can accuse me of dissembling? who can accuse me of fornication? No man can say
this

Phil. 4. 3.

Ezech. 16. 44.

Psal. 11. 26.

Prou. 10. 7.

Marke 14. 9.

Luke 6. 26.

Iohn 15. 19.

Iohn 8. 46.

this of his thought, but every man should say it of the act, like *Zachariah* and *Elizabeth*, which are called vnblameable before *Luk. 1. 6.* men, because none could accuse them of open finnes.

The next signe is the looke: for *Salomon* saith in *Eccles. 8. 7.* *Wisdom is in the face of a man*: so godlinesse is in the face of a man, and so folly is in the face of a man, and so wickednesse is in the face of a man. And therefore it is said in *Esay*, chap. 3. vers. 9. *The trial of their countenance testifieth against them*: as though their lookes could speake. And therefore wee reade of proud lookes, and angry lookes, and wanton lookes: because they bewray pride, and anger, and wantonnesse.

I haue heard one say, that a modest man dwels at the signe of a modest countenance; and an honest woman dwelleth at the signe of an honest face, which is like the gate of the Temple that was called beautifull: shewing, that if the entry be so beautifull, within is great beauty. To shew how a modest countenance and womanly shamefastnes do commend a chaste wife; it is obserued that the word *Nuptia*, which signifieth the marriage of the woman, doth declare the maner of her marriage: for it importeth a couering, because the virgins which should be married, when they came to their husbands, for modesty and shamefastnes did couer their faces: as we reade of *Rebecca*, which so soone as she saw *Isaac*, &c. knew that he should be her husband, she cast a vaile before her face, shewing that modesty should be learned before marriage, which is the dowry that God addeth to her portion.

The third signe is her speech, or rather her silence; for the ornament of a woman is silence: and therefore the law was giuen to the man rather then to the woman, to shew that he should be the teacher, and shee the hearer, As the *Eccho* answereth but one, for many which are spoken to her: so a maides answer should be in a word: for she which is full of talke, is not likely to prooue a quiet wife.

To *Adam* first,
and to *Moses*
after.
Maides must
speake like an
Eccho.

The eye and the speeche are the minds glasses, for one of the abundance of the heart (saith Christ) the mouth speaketh: as though by the speeche we may know what aboundeth in the heart. And therefore hee saith, *By thy words thou shalt be iustified, and by thy words thou shalt be condemned*. That is, thou shalt be iustified

Matth. 12. 34.
Matth. 23. 34.

A Preparatiue to Marriage.

to be wise, or thou shalt be condemned to be foolish: thou shalt be iustified to be sober, or thou shalt be condemned to be rash: thou shalt be iustified to be humble, or thou shalt be condemned to be proud: thou shalt be iustified to be louing, or thou shalt be condemned to be enuious. Therefore *Salomon* saith, *A fooles lips are a snare to his owne soule*. Snares are made for others, but this snare catcheth a mans selfe, because it bewrayeth his folly, and causeth his trouble, and bringeth him into discredit. Contrariwise, *the heart of the wise* (*saith Salomon*) *guideth his mouth wisely, and the words of his mouth haue grace*. Now to shew that this should be one marke in the choyce of thy wife, *Salomon* describing a right wife, saith, *shee openeth her mouth with wisdom, and the law of grace is in her tongue*. A wife that can speake this language, is better then she which hath all the tongues. But as the open vessels were counted vncleane, so account, that the open mouth hath much vncleaneesse.

The fourth signe is the apparell: for as the pride of the glutto is noted, in that he went in purple euery day, so the humility of *Iohn* is noted, in that he went in haire-cloth euery day. A modest woman is knowne by her sober attire, as the Prophet *Eliab* was knowne by his rough garment. Looke not for better within, then thou seest without; for euery one seemeth better then she is: if the face be vanity, the heart is pride. He which biddeth thee abstaine from the shew of euill, would haue thee abstaine from those wiues which haue the shewes of euill; for it is hard to come in the fashion, and not to bee in the abuse: and therefore *Paul* saith, *Fashion not your selues like vnto this world*, as though the fashions of men did declare of what side they are.

The fifth signe is the company, for birds of a feather will flie together, and fellowes in sinne, will be fellowes in league, euen as young *Rehoboam* chose yong companions. The tame beasts will not keepe with the wilde, nor the cleane dwell with the leproous. If a man can be knowne by nothing else, then he may bee knowne by his companions: for, like will to like, as *Salomon* saith, *Theeues call one another*. Therefore when *David* left iniquity, he said; *Away from me all ye that worke iniquity*: shewing, that a man neuer abandoneth euill, vntill hee abandon euill company: for no good is concluded in this Parliament. There-

fore

Prou. 18. 7.

Prou. 16. 23.

Eccles. 12. 10.

Prou. 31. 26.

Numb. 19. 15.

Luk. 16. 29.

Mark. 1. 6.

2. King. 1. 8.

1. Thess. 5. 22.

Rom. 12. 2.

1. King. 12. 8.

Prou. 1. 11.

Psalm. 6. 8.

fore chuse such a companion of thy life, as hath chosen companie like thee before. For they which did chuse such as loued prophane companions before, in a while were drawne to bee prophane too, that their wiues might loue them. All these properties are not spied at three or foure commings, for hypocrisie is spun with a fine thread, and none are deceiued so often as louers. He which will know all his wiues qualities before he bee married to her, must see her eating, and walking, and working, and playing, and talking, and laughing, and chiding; or else hee shall haue lesse with her then he looked for, or more then hee wished for.

When these rules are warily obserued, they may ioyne together, and say as *Laban* and *Barthuel* said; *This commeth of the Lord therefore we will not speak against it.* How happy are those, in whom faith, and loue, and godlines are married together, before they marry themselues? For none of these martiall, and cloudy, and whining marriages can say, that godlines was inuited to their Bride-ale; and therefore the blessings which are promised to godlinesse, doe flie from them.

Now in this choice are two questions. First, whether children may marry without their parents consent. Secondly, whether they may marry with Papists or Atheists, &c. Touching the First, God saith; *Honor thy father and thy mother.* Now wherein canst thou honor them more, then in this honorable action, to which they haue preserued thee, and brought thee vp, which concerneth the state of thy whole life? Again, in the first institution of marriage, when there was no father to giue consent, then our heauenly Father gaue his consent. God supplied the place of the father, and brought his daughter vnto her husband, and euer since, the father after the same manner hath offered his daughter vnto the husband.

Beside, there is a law, that if a man defloure a virgin, he shall marry her; but if the father of the virgin do not like of the marriage, then he shall pay vnto her the dowrie of virgins; that is, so much as her virginitie is esteemed: so that the father might allow the marriage, or forbid it.

Again, there is a law, that if a free-man, or free-woman, make a vow it must be kept. But if a virgin make a vow, it shold

Gen. 24. 50.

Parents consent in marriage.

Exod. 20.

Gen. 2. 23.

Exod. 22.

Numb. 30. 6.

not be kept vlesse the father approue it, because she is not free, therefore if she did vow to marry, yet the father hath power by this law to breake it. Againe, our Sauour saith, that in heauen there is no marrying, or giuing to mariage, shewing that in earth there should be a giuing to mariage, as well as marrying. Therefore the law speaketh vnto the father, saying; *Thou shalt not take a wife for thy sonne of strangers.* Therefore Paul speaketh to the father, *If thou giue thy daughter to mariage, thou dost well.* Therefore Iobs children are counted part of Iobs substance; shewing, that as a man hath the disposition of his owne substance, so hee hath the disposition of his owne children. Therefore in Matth. 22. 30. the wife is said to bee bestowed in marriage; which signifieth, that some did giue her beside her selfe. Therefore it is said, that Iacob serued Laban, that Laban might giue him his daughter to wife. Therefore Saul saith to David, I will giue thee mine eldest daughter to wife. Therefore it is said, that Iudab tooke a wife to Er his son. Therefore Siseben saith to his father, get me this maid to wife. Therefore in the marriage of Isaac, we see Abrahams seruant in the place of Isaac, and Rebecca the maid and her parents, sitting in Parliament together. Therefore Sampson though he had found a maid to his liking, yet he would not take her to wife, before he had told his parents, and craved their assent. It is a sweet wedding when the father and the mother bring a blessing to the feast: and a heauie vnion, which is cursed the first day that it is knit.

The parents commit their children to Tutors, but themselves are more then Tutors. If children may not make other contracts without their good will, shall they contract marriage, which haue nothing to maintaine it after, vlesse they returne to beg of them whom they scorned before?

Will you take your fathers money, and will you not take his instruction? Marriage hath need of many Counsellors, and dost thou count thy father too many, which is like the foreman of thy instructors? If you marke what kind of youtnes they bee, which haue such hast, that they dare not stay for their parents aduise, they are such as hunt for nothing but beautie, and for punishment hereof, they marry to beggerie, and lose their father and mother for their wife, therefore honour thy parents in

this.

Deut. 7. 3.

1. Cor. 7. 38.

Iob 1. 3. & 10.

Gen. 29. 18.

2. Sam. 18. 17.

Gen. 28. 6.

Gen. 34. 9.

Gen. 24. 51. 52.

Iudg. 14. 3.

A Preparation to Marriage.

this, as thou wouldest that thy children should honour thee.

The second question is answered of *Paul*, when he saith: *Be not unequally yoked with infidels.* As we should not be yoked with Infidels, so we should not be yoked with Papists, and so we should not be yoked with Atheists, for that also is to be unequally yoked, unless we be Atheists too. As the Jewes might not marry with the Chananites, so we may not marry with them which are like Chananites: but as the sonnes of *Jacob* said vnto *Emor*, which would marry their sister; *We may not give our sister to a man uncircumcised: but if you will be circumcised like vs, then we will marry with you:* so parents should say to suters, I may not giue my daughter to a man vn sanctified, but if you will be sanctified, then will I giue my daughter vnto you. Though heresie and irreligion be not a cause of diuorce, as *Paul* teacheth, yet it is a cause of restraint: for we may not marry al, with whom we may liue being married. If adultery may separate marriage, shal not idolatry hinder marriage, which is worse then it? *Christ* saith, *Let no man separate whom God hath ioyned:* so I may say, Let no man ioyn whom God doth separate. For if our father must be pleased with our marriage, much more should we please that Father which ordained marriage.

Marriage with
Papists, &c.
Gen. 24. 3.
Exod. 34. 16.
Gen. 18. 1.
Mat. 2. 11.
Exo 9. 13.
Gen. 34. 14.

The similitude
holds in their
saying, and not
in their mean-
ing; for they
spake truly,
but they meant
falsely.
Mat. 19. 6.
Marke 10. 9.

Shall I say, *Be my wife,* to whom I may not say, *Be my copartner?* *Esay* 52. 11.
or, *Come to my bed,* to whom I may not say, *Come to my table?*
How shold my marriage speed wel, when I marry one to whom I may not say, *God speed,* because she is none of Gods friends? *2. Iohn* 10.

If a man long for a bad wife, he were best go to hel a wooing, that he may haue choice. Is there no friend but the enemy? no tree but the forbidden tree? He marrieth with the diuell, which marrieth with the tempter for *tempter* is his name, and to tempt is his nature. When a man may chuse, he should chuse the best: but this man chuseth the worst, like them which call good, euill; and euill, good.

Matth. 4. 3.

He prayeth *Not to be tempted*, and leadeth himselfe into temptation. Surely he doth not feare sinne, which doth not shunne occasions: and he is worthy to be snared, which maketh a trap for himselfe. When *Salamon*, the mirror of wisdom, the wonder of the world, the figure of our Lord, by idolatrous devotion is turned to an Idolater, he no man say, I shall not

Luke 11. 4.

1. King. 11. 3.

be secured: but say, how shall I stand, where such a Cedar fell? The wife must be meete, as God said, Gen. 2. 18. But how is she meete, if thou be a Christian, and she a Papist? We must marry in the Lord, as *Paul* saith: but how doe we marry in the Lord, when we marry the Lords enemies? Our spouse must bee like Christs spouse: but Christs spouse is neither harlot, nor heretike, nor Atheist. If shee bee poore, the Lord reproveth not for that; if she be weake, the Lord reproveth not for that; if she be hard fauoured, the Lord reproveth not for that; all these wants may be dispensed with: but none giueth any dispensation for godlines but the diuel. Therefore they which take that priuiledge, are like to them which seeke to Witches, and are guiltie of preferring euill before good. This vnequall marriage was the chiefe cause that brought the flood, and the first beginning of Giants, and monstrous births, shewing by their monstrous children what a monstrous thing it is, for beleeuers and vnbeleuvers to match together.

In *Matth. 22.* Christ sheweth, that before parties married, they were wont to put on faire and new garments, which were called Wedding garments: a warning vnto all which put on wedding garments, to put on truth and holines too, which so precisely is resembled by that garment more then other. It is noted, *Luke 14.* that of all them which were inuited to the Lords banquet, and came not, onely he which had married a wife, did not desire to be excused, but said stoutly, *I cannot come*: shewing how this state doth occupy a man most, and draw him often from the seruice of God: and therefore we had not need to take the worst, for the best are comberfome enough. In the booke of *Iob*, it is to bee obserued, that his wife did tempt him to blaspheme God; and he did not open his mouth to curse the day of his birth, til after he had been so tempted by her: shewing, that wicked women are able to change the stedfastest man, more then all tentations besides. *Sampson* would take a Philistian to wife, but he lost his honour, his strength, and his life by her, lest any should doe the like.

But what a notable warning is that in *2. Chron. 21. 6.* where the holy Ghost saith, *Ishboba walked in the way of Ahab for he had the daughter of Ahab to wife*: as though it were a miracle if

he had been better then he was, because his wife was a temptation. Miserable is that man which is fettered with a woman that liketh not his religion; shee will bee nibbling at his prayer, and at his study, and at his meditations, till shee haue tired his deuotion: and turned the edge of his soule, as *David* was tried of his malapart *Machel*, she mocked him for his zeale, & liked her selfe in her folly. Many haue fallen at this stone. Therefore as Christ saith, *Remember Lo's wife*; so when thou marriest, remember *Leborams* wife, and be not wedded to her which hath not the Wedding garment: but let vnity goe first, and let vnion follow after, and hope not to conuert her, but feare that shee will peruert thee; lest thou say after, like him, which should come to the Lords banquet, *I haue married a wife and cannot come*, Luk. 14. 20.

Yet the chiefeft point is behind, that is, our duties. The duties of marriage may be reduced to the duties of man and wife one toward another, and their duties toward their children, and their dutie toward their seruants. For themselves, saith one, they must thinke themselves like to birds, the one is the cocke, and the other is the hen: the cocke flieth abroad to bring in, and the dam sitteth vpon the nest to keep all at home. So God hath made the man to trauell abroad, and the woman to keepe home: and so their nature, and their wit, and their strength, are fitted accordingly: for the mans pleasure is most abroad, and the womans within.

In every state there is some one vertue which belongeth to that calling more then other: as Iustice vnto Magistrates, and Knowledge vnto preachers, & fortitude vnto soldiers: so loue is the Marriage vertue, which sings Musick to their whole life.

Wedlocke is made of two loues, which I may call the first before he be bid to loue his neighbour; so they must loue God, before they can loue one another.

To shew the loue which should be betweene man and wife, Marriage is called *Coniugium*, which signifieth a knitting or ioyning together: shewing, that vnlesse there be a ioyning of hearts, and a knitting of affections together, it is not marriage indeed, but in shew and name, and they shall dwell in a house like two poylons.

poysons in a stomacke, and one shall euer be sicke of another.

Therefore, first that they may loue, and keepe loue one with another, it is necessary that they both loue God: and as their loue encrease toward him, so it shall encrease each to other. But the man must take heed that his loue towards his wife be not greater then his loue toward God, as *Adams* and *Samsons* were: for all vnlawfull loue will turne to hatred; as the loue of *Amon* did toward *Thamar*; and because Christ hath forbidden it, therefore he will crosse it. This made *Vriah* so fearfull, lest the pleasure of his wife should withdraw his heart from God, that he would not go to his house, so long as he had cause to mourn and pray, although he had a wife which feared God like himselfe: and that you may see it is no cheap dalliance for the husband to make the wife, or the wife to make the husband, lesse zealous then they were: in *Deut. 13*, the wife which did draw her husband from God is condemned to die. Therefore good wiues when their husbands purpose any good, should encourage them like *Jacobs* wife, which bad him do according to the word of God; and if they see them minded to doe any euill, they should stay them, like the wife of *Pilate*, which counselled her husband not to condemne Christ. For seeing holinesse is called the wedding garment, who shall weare this wedding garment, if they weare it not which are wedded? When one holy hath found another, then the Holiest seemeth to make the marriage, and his Angels come to the feast.

To passe ouer sleights which seldome prosper, vnlesse they haue some warrant; The best policy in marriage is to begin well: for as boords well ioyned at the first, sit close euer after; but if they square at the first, they warpe more and more: so they which are well ioyned, are well married; but they which offend their loue before it be settled, fade euery day like a Marigold, which closeth her flower as the Sunne goeth downe, till they hate one another more then they loued at first.

To begin this concord well, it is necessary to learne one anothers nature, and one anothers affections, and one anothers infirmities, because ye must be helpers, & ye cannot helpe, vnlesse you know the disease. All the iarres almost which doe trouble this band, doe rise of this, that one doth not hit the measure of the

Gen. 3. 6.
Iudg. 16. 17.

2. Sam. 13. 15.
Mat. 10. 36.

Gen. 30. 16.

Matth. 17. 19.
Matth. 22. 11.

Best policy in
marriage, to
begin well.

They must
learn one ano-
thers nature.

the others heart, to apply themselves to sisters nature, where-
by it cometh to passe, that neither can restraîne when sinnes is
offended; but one sharpeneth another, when they had neede to
be calmed. Therefore they must learne of *Paul* to fashion them-
selues one to another, if they would win one another: and if a-
ny iarre do arise, one saith, in no wise diuide beds for it, for then
the Sunne goeth downe vpon their wrath, and the meates of
reconcilement is taken away. Giue passions no times, for if some
mans anger stand but a night, it turneth to malice, which is vn-
cureable.

The Apostle saith, that there will be offences in the Church: *1. Cor. 12. 19.*
so sure there will be many offences in marriages; but as hee saith,
these are tryals who haue faith; these are but trials who are
good husbands, and who are good wiues. His anger must bee
in such a mood, as if he did chide with himselfe, and their strife
as it were a sauce made of purpose to sharpen their loue; when
it waxeth vnpleasant: like *Sonathans* arrowes, which were not
shot to hurt, but to giue warning. Knowing once a couple
which were both cholericke, and yet neuer fell out, I asked the
man how they did order the matter, that their infirmie did
not make them discorde? He answered mee; when her fit is vpon
her, I yeeld to her, as *Abraham* did to *Sarah*; and when my fit is
vpon me, she yeelds to me; and so we neuer strue together, but
asunder. Me thought it was a good example to commend vnto
all married folks; for euery one hath his frenzie, & loueth them
that can beare his infirmie. Whom will a woman suffer, if she
will not suffer her husband? and whose defects will a man beare,
if he will not beare hers which beateh his? Thus much of their
duties in generall: now to their seuerall offices. The man may
spell his duty out of his name, for he is called *the head*, to shew,
that as the eye, the tongue, and the eare, are in the head, to direct
the whole body; so the man should bee stored with wisdom
and vnderstanding; and knowledge; and discretion, to direct his
whole familie: for it is not right that the worse should rule the
better; but the better should rule the worse, as the best rules all.
The husband saith, that his wife must obey him, because he is her
better; therefore if he let her be better then himselfe, he seemeth
to free her from her obedience, and bind himselfe to obey her.

1. Cor. 9. 10.

Ephes. 4. 25.

1. Cor. 12. 19.

1. Sam. 10. 20.

A sweet exam-
ple, teaching
how couples
shall neuer
fall out.
Gen. 16. 6.

Ephes. 5. 23.

Note ye hus-
bands.

His

The husbands
first dutie.

His first dutie is called *Harbouring*; that is, heartie affection. As they are hand-fasted, so they must be heart-fast: for the eye, and the tongue, and the hand will be her enemies, if the heart be not her friend. As Christ draweth all the Commandements to loue, so I may draw all their duties to loue, which is the harts gift to the Bride at her marriage. First, he must chuse his loue, and then he must loue his choice: this is the oyle which maketh all things easie. In *Salomons* song, which is nothing else but a description of Christ the Bridegroom, and the Church his spouse, one calleth the other loue; to shew, that though both doe not honour alike, yet both should loue alike, which the man may do without subiection.

Vnderstand in
his marriage
onely.

Ephes. 5. 25.

1. Cor. 11. 7.

Ephes. 5. 28.

Leuit. 19. 18.

1. Sam. 17.

Mathe 10. 7.

The man is to his wife in the place of Christ to his Church: therefore the Apostle requireth such an affection of him towards his spouse, as Christ beareth towards his spouse: for hee saith, *Husbands loue your wives, as Christ loued his congregation*: that is, with a holy loue, and with a hearty loue, and with a constant loue, as the Church would be loued of Christ. Will not a man loue his glory? Why *Paul* calleth the woman *the glorie of the man*, for her reuerence makes him to be reuerenced, and her praise makes him to be praised. Therefore he which loueth not his wife, loueth his shame, because she is his glory. Ephes. 5. 28. *Paul* saith, *He which loveth his wife loveth himself*: for thereby he enjoyeth peace and comfort, and helpe to himselfe in all his affaires: therefore in the same verse *Paul* counselleth husbands to loue their wives as their bodies. And after, in the 33 verse, as though it were too little to loue them as their bodies, he saith, *Let every man love his wife as himselfe*: that is, as his body and soule too. For if God commanded men to loue their neighbours as themselves, much more are they bound to loue their wives as themselves, which are their next neighbours. As *Eleanah* did not loue his wife lesse for her barrennes, but saith, *And was it better unto thee than ten sonnes* as though he fauored her more for that which she thought her selfe despised: so a good husband will not take occasion to loue his wife lesse for her infirmities, but comfort her more for them, as this man did, that she may beare with his infirmities too.

When Christ saith, that a man should leave father & mother, and

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and cleane to his wife: hee signifieth how Christ left his Father for his spouse; and that man doth not loue his wife so much as he should, vntill he affect her more then euer he did his father or mother. Therefore when God bad *Abraham* forsake all his kindred, yet he bad him not forsake his wife: as though the other sometime might be forsaken for God, but the wife must bee kept for God, like a charge which bindeth for terme of life.

Gen. 21. 7.

His next duty to loue, is a fruit of his loue: that is, to let all things be common betweene them, which were priuate before. The man and wife are partners, like two oares in a boat, therefore he must diuide offices, and affaires, and goods with her, causing her to be feared and reuerenced, and obeyed of her children and seruants, like himselfe, for she is an vnder-officer in his common-weale, and therefore she must be assisted and borne out like his deputy, as the Prince standeth with his Magistrates for his owne quiet, because they are the legs which beare him vp. To shew this community betweene husband and wife, he is to maintaine her as he doth himselfe, because Christ saith, *They are no more two but one.* Therefore when hee maintaineth her, he must thinke it but one charge, because hee maintaineth no more but himselfe, for they two are one. He may not say as husbands are wont to say, That which is thine is mine, and that which is mine is mine owne, but that which is mine is thine, and my selfe too. For as it is said, *He which hath giuen vs his soule, can be deny vs any thing?* So she may say, he which hath giuen me himselfe, can he deny me any thing? The body is better then the goods, therefore if the body bee mine, the goods are mine too.

The husbands second duty. Man and Wife are two partners.

Mark. 10. 8.

Rom. 8. 32.

Lastly, he must tender her as much as all her friends, because he hath taken her from her friends, and couenanted to tender her for them all. To shew how he should tender her, *Peter* saith, *Honour (be woman) as the weaker vessel. As we doe not handle glasses like pots, because they are weaker vessels, but touch them meely and softly, for feare of crackes; so as man must intreat his wife with gentlenesse and softnesse, not expecting that wisdom, nor that faith, nor that patience, nor that strength in the weaker vessel, which should be in the stronger, but thinke what he takes a wife he takes a vineyard, not grapes, but a vineyard.*

The husbands last duty.

1. Pet. 3. 7.

yard to beare him grapes: therefore he must sow it, and dresse it, and water it, and fence it, and thinke it a good vineyard, if at last it bring forth grapes. So he must not looke to finde a wife without a fault; but thinke that she is committed to him to re-claime her from her faults; for all are defective: and if he finde the prouerbe true, That in space cometh grace, hee must reioice as much at his wife when she amendeth, as the husband man reioyceth when his vineyard beginneth to fructifie.

Husbands
must hold
their hands
and wives
their tongues.

This is farre from ciuill warres between man and wife; in all his offices is found no office to fight. If he cannot reforme his wife without beating, he is worthe to be beaten for chusing no better: when he hath vsed all meanes that he may, and yet she is like her self, he must take her for his crosse, and say with *Jeremy*, *This is my crosse, and I will beare it*. But if he strike her, he takes away his hand from her, which was the first part he gaue her to ioine them together: and she may put vp her complaint against him, that hee hath taken away part of her goods. Her cheekes are made for thy lips, and not for thy fists.

Gen. 22.11.

Psal. 133.1.

Deut. 24.9.

Math. 12.29.

Genes. 19.33.

Deut. 23.2.

The very name of a wife, is like the Angell which staid *Abrahams* hand when the stroke was coming. If *David*, because he could not expresse the good and comfort of unitie, was faine to say, *O let him good and ioyfull as thing it is for brethren to dwell together in unitie*: then weigh and iudge how harsh and bitter a thing it is, for man and wife to dwell together in enmitie. For the first yeere after marriage, God would not haue the husband goe to warre with his enemies, but no yeere would he haue him warre with his wife; and therefore God gaue him that yeere to stay at home & settle his loue, that he might not warre nor iarre after: for the God of peace dwelleth not in the house of warre. As a king dome cannot stand if it be diuided, so a house cannot stand if it be diuided: for strife is like fire which leaues nothing but dust & smoke and ashes behind it. We read in Scriptures of masters that strake their seruants, but neuer of any that struk his wife, but rebuked her. *Lot* was drunke when he lay with his daughters in stead of his wife, and so is hee which striketh his wife in stead of his seruant. This law sheweth how a bond man should be regarded, but the wife is like a iudge, which is joyned in counselling with her husband, so correct other. Wilt thou

thou strike one in his owne house? no more shouldest thou strike thy wife in her house. She is come to thee as to a sanctuary to defend her from hurt, and canst thou hurt her thy selfe? Therefore *Abraham* was called *Sarabs vaile*, because he should shield her: for a vaile is made to saue. *Abraham* said to *Lot*, *Are we not brethren?* that is, may brethren iarre? but they may say, *Are we not one?* can one chide with another? can one fight with another? He is a bad Host that welcomes his guest with stripes. Doth a King trample his Crowne? *Salomon* calleth the wife, *The crowne of her husband*: therefore he which woundeth her, woundeth his owne honour. She is a free Citizen in thine owne house, and hath taken the peace of thee the first day of her marriage, to hold thy hands til she release thee againe. *Adam* saith of his spouse, *This is flesh of my flesh*; But *no man* (saith *Paul*) *ever hated his owne flesh*. So then, if a man aske whether he may strike his wife, God saith, nay, thou maiest not hate thy wife, for no man hateth his owne flesh; shewing that he should not come neere blowes, but thinke his wrath too much: for *Paul* saith, *Be not bitter to your wives*: noting, that anger in a husband is a vice.

Doth the cocke spur the hen? Euery man is ashamed to lay his hands on a woman, because she cannot match him: therefore he is a shamelesse man which layeth hands on his wife. The hand doth not buffet it owne cheek, but stroke it. If a man be seene raging with himselfe, he is carried to Bedlem: so these mad men which beat themselues, should be sent to Bedlem, till their madnes be gone. *Salomon* saith, *Delight continually in her loue*: that is, begin, proceed, & end in loue. In reuenge therefore he sheweth that delight is gone, because hee calleth loue their delight. Therefore as *Paul* saith of Bishops, *A Bishop must be no striker*: so a husband must be no striker: for he which striketh his owne flesh, breaketh y law which saith, *Thou shalt not make a scar in thy flesh*: and is like the Baalites, which wounded their owne bodies. Thus we haue sent a letter vnto husbands to reade before they fight. Now let vs goe home to loue againe. Wouldest thou learne how to make thy match delightfull? *Salomon* saith, *Reioice in her loue continually*. As though thou couldest not delight without loue, and with loue thou maiest delight continually.

Prov. 5. 16.

nually. Therefore loue is called the thankfull vertue, because it rendreth peace, and ease, and comfort to them that make of her. So much to husbands.

The womans duties.

Likewise the woman may learne her duty of her names. They are called good wiues, as goodwife *A.* and goodwife *B.* Euery wife is called a good-wife, therefore if they be not good wiues, their names doe belie them, and they are not worth their titles, but answere to a wrong name, as players do vpon a stage. This name pleaseth them well: but besides this, a wife is called a *Yoke-fellow*; to shew that she should helpe her husband to beare his yoke: that is, his griefe must be her griefe; and whether it be the yoke of pouerty, or the yoke of enuie, or the yoke of sickness, or the yoke of imprisonment, she must submit her necke to beare it patiently with him; or else shee is not his yoke-fellow, but his yoke, as though she were inflicted vpon him for a penalty, like to *Jobs* wife, whom the diuell left to torment him, when he took away all he had beside. The Apostle biddeth to *Reioice with them that reioice, and mourne with them that mourne*. With whom should the wife reioyce, rather then with her husband? or with whom should she mourne, rather then with her owne flesh? *I will not leaue thee*, saith *Elisba* to *Elisab*: so, she should neuer leaue him till death. *Beare one anothers burthē*, saith *Paul*: who shall beare one anothers burthen, if the wife doe not beare the husbands burthen? Wicked *Isabel* comforted her husband in his sickness; and *Ieroboams* wife sought for his health, though she were as bad as he. God did not bid *Sara* leaue her father & her countrey, as he bad her husband: yet because he bad *Abraham* leaue his, she left hers too: shewing that she was content, not only to be his play-fellow, but his yoke-fellow too.

Genf. 2. 18.

Beside a yoke-fellow, she is called a *Helper*, to help him in his busines, to help him in his labors, to help him in his troubles, to helpe him in his sickness, like a woman-physitian; sometime with her strength, and sometime with her counsell: for sometime as God confoundeth the wife by the foolish, & the strong by the weake: so he reacheth the wife by the foolish, and helpeth the strong by the weake. Therefore *Peter* saith, *Husbands are won by the conuersation of their wives*. As if he should say, sometime the weaker vessell is the stronger vessell, and *Abraham* may take counsell

2 Cor. 1. 27.

1 Pet. 3. 1.

Genf. 12. 2.

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counsell of *Sara*, as *Naaman* was aduised by his seruant. The Shunamites counsell made her husband receiue a Prophet into his house; and *Hesters* counsell made her husband spare the Church: so some haue bin better helpers to their husbands, then their husbands haue been to them: for it pleased God to prouoke the wife with the foolish, as hee did the Iewes with the Gentiles.

2.King.5.8.
2.King.4.10.
Hest.7.3.

Beside a helper, shee is called a *Comforter* too, and therefore the man is bid reioyce in his wife: which is as much to say, that wiues must be the reioycing of their husbands, euen like *Danids* harpe to comfort *Saul*. Therefore it is said of *Rebecca*, that she prepared meate for her husband, such as hee loued: so a good wife is knowne when her words, and deeds, and countenances are such as her husband loueth. She must not examine whether he be wise or simple, but that she is his wife: and therefore they which are bound, must obey; as *Abigail* loued her husband, though he were a foole: for the wife is as much despised for taking rule ouer her husband, as he for yeelding it vnto her. Therefore one saith, that a mankind woman is a monster; that is, halfe a woman, and halfe a man. It becomes not the mistresse to be master, no more then it becometh the master to be mistris, but both to faile with their owne wind.

Prou.5.18.
1.Sam.16.23.
Gen.27.9.

1.Sam.25.3.

Lastly, wee call the wife hufwife; that is, house-wife: not a street-wife, like *Thamar*; nor a field-wife like *Dinah*; but a house-wife: to shew that a good wife keeps her house. And therefore *Paul* biddeth *Titus* to exhort women, that they be chaste, and keeping at home; presently after chaste, he saith, keeping at home: as though home were chastities keeper. And therefore *Salomon* depainting the whore, setteth her at the doore, now sitting vpon her stals, now walking in the streets, now looking out at the windowes, like cursed *Iesabel*; as if she held forth the glasse of tentation for vanitie to gaze vpon. But chastitie careth to please but one, and therefore she keeps her closet, as if she were stil at prayer. The Angel asked *Abraham*, *Where is thy wife?* *Abraham* answered, *She is in the Tent*. The Angell knew where she was, but yet he asked, that we might see how women in old time did keepe their tents and houses. It is recorded of the Shunamite, that she did aske her husband leaue to goe vnto

Gen.38.14.
Gen.34.2.
Why wiues
are called
hufwiues.
Titus 2.5.

Prou.7.12.
2.King.3.30.

Gen.28.9.

2.King.9.30.

the Prophet: though she went to a Prophet, and went of a good errand, and for his cause as much as her owne, yet she thought it not meete to go far abroad without her husbands leaue. *Phidias*, when he should paint a woman, painted her sitting vnder a Snailes shell; signifying that she should go like a Snaile, which carrieth his house vpon his backe. *Salomon* bad *Shimei*, Go not beyond the riuer, so a wife should teach her feet; go not beyond the dore: she must count the wals of her house like the bounds of the riuer which *Shimei* might not passe, if he would please the King. For when *Adam* was away, *Eue* was made a pray. If her husband be from her, vntill he returne againe, she must thinke her selfe a widow; that is separated from man: for *Vidua* doth signifie, *A viro diuisa*; that is, widow doth signifie diuided from man: therefore now she must haue no fellowship nor company with men, because she is diuided from man. As it becommeth her to keepe home, so it becommeth her to keepe silence, and alwaies speake the best of her head. Other seeke their honour in triumph, but she must seeke her honour in reuerence, for it becommeth not any woman to set light by her husband, nor to publish his infirmities: For they say, That is an euill bird that defileth her owne nest: and if a wife vse her husband so, how may the husband vse his wife? because this is the qualitie of that sex, to ouerthwart and vpbraid, and sue the preheminance of their husbands: therefore the Philosophers could not tell how to define a wife, but called her, *The contrary to the husband*: as though nothing were so crosse and contrary to a man, as a wife. This is not Scripture, but no slander to many.

As *Dauid* exalted the loue of women aboue all other loues, so *Salomon* mounteth the enuie of women aboue all other enuies: stubborne, fullen, taunting, gain-saying, out-facing, with such a bitter humour, that one would thinke they were molten out off the salt pillar, into which *Lots* wife was transformed. We say not all are alike, but this sect hath many disciples. Doth the rib that is in mans side fret or gaule him? no more then should she which is made of the rib. Though a woman be wise, and painfull, and haue many good parts, yet if shee be a shrew, her troublesome farring in the end will make her honest behaviour unpleasant, as her ouer-pinching at last causeth her good huswifery to bee

cuill

1. King. 2. 36. 37
Husbands
should not
keepe their
wiues so strait,
but wiues
should not
thinke their
house their
prison, but as
their paradise
where they
would be.
A wife may
not vtter her
husbands
faults.

A wife the
contrary to a
husband.

2. Sam. 1. 26.
Prou. 21. 19.
Gen. 19. 26.
Gen. 2. 20.

euill spoken of. Therefore although she be a wife, yet sometimes she must obserue the seruants lesson, *Not answering againe;* and hold her peace, to keepe the peace. Therefore they which keepe silence, are well said to hold their peace, because silence oftentimes doth keepe the peace, when words would breake it.

To her silence and patience, she must adde *the acceptable obedience*, which makes a woman rule while she is ruled. This is the wifes tribute to her husband for she is not called his head, but he is called her head. Great cause hath man to make much of his wife, for great and many are her duties to him: for *Paul* saith; *Wives, submit your selves vnto your husbands, as to the Lord.* Shewing that she should regard his will as the Lords will: but withall, as the Lord commandeth, only that which is good and right; so she should obey her husband in good and right, or else she doth not obey him as the Lord, but as the tempter. The first subiection of woman began at sin: for when God cursed her for seducing her husband, when the Serpent had seduced her, he said, *He shall haue authoritie ouer thee.* And therefore as the man named all other creatures, in signe that they should be subiect to him, as a seruant which commeth when his master calleth him by his name; so did he name the woman also, in token that she should be subiect to him likewise. And therefore *Assuerus* made a law, that euery man should beare rule in his own house, and not the woman; because she sinned first, therefore shee is humbled most; and euer since the daughters of *Sara* are bound to call their husbands Lords, as *Sara* called her husband: that is, to take them for their Lords, for heads and gouernours. If ye disdaine to follow *Abrahams* spouse, the Apostle biddeth you follow Christs spouse: for he saith, *Let a wife bee subiect to her husband, as the Church is to Christ. A greater loue the this* (saith Christ) *no man can haue:* so, a better example then this, no woman can haue. That the wife may yeeld this reuerence to her husband, *Paul* would haue her attire to be modest and orderly, for garish apparell hath taught many gossips to disdaine their husbands. This is the folly of some men, to lay all their pride vpon their wifes; they care not how they flouen themselves, so their wifes iet like *Pecorkes*. But *Peter* doth commend *Sara* for her attire, and not *Abraham*; shewing that women should

Tit. 2.9.

Ephes. 5.22.

How farre the wife should obey.

Gen. 3.16.

Gen. 2.30.

Vers. 2.3.

Heb. 1.10. 22.

Numb. 30. 7.

Iude. 19. 26.

Gen. 18. 12.

1. Pet. 3. 6.

Ephes. 5. 24.

Ioh. 15. 13.

The cause why many despise their husbands
1. Tim. 3. 9.

1. Pet. 3. 5.

*Genes. 3. 21.**Genes. 3. 7.**Luk. 10. 18.**Matth. 14. 6.***Their duties
to their ser-
vants.***Reuel. 5. 10.**Act. 13. 16.**18. 8.**Luk. 22. 23.**Phil. 1. 8.*

braue it no more then men, and God made *Euer* coat of the same cloath that he made *Adams*. They couered themselves with leaues, and God derided them; but now they couer themselves with pride, like Satan which is fallen downe before them like lightening; ruffe vpon ruffe, lace vpon lace, cut vpon cut, foure and twenty orders, vntill the woman be not so precious as her apparel: that if any man would picture Vanity, he must take a paterne of women, or else he cannot draw her likenes. As *Herodias* was worse for her fine dancing; so a woman may haue too many ornaments. Frisled lockes, naked breasts, painting, perfume, and specially a rolling eye, are the fore-runners of adultery; and he which hath such a wife, hath a fine plague. Once women were married without dowries, because they were well nurtured; but now, if they weighed not more in gold, then in godlinesse, many should sit like Nuns, without husbands. Thus we haue shadowed the mans duties to his wife, and the womans to her husband.

After their duties one to another, they must learne their duties to their family. One compareth the master of the house to the Seraphin, which came & kindled the Prophets zeale: so he should go from wife to seruants, and from seruants to children, and kindle in them the zeale of God, longing to teach his knowledge, as a nurse to empty her breasts. Another saith, that a master in his family hath all the offices of Christ; for he must rule, and teach, and pray; rule like a King, and teach like a Prophet, and pray like a Priest. To shew how a godly man should behaue himselfe in his hould; when the holy Ghost speaketh of the conuersation of any house-keeper, lightly he saith, that the man beleueed with all his hould. As *Peter* being conuerted, must conuert his brethren: so the master being conuerted, must conuert his seruants. For therefore God said, that hee would not hide his counsell from *Abraham*, because he would teach his family: and surely all duty which is not done of conscience, is but eye-seruice, and faileth at most need, as *Ziba* betrayed his master, when hee should haue defended him. Therefore before *Onesimus* was conuerted, *Paul* said, he was an vnprofitable seruant; but when he was conuerted, hee calleth him more then a seruant, because such a seruant is better then many seruants.

servants. Therefore though *Laban* was wicked himself, yet he reioyced that *Jacob* his servant was godly, because God blessed him the better for him. *Ioshua* saith, *I and my household will serve the Lord*: shewing that masters should receiue none into their houses, but whom they can gouerne, as *Ioshua* did: and if any haue crept into their doores, then they must put him forth againe: for *Dauid* saith, *I will not suffer a lier to stay in my house*, *Psal.* 101. 7. He saith not, a swearer, nor a thiefe, but a lier: as if he should say, I will rid him out of my doores before he be a swearer, and a thiefe; for a lier will grow to a swearer and a thiefe in a day, as a dicer groweth to a begger in a night. Therefore it is noted of *Cornelius*, that all his household serued God as himselfe did. This is reported also of *Ioseph* and *Mari* for an example, that they went vp euery yeere with all their familie, to worship at Ierusalem, that their children, and their seruants might learne to know God as well as they. These examples bee written for householders, as others are for Magistrates, and Ministers, and Souldiers, that no calling might seek further then the Scripture for instruction. Wherefore as you are masters now, and they your seruants, instruct them and traine them, as if you would shew what masters they should bee hereafter. After the care of their soules, they must care for their bodies: for if the labourer is worthie of his hire which laboureth but a day, what is the servant worthie which labours euery day? Therefore *Paul* is so earnest with *Philemon*, to make much of *Onesimus* his servant, that he desired *Philemon* to receiue him as he would himselfe. Therefore because cruell and greedy masters should not vse them too hardly, God remembred them in his creation, and made euery weeke one day of rest, wherein they should be as free as their masters: so God pittie the labourer from heauen, and euery Sabbath lookes downe vpon him from heauen; as if he should say, one day thy labours shall haue an end, and thou shalt rest for euer, as thou restedst this day.

By this we see, as *Dauid* did limit *Iaob*, that he should not kill *Abolon*; so God hath bound masters, that they should not oppresse their seruants. Shall God respect thine, more then thou? Art thou made fresher to thy labour by a little rest, and is not thy servant made stronger by rest to labour for thee? How

Gen. 31. 9.

many beasts and sheepe did *Laban* lose, only for hardly intreating of a good seruant; therefore that is the way to lose, but not to thriue. He which counteth his seruant a slaue, is in an error: for there is difference between beleeuing seruants, and infidell seruants: the infidels were made slaues to the Iewes, because God hated them, and would humble them: but their brethren did serue them like helpers, which should be trained by them. It is not a base nor vile thing to be called a seruant, for our Lord is called a seruant: which teacheth Christians to vse their seruants well for Christs sake, seeing they are seruants too, and haue one Master Christ. As *Dauid* speaketh of man, saying; *Thou hast made him a little lower then the Angels*: so I may say of seruants, that God hath made them a little lower then children; not children, but the next to children, as one would say, inferiour children, or sonnes in law. And therefore the householder is called *Paterfamilias*: which signifieth a father of his familie, because hee should haue a fatherly care ouer his seruants, as if they were his children: and not vse them onely for their labour, like beasts.

*Esa. 42. 1.**Mat. 12. 18.**Psal. 8. 6.**1. Cor. 12. 13.**Prov. 12. 10.*

Besides, the name of a seruant doth not signifie suffering, but doing; therefore Masters must not exercise their hands vpon them, but set their hands to worke; and yet as God layeth no more vpon his seruants, then he makes them able to beare: so men should lay no more vpon their seruants then they are able to beare. For a good man (saith *Salomon*) will be mercifull to his beast, and therefore he will be more mercifull to his brother.

*1. Tim. 5. 8.**Prov. 30. 8.**Ephes. 5. 4.*

That man is not worthie to be serued, which cannot afford that his seruants should serue God as well as himselfe. Giue vnto God that which is Gods, and then thou maist take that which is thine. *He that careth not for his family* (saith *Paul*) *is worse then an Infidel*. because Infidels care for their families. But as *Agur* prayeth, *Giue me not too much, nor too little, but feed me with foode conuenient*: so their care should not be too much nor too little, but conuenient, or else they are worse then Infidels too, because couetousnesse is called Idolatrie, which is worse then infidelitie: for it is lesse rebellion not to honour the King, then to set vp another King against him, as the Idolaters doe against the King of heauen.

Next vnto seruants instruction and labours, must be considered their corrections. As *Paul* saith, *Fathers prouoke not your children to wrath.* so may I say, Masters prouoke not your seruants to wrath: that is, vie such reproofes, and such corrections, that you do not prouoke them, but moue them; that you doe not exasperate them, but winne them: for reuiling words and vnseasonable fiercenes doth more hurt then good. And therefore the Law of God did charge the Master, that he should not inflict aboue fortie stripes vpon his seruant, lest hee should seeme despised in his eies. For while a child, or scholler, or seruant, doth thinke that he is reproofed for loue, or beaten with reason, it makes him thinke of his fault and is ashamed: but when he seeth that hee is rebuked with curses, and beaten with staues, as though he were hated like a dog, his heart is hardened against the man which correcteth him, and the fault for the which he is corrected; and after he becommeth desperate, like a horse which turneth vpon the striker: and therefore thinke that God euen then chides you, whensoever you chide in such rage. For though there be a fault, yet some things must be winkt at, and some things must be forgiven, and some punished with a looke: for he which takes the forfeit of euery offence, shall neuer be in any rest, but vex himselfe more then his seruant.

Further, I haue heard experience say, that in these punishments it is most meet and acceptable to the offender, that the man should correct his men, and the woman her maides: for a mans nature scorneth to be beaten of a woman, and a maides nature is corrupted with the stripes of a man. Therefore wee read that *Abraham* would not meddle with his maid, but committed her to his wife, and said, *Do with her as it pleaseth thee:* as if he should say, It belongeth not to me, but to thee.

The master must correct his men, and the mistris her maides.

Genes. 16. 6.

Lastly, we put the duty toward children, because they come last to their hands. In Latin children are called *pignora*; that is, pledges, as if I should say, a pledge of the husbands loue to the wife, and a pledge of the wiues loue toward the husband: for there is nothing which doth so knit loue betweene the man and the wife, as the fruit of the wombe. Therefore when *Leah* began to conceiue, she said, *Now my husband will loue mee:* as though the husband did loue for children. If a woman haue many

Their dutie towards their children.

Genes. 28. 31.

many defects (as *Leab* had) yet this is the mends which shee makes her husband, to bring him children, which is the right wedding Ring, that sealeth and maketh vp the marriage. When their father and mother fall out, they perk vp between them like little mediators, and with many piety sports make truce when others dare not speake to them. Therefore now let vs consider what these little ones may challenge of their parents, that stand them in stead of Lawyers. Before wee teach parents to loue their children, they had need be taught not to loue them too much, for *Dauids* darling was *Dauids* traitor: and this is the manner of God, when a man begins to set any thing in Gods roome, and loue it aboue him which gaue it, either to take away it, or to take away him, before he prouoke him too much: therefore if parents would haue their children liue, they must take heede not to loue them too much: for the giuer is offended, when the gift is more esteemed then he.

Mothers
should nurse
their children.
Gen. 21. 7.
Exod. 2. 8.

The first duty is the mothers, that is, to nurse her child at her owne breasts, as *Sara* did *Isaac*: and therefore *Esay* ioyneth the nurses name and the mothers name both in one, and calleth them *nursing mothers*: shewing, that mothers should be the nurses. So when God chose a nurse for *Moses*, he led the handmaid of *Pharaohs* daughter to his mother, as though God would haue none nurse him but his mother. After, when the Sonne of God was borne, his father thought none fit to be his nurse, but the Virgin his mother. The earths fountaines are made to giue water, and the breasts of women are made to giue suck. Euery beast, and euery foule is bread of the same that did beare it, only women loue to be mothers, but not nurses. Therefore if their children prooue vnnaturall, they may say, thou followest thy mother, for she was vnnaturall first, in locking vp her breasts from thee, and committing thee forth like a Cuckow to bee hatched in a Sparrowes nest. Hereof it comes that wee say, *Hee sucks euill from the dug*: that is, as the nurse is affected in her body or in her mind, commonly the child draweth the like infirmitie from her, as the egges of a Henne are altered vnder the Hawke. Yet they which haue no milke, can giue no milke. But whose breasts haue this perpetuall drought? Forsooth it is like the gowt, no beggers may haue it, but Citizens or Gentle-

women

Mat. 2. 14.

women. In the ninth chapter of *Hosea*, dry breasts are named for a curse: what lamentable hap haue Gentewomen to light vpon this curse more then other? Sure if their breasts be dry, as they say, they should fast and pray together, that this curse might be removed from them.

The next duty is, *Catechize a child in his youth, and he wil remember it when he is old.* This is the right blessing which fathers and mothers giue to their children, when they cause God to blesse them too. The wrong mother cared not though the child were diuided, but the right mother would not haue it diuided: so wicked parents care not though their children be destroyed, but godly parents would not haue them destroyed but saued; that when they haue dwelt together in earth, they may dwell together in heauen. As the Midwife frameth the body when it is young and tender, so the parents must frame the mind while it is greene and flexible; for youth is the seed-time of vertue: They which are called fathers, are called by the name of God, to warne them that they are in stead of God to their children, which teacheth all his sons. What example haue children but their parents? and sure the prouidence of God doth ease their charge more then they are aware; for a child will learne better of his father then of any other. And therefore we reade of no schoolmaster in the Scripture but the parents: for when Christ saith to the Iewes, *If ye be the sons of Abraham, ye will doe the works of your father Abraham:* he sheweth that sonnes vse to walke in their fathers steps, whether they be good or bad.

It is a maruelous delight to the father and mother, when people say that their children are like them; but if they be like them in godlinesse, it is as great delight to others as to their parents: or else we say, that they are so like, that they are the worse for it. Well doth *David* call children *arrows*; for if they be well bred, they shoot at their parents enemies; and if they be euill bred, they shoot at their parents. Therefore many parents want a staffe to stay them in their age, because they prepared none before; like old *Eli*, which was corrected himselfe, for not correcting his sonnes. Are not children called the fruit of their parents? Therefore as a good tree is knowne by bringing forth good fruit; so parents should shew their godlinesse in the education

Prou. 22. 6.

How children should bee brought vp. 1. King. 23. 6.

Luk. 11. 2.

Except of Kings sons. Iob. 8. 38.

Psal. 127. 4.

1. Sam. 2. 29. Psal. 132. 11. Matth. 12. 33.

1. Sam. 1. 20.

1. Sam. 13. 24.

Three exam-
ples of good
parents.

Luk. 18. 17.

Col. 4. 15.

Phil. 1. 8.

The name of
step-mothers
expounded,
and their duty.

1. Sam. 2. 7.

Ier. 22. 3.

Deut. 14. 17.

cation of their children, which are their fruit. For this cause the Iewes were wont to name their children so when they were borne, that euer after, if they did but thinke vpon their names, they would yut them in mind of that religiō which they should professe; for they did signifie some thing that they should learn.

An admonition to such as call their children at all aduentures, sometimes by the names of dogs, euen as they prooue after. In 3. King. 22. we haue *Dauid* instructing his sonnes. In Genesis 39. *Iacob* correcting his sons: and in Iob 1. *Iob* praying for his sons. These three put together, instructing, correcting, and praying, make good children, and happy parents.

Once Christ tooke a child, and set him in the midst of his disciples and said, *He which wil receiue the kingdome of heauē, must receiue it as a little child*: shewing that our children should be so innocent, so humble, and so void of euill, that they may be taken for examples of the children of God. Therefore in Plal. 127. vers. 4. children are called *the heritage of the Lord*: to shew, that they should be trained, as though they were not mens children, but Gods, that they may haue Gods heritage after. Thus if you doe, your seruants shall be Gods seruants, and your children shall be Gods children, and your house shall be Gods house, like a little Church, when others are like a den of theeuers.

Now I speake to one which is a mother so soone as she is married: therefore peradventure you looke that I should shew the duty of step-mothers. Their name doth shew them their duty too; for a step-mother doth signifie a sted-mother: that is, one mother dieth, and another commeth in her stead: therefore that your loue may settle to those little ones as it ought, you must remember that ye are their sted-mother, that is, in stead of their mother; and therefore to loue them and tender them, and cherish them as their mother did. She must not looke vpon them like *Rehoboam*, who told his people that he would be worfe vnto them then his predecesor; for then they will turne from her, as his subiects did from him: but she must come to them as *Dauid* came to the people after *Sauls* death, and said, *Though your master Saul be dead, yet I will raigne ouer you*: so she must say to them, though your mother be dead, yet I will be as a mother: so the children will loue her as much as their father. Further,

ther, these children are orphans, and therefore you must not onely regard them as children, but as orphan children. Now God requireth a greater care ouer widowes and orphans, then ouer any other women or children. Deut. 24. 17.
26. 12.

Lastly, you must remember that saying; *As you measure vnto other, so it shall bee measured vnto you againe:* that is, as you intreat these children, so another may come after and intreat your children: for hee which hath taken away the first mother, and sent you, can take away the second mother, and send a third, which shall not be like a step-mother to yours, vnlesse you bee like a step-mother to these. Mat. 7. 2.

If these duties bee performed in marriage, then I neede not speake of diuorcement, which is the rod of marriage, and diuideth them which were one flesh, as if the body and soule were parted asunder. But because al performe not their wedlock vovves, therefore he which appointed marriage, hath appointed diuorcement, as it were taking our priuiledge from vs, when we abuse it. As God hath ordained remedies for euery disease, so he hath ordained a remedie for the disease of mariage. The disease of mariage is adultery, and the medicine hereof is diuorcement. *Moses* licenced them to depart for hardnes of heart; but *Christ* licenseth them to depart for no cause but adultery. If they might be separated for discord, some would make a commoditie of strife: but now they are not best to be contentious, for this law will hold their noses together, till wearinesse make them leaue strugling; like two Spaniels which are coupled in a chaine, at last they learne to goe together, because they may not go asunder. As nothing might part friends, but if *shine eye offend thee*, pull it out; that is, if thy friend be a tempter, so nothing may dissolue marriage but fornication, which is the breach of marriage; for marriage is ordained to auoide fornication, and therefore if the condition be broken, the obligation is void. Mat. 18. 19.
Mat. 19. 8.
Why Christ
would haue
no diuorces
ment but for
fornication.
Mat. 5. 31.
Mat. 10. 9.
1. Cor. 7. 10.

And besides, so long as all her children are his children, she must needs be his wife, because the father and mother are man and wife: but when her children are not his children, she seemes no more to bee his wife, but the others, whose children she beares, and therefore to be diuorced from him. In all the old Testament, we reade of no diuorce betwene any, which sheweth

eth that they liued chaste then wee: yet no doubt this law was better executed amongst them, then amongst vs. Such a care God had in all ages and callings, to prouide for them which liue honestly: for diuorcement is not instituted for the carnall, but for the chaste, lest they should be tied to a plague while they liue. As for the adulterer and adulteresse, he hath assigned death to cut them off, lest their breath should infect others. Thus he which made marriage, did not make it vnseparable; for then marriage were a seruitude. But as Christ saith of the Sabbath, *The Sabbath was made for man*; that is, for the benefit of man, and not for the hindrance of man: so marriage was made for man; that is, for the honour of man, and not for the dishonor of man: but if marriage should turne to fornication, and when it is turned to fornication, there might be no separation; then marriage were not for the honour of man, but for the trouble, and griefe, and dishonor of man. Therefore now ye haue heard how diuorcement is appointed for a remedie of fornication; if any be ashamed of this physicke, let them be more ashamed of the disease. Because I haue spoken more then you can remember; if you aske mee what is most needfull to beare away, in my opinion, there is one saying of *Paul*, which is the profitablest sentence in all the scripture for man and wife to meditate often, and examine whether they find it in themselves, as they doe in other, lest their marriage turne to sinne, which should further them in godlines. *The unmarried man careth for the things of the Lord how he may please the Lord; but he that is married, careth for the things of the world, how he may please his wife.* Also, *The unmarried woman careth for the things of the Lord, how she may be holy: but she that is married careth for the things of the world, how she may please her husband:* as though their pleasing God were turned all to pleasing one another, and their carnall loue had eaten their spirituall loue; as the leane line deuoured the fat. Therefore it followes in the next words: *This I speake for your commoditie*, as though there were great commoditie in remembering this warch-word. All men haue not the feeling of Gods word, or else such a sentence might be an anchor for the married to stay them, when any temptation goeth about this change, which *Paul* feared even in them which feared God before.

If thou hast read all this booke, and art neuer the better, yet catch this flower before thou go out of the garden, and peraduenture the scent thereof will bring thee back to smell the rest. As the corps of *Axael* made the passengers to stand, so I placed this sentence in the doore of thy passage, to make thee stand and consider what thou doest before thou marriest. For this is the scope and operation of it, to call thy mind to a solemne meditation, and warne him to liue in marriage as in a tentation, which is like to make him worse then he was, as the marriage of *Jeberam* did, if he vse not *Iobs* preseruatue, to be iealous ouer all his life. 1 Sam. 1. 29. 2 Chron. 21. 6. Job 9. 28.

The allurements of beauty, the trouble about riches, the charges of children, the losses by seruants, the vnquietnesse of neighbours, cry vnto him that he is entred into the hardest vocation of all other: and therefore they which haue but nine yeres prentiship to make them good Mercers or Drapers, haue nineteene yeeres before marriage to learne to bee good husbands and wiues: as though it were a trade of nothing but mysteries, and had need of double time ouer all the rest.

Therefore so often as you thinke vpon this saying, thinke whether you be examples of it, and it will waken you, and chide you, and leade you a straight path, like the Angell which led the seruant of *Abraham*. Gen. 24. 40.

Thus haue I chalked the way to prepare you vnto marriage, as the Levites prepared their brethren to the Passeouer. *Remember that this day you are made one*: and therefore must haue but one will. And now the Lord Iesus, in whom you are contracted, knit your hearts together, that yee may loue one another like *David* and *Jonathan*; and goe before you in this life, like the starre which went before the Gentiles, that ye may beginne, and proceed, and end in his glory. To whom be all glory for euer. Amen. 1 Sam. 13. 1. Mat. 29.

FINIS.

A TREATISE OF THE LORDS SUPPER, IN

two Sermons.

THE FIRST SERMON.

1. Cor. 11. 23. 24.

The Lord Iesus in the night that he was betrayed took bread: And when he had given thanks, he brake it, and said, Take eat: this is my body which is broken for you; this do ye in remembrance of me.

The two
breasts of the
Church.



He Word and the Sacraments are the two breasts wherewith our mother doth nurse vs. Seeing euery one receiueeth, & few vnderstand what they receiue; I thought it the necessariefst doctrine, to preach of the Sacrament, which is a witnesse of Gods promises, a remembrance of Christs death, and a seale of our adoption. Therefore Christ hath not instituted this Sacrament for a fashion in his Church, to touch, and feele, and see, as we gaze vpon pictures in the windowes: but as the woman which had the bloody issue, touching the hem of Christs garment, drew vertue from Christ himself, because she beleued: so Christ would that we touching these signes, should draw vertue from himself: y is, al the graces which these signes represent. Therefore as the Leuites vnder the Law, were bound to prepare their brethren before they came to the Passe-ouer; so Preachers of the Gospell should prepare their brethren before they come to the Supper of the Lord, For which purpose I haue chosen this place to y Corinthians, which is the clearest and fullest declaratiō of this Sacram, in al the Scripture.

Mat. 9. 13.

1. Chron. 35. 6.

The Lord Iesus in the night, &c.

The dimision.

The summe of all these words is, the Institution and vse of the Lords Supper. First, *Paul* sheweth the author of it, *the Lord Iesus*: then the time when it was instituted, *in the night that hee was betrayed*: then the manner how he did institute it, *he took bread, and when he had given thanks, he brake it, and gave vnto his Disciples, &c.* then the end why he did institute it, *for a remembrance of his death.*

The Author.

Touching the Author he which is signified by it, was the Author

that of it. The Lord Jesus hath bid us to supper, *John 13. 27.*
(saith Iohn) to eat of his flesh, so we are not to sit at his table. To him
 belongeth the power to ordaine Sacraments in his Church, be-
 cause he fulfilled the Sacraments of the Law. When Christ
 came, the Passover ceased, because he is our Pasche, *John 1. 29.*
 the Lamb by whose blood we are redeemed. When Christ came,
 Circumcision ceased, because he is our Circumcision, *Coloss. 2. 11.*
 the putter and lender of our finities. Now these two Sacraments are fulfilled, hee hath appointed
 two other Sacraments for them in stead of the Paschal Lamb,
 which the Jewes did eat, hee hath given vnto us the Lamb of
 God, which Iohn calleth *The Lamb of God* that is himselfe, vpon
 whom all doe feed, who doe receive the Sacrament with
 an assured faith that Christ died to possesse them of life. The
 breaking of the bread doth signifie the wounding of the body,
 the pouring out of the wine doth signifie the shedding of his
 blood. The eating of the bread and drinking of the wine doth
 signifie that his flesh and blood, doe nourish us for eternall,
 as the bread and wine doe nourish the life present.
 In stead of Circumcision, which began at *Abraham* he hath
 ordained Baptisme, which began at *Iohn*, a more lively representa-
 tion of the true circumcision of the heart, because it receiveth
 us vnto vs the blood of Christ, which washeth our soules as
 the water in Baptisme washeth our bodies. *Gen. 17. 10.*
 Touching the time; *In the night* (saith *Paul*) therefore this Sa-
 crament is called the *Lords Supper*, because it was instituted at
 night when they used to sup. But what night? *Euen that night*
 (saith *Paul*) when he was betrayed. That night which he should
 have cursed, as *Iob* did the day of his birth, if he had suffered a-
 gainst his will; that night when he should have thought to de-
 stroy men as men conspired to destroy him; that night (saith
Paul) this Sacrament of grace and peace and life began. *1. Cor. 11.*
that night when we betrayed him. Many nights did he spend in
 watching and praying for vs; and is there a night now for vs to
 betray him? That was a dark night, when men were about to
 put us as the *Blind men* which brought them light. *John 9. 1.*
 wonder you to see that Christ saw they for whom Christ was
 dead

None but
 Christ may or-
 daine Sacra-
 ments. *1. Cor. 11.*
John 1. 29.
Coloss. 2. 11.
Rev. 7. 14.
1. Cor. 11.
John 1. 29.

John 1. 29.

1. Cor. 11.
John 1. 29.
Coloss. 2. 11.
Rev. 7. 14.

Gen. 17. 10.
 Who was
 therefore cal-
 led Iohn the
 Baptist.

Math. 3. 10.
Rev. 1. 5.
Rev. 12. 14.
 The time.
1. Cor. 11.
John 33.

1. Cor. 11.

1. Cor. 11.

1. Cor. 11.

1. Cor. 11.

much which he asked for dinner and supper the gift of God
before we receive it, and often like them which have a grace
for dinner and store for breakfast, as though they had their din-
ners from God, and breakfasts of their owne.

Our example did not forale though it was but bread which he
received, yet he was more thankfull for bread then many which
burye the fowles, and fishes, and beasts in their bellies, as if
they were of all wored up. For our first prayer, *Give us this day our
daily bread*, a hundred talcs of bread and meates and drinkes
which never pray for it. *After he had given thanks, he brake it, and gave unto them*
and said, *Take and eat*; for when he had given thanks to God then
it was sanctified, and blessed, and lawfull to eat. When thou
servest God, then it is lawfull for thee to use Gods blessings;
then thou maiest eat and drinke as Christ did, but not before:
for these things were created to serve God; which serve God; if
thou dost not serve him for them, thou miscreachest upon Gods
blessings; and stealest his creatures which are no more thine
then thou art his; for the good God created all things for good
men, as the diuels possessions are reserved for euill men.

Therefore as Christ would not breake the bread before hee
had giuen thanks to the founder, so knowe that there is some
thing to be done before thou receiue any benefit of God: and
presume not to use his creatures with more libertie then his
Sonne did, which did not eat without giving thanks, nor rise
again without singing a Psalm.

As followeth, *This is my body*. Here is the fruite of his thanks
before he prayed that the bread & wine might be blessed, and
they were blessed. As *Thou blessing shewest it selfe vpon*, and
whom he blessed, so Christ his blessing appeared straight vpon
these mysteries: for it could not be said before, *This is my body*,
because it was not bread; but now it may be called his body,
because his blessing hath infused that vertue into it, that it doth
not only represent his body, but conuey his body and himselfe
vnto vs. The efficacy of this blessing is in this Sacrament sur-
face sanctifying it vnto vs as well as it did to the Apostles, euen
in Christs prayer, *Raise him*, faith after Christ was dead.

Now we haue heard the meaning of these words, *He took*.

bread, and blessed it, and brake it, and gave it: you shall see with what myfficial resemblance the whole Christ and vs. For as Christ in the supper eate the bread to feede vs: so in his birth he rooke our flesh to saue vs. Secondly, as Christ when he had taken the bread, blessed the bread to make it a spirituall foode: so Christ when he had taken our flesh, poured forth most rich and precious graces into it, to make it foode of life vnto vs. Thirdly, as Christ when he had blessed the bread, brake the bread: so Christ when he had filled his body with most precious graces, brake it vp like a rich treasure house; his hands by the nailing, his backe by the stripes, his head by the thornes, his side by the speare, that out of every hole, a river of grace and goodnes might issue & flow forth vnto vs. Lastly, as Christ gaue the bread when he had broken it: so Christ (by a liuely faith) communicateth his body after he hath crucified it. Hereby wee are taught, that when wee see the Minister take the bread to feede vs, wee may conceiue that Christ (being God from euerlasting) rooke our flesh to saue vs. When wee see the Minister blasse the bread to a holy vse, wee must conceiue that Christ (by vniuing the Godhead vnto it) sanctified his flesh for our redemption. When we see the Minister brake the bread to sustaine our bodies, we must conceiue, that Christ in his death, brake his body to refresh our soules. When we see the Minister gaue the bread to our hand, wee must conceiue, that Christ as truly offereth himselfe to our faith, to be receiued of vs.

Because vpon these words, the Papists ground their Transubstantiation, that is, that the bread is changed into Christs flesh, and the wine is changed into Christs blood; whereby we eate the same bodie which died vpon the Crosse, and drinke the same blood which issued out of his side: That you may see the blindness of this Popish dreame, I would haue you but marke every word of the Scripture, how they make against Transubstantiation, that yee may see their flaine like a wall with their owne sword. Euen as God made Canaan speake against himselfe, so the Scriptures which heretikes alleadge do make against themselves, like the Baslites which wounded their owne flesh. I may liken their allegations to Sacans; when hee tempted Christ in the wilderness, he alleaged but one sentence of Scripture for himselfe,

Hob. 2.16.

Iohn 19.29.

1. Pet. 2.14.

Ephes. 3.17.

1. Sam. 17.49.
Iohn 18.11.
3. King. 1. 22.
Heretikes al
leage scripture
like the Duell.
Matth. 4.4.
Psal. 91.11.

of 32. hals

of 32. hals

himselfe, and that Psalme out of which he borrowed it made to plaine against him, that he was faine to picke here a word, and there a word, and leaue out that which went before, and skip in the middest, and omit that which came after, or else he had marred his cause. The Scripture is so holy, and pure, and true, that no word nor syllable thereof can make for the diuell, or for sinners, or for heretikes: yet as the diuell allaged Scripture, though it made not for him, but against him: so do the Libertines & Epicures, and Heretikes, as though they had learned at his schoole.

Now, there is no sentence of the Scripture, which the wiser Papists allage boldly for their Transubstantiation, but this, that Christ said, *This is my body*: by which they may proue as

Matth. 26. 26.

well, that Christ is a doore, because he saith, *I am the doore*: or 2 Ioh. 1. 9.

vine, because he saith, *I am a vine*: for his sayings are like. Figu.

Ioh. 15. 1.

rauiue speeches must not be construed literally: but this is Here-

Note.

tikes fashion. If you marke, you shall see throughout, that all the testimonies which the Papists allage for their heresies, are either stopes, or figures, or allegories, or parables, or allusions, or darke speeches; which when they presume to expound allegorically, or literally, without conference of any other Scriptures, then they wander and stray from the marke, or else it is impossible that the truth should maintaine errour, that is, that the Scripture should speake for heresie, if it were not wrested and peruerted: therefore we see that *Euse* neuer erred, vntill she corrupted the Text.

Gen. 3. 3.

Now wee will enter the lists with our aduersaries, and see whether these words doe prooue that the bread and wine are turned into Christs body. *Paul* saith, *Iesus took bread*: well then, yet it is bread: when he had taken it, then hee blessed it; what did he blesse? the bread which he tooke; well then, yet it is bread: when he had blessed it, then he brake it; what did hee breake? the bread which he blessed; well then, yet it is bread: when he had broken it, then he gaue it; what did he giue? the bread which he brake; wel then, yet it is bread: when he had giuen it, they did eate it; what did they eate? the bread which he gaue them; well then, yet it is bread: when they did eate it, then he said, *This is my body*; what did hee call his body? the bread which they did eate; well then, yet it is bread. If it bee

Arguments against Popish Transubstantiation.

I

bread all this while, when he did take it, and blesse it, and brake it, and gaue it, and they did eate it, when is it turned into his body? here they stand like the Saducees, as mute as fishes,

Mat. 23. 34.

2 Now that ye may see, that not we onely say it is bread and wine after the consecration; in the 27. verse; Christ himselfe doth call it bread and wine after he had giuen it; as hee did before. And in *Marke* he saith, *I will drinke no more of the fruit of the vine*. Here Christ saith, that it was the fruit of the vine which he dranke; but his blood is not the fruit of vines, but wine: therefore wine was his drinke, and not blood.

Mark. 14. 25.

3 Besides, if you would heare *Paul* expound Christ, he sheweth that all our fathers had the same substance of Christ in their Sacraments, that we haue in ours; for he saith, *They all did eate the same spiritual meate, & all drinke the same spiritual drink*. Straight he saith, *that this meate, and this drink was Christ*: Marke that he saith not only they did eate the same meate that we eate; but he saith, *but the meate was Christ*: and not onely so; but to shew that Christ is not a corporall meate, as the Papists say; he saith, he is a spirituall meate, as we say: therefore you see that we doe not eate him corporally, no more then our fathers; but that as they did eate him spiritually, so do we: for spirituall meate must be eaten spirituallly, as corporall meate is eaten corporally.

1. Cor. 10. 4.

1. Cor. 10. 4.

1. Cor. 10. 4.

1. Cor. 10. 4.

4 Againe, for the figures to be turned into the thing signified by them, is viterly against the nature of a Sacrament; because it no Sacrament, because there is no signe: for euery Sacrament doth consist of a signe, and a thing signified; the signe is euer an earthly thing, and that which is signified is an heavenly thing. This shall appeare in all examples: As, in *Paradise* there was a very Tree for the signe, and Christ the thing signified by it: in *Circumcision* there was a cutting off of the skin, & the cutting off of sinne: in the *Pass* other there was a Lambe; and Christ; in the *Sabbath* there was a day of rest, and eternall rest: in the sacrifices there was an offering of some beasts, and the offering of Christ: in the *Sanctuarie* there was the holy place, and heauen: in the *Propitiatory* there was the golden couering, and Christ our couer: in the wilderness there was a rocke yeelding water, and Christ yeelding his blood: in the Apparition there was a Dove; and the holy Ghost in the *Manna* there was bread,

Genes. 2. 9.

Genes. 27. 11.

Exod. 12. 3.

Exod. 23. 11.

Exod. 9. 1.

Exod. 30.

Exod. 25. 24.

Exod. 17. 16.

Matth. 3. 16.

and

upon the Lords Supper.

and Christ: in Baptisme there is very water which washeth vs: and Christs blood washing vs: In the supper of Christ, there is very bread and wine for the signe, and the body and blood of Christ for the thing signified, or else this Sacrament is against the nature of all other Sacraments.

Againe, there must be a proportion betwene the Passouer and the Lords Supper, because this was figured by the other.

Now the Jews had in their Passouer, Bread and Wine, and a Lamb: so our Saviour, Christ, instituting his last Supper, left Bread, and Wine, and a Lamb: the which name is given to himselfe, because he came like a Lamb, and died like a Lamb.

Againe, if Christs very body were offered in the Sacrament, then it were not a Sacrament, but a sacrifice; which two differ as much as giving and taking: for in a sacrifice wee give, and in a Sacrament wee receive: and therefore we say our sacrifice, and Christs Sacrament.

Againe, every sacrifice was offered vpon the Altar. Now mark the wisdom of the holy Ghost; lest we should take this for a sacrifice, he never names Altar when he speakes of it, but *The Table of the Lord*. Therefore it is no doubt but the diuell hath kept the name of Altar, that we might thinke it a sacrifice.

Againe, if the bread were Christs flesh, and the wine his blood; as these two are separate one from the other, so Christs flesh should be separate from his blood: but his body is not diuided, for then it were a dead body.

Againe, that which remaineth doth nourish the body, and relieth in the mouth as it did before: which could not be, but that it is the same food which it was before.

Againe, I would aske whose are this whitenes, and hardnes; and roundnesse, and coldnesse? None of them say that it is the whitenesse, and hardnes, and roundnesse, and coldnes of Christs body: therefore it must needs be the whitenes, and hardnes, and roundnesse, and coldnesse of the bread, or else qualities should stand without substances, which is, as if one should tell you of a house without a foundation.

Againe, as Christ dwelleth in vs, so he is eaten of vs: but he dwelleth in vs only by faith: Ephes. 3:17. Therefore he is eaten only by faith.

John 6.45.
John 1.33.
1 Cor. 11.19.

Exod. 12.

Mat. 26.

John 19.

Exod. 12.

7

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10

Again, none can be saved without the communion of the body of Christ: but if all should communicate with it corporally, then neither infants, nor any of our fathers, the Patriarchs, or the Prophets should be saved, because they receiue it not so.

12 Again, Christ saith not, *This was*, but *This cup*: and therefore by their conclusion, not only the wine should be changed into blood, but the cup too.

13 Again, Paul saith, *They which receiue vnderibly, receiue their owne damnation*: But if it were the flesh of Christ, they should rather receiue saluation then damnation, because Christ saith, *He that eateth my flesh, and drinketh my blood, hath life euerlasting* John 6. 54.

14 Again, if they would heare an Angell from heauen: when Christs body was glorified, an Angell said to the woman, *He is risen, and is not here*: Mat. 28. as if he should say, His body is but in one place at once; or else he might haue been there though he was risen.

15 Again, why doe they say in receiuing this Sacrament euer since the primitive Church, *Lift up your hearts*, if they haue all in their mouthes?

John 6. 68.

To end this controuersie, here wee may say, as the Disciples said to Christ, *Whither shall we goe from thee?* I thinke, we neede not to go to any other expositor of Christ, then Christ himselfe. Therefore marke what he saith: At first, when Christ said, that he was the bread of life, and that all which would liue, must eate him, they murmured vntill he expounded his words: and how did he expound his words? thus, *He that cometh vnto me, hath eaten, and he that beleeueth in me, hath drunke*. After, when hee instituted this Sacrament in like words, they murmured not; which they would as before, if he had not resolved them before, that to eate his body, and to drinke his blood, was nothing but to come to him, and beleeue in him.

John 6. 60.

John 6. 55.

After he had said so, they murmured not, because they did see some reason in it. As it is plainly said, *This is my bodie*; so it is plainly said, *these words are spirit*: that is, they must be vnderstood spiritually, and not literally.

John 6. 63.

But if it be flesh indeed, why doe they not satisfie the simple people how they may eate this flesh in Lent, when they forbid them

death to eat this bread, they must needs have it dubiously said
he which should say, *fiat panis*, should say nothing, therefore he
which eateth this Masse receiveth nothing.

I did not allege the Fathers in my sermon: but if any sus-
pend his assent, till they bring in their verities, let him heare
them make confession of their beleefe.

The Lord doth not say, *This is my body*, when he gave only a signe, or a sacrament of his body.

Tertullian saith, *this is my body*: that is, a signe of his body.

Ambrose saith, The bread and wine remaine still the same
thing that they were.

Theodoret saith, After the consecration, the mysticall signes
doe not cast off their owne nature, but abide still in their first
substance and forme.

Origen saith, The bread that is sanctified with the word of
God as touching the materiall substance thereof, goeth into
the bellie, and forth againe like other meats.

Isidore saith, There hath two things in it: one earthly, and
the other heavenly.

Cyril saith, Our Sacraments auouch not the eating of a man.

Cyprian saith, The Lord called bread made of many graines,
his body: and called wine made of many grapes, his blood.

Athanasius saith, Christ made mention of his ascension into
heaven, that he might withdraw his Disciples from corporall
and fleshly eating.

Chrysostome saith, God giueth vs things spiritual, vnder things
visible and naturall. And againe, being sanctified, it is delineated
from the name of bread, and is exalted to the name of the Lords
body, although the nature of the bread still remaine.

And because they beleefe that the Pope cannot erre, Pope
Gelasius setteth to his hand, and saith with the rest, Neither the
substance of the bread, or nature of the wine, cease, to be more
then they were before.

Tell vs Papists, doe not these Fathers speake as plaine as we?
Canst thou auouch Transubstantiation more sturdie then they
deny it? how had this heresie been chased, if the diuell had hat-
ted it in their time?

Thus the Scriptures on the one side, and the Fathers on the
other

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op. salomon

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But the question which they think cannot be answered, like their unchangeable names, is this: If the bread be not his body, why doth he call it his body? He doth it for no other end, is there? Marke then, and we will looke it as well as we can. He saith, *This is my body*: as he saith after, *which is broken for you*. Why? his body was not broke before he suffered, how did he say the, *which is broken*, before it was broken? There is no sense in it but this, the bread was broken, & signified that his body should be broken.

Objection.

Answer.

Now, if the breaking of the bread did signify the breaking of his body, so the bread must needs signify his body: but as his body was not broken indeed, when the bread was broken, so the bread could not be his body indeed: for then his body should have been broken when the bread was broken. Ye let them debate what they can.

If (say they) the bread and wine be not changed into his body and blood, why doth he speak so darkly? he might have spoken plainer.

Objection.

Answer.

I answer, though this seeme dark to Papists, yet it was not dark to the Apostles, they understood his meaning well enough, and all the rest, for 1215. years after Christ, before Transubstantiation was spoken of. If the Apostles had not understood his meaning, they would not stick to aske him in that manner: untill they were acquainted with Christs phrase: whensoever they doubted upon any of his speeches, they were wont to come unto him, and say, *Master, what sayest thou?* but they were used to such phrases, for it was Christs manner to teach by similitudes, shewing one thing by another, which is the plainest manner of teaching, and most used by holy Scripture, especially in the types and shadows of this Sacrament. For example, Christ calleth the Lamb the Pasfe-ouer, in place whereof this Sacrament succeeded: so therefore presently after they had eaten the Pasfe-ouer, Christ instituted this Sacrament to be used for it. Christ (say) calleth the Lamb the Pasfe-ouer, and yet the Pasfe-ouer was this: an Angel passed over the houses of the Israelites, and smote the Egyptians, this was not a Lamb, and yet because a Lamb was a signe of this Pasfe-ouer, as the bread and wine is of Christs body, therefore Christ calleth the Lamb the Pasfe-ouer, as he calleth the bread and wine his body.

Exod. 12. 27.

Againe,

- Gen. 17. 13. Again, Circumcision is called the *Covenant*, and yet Circumcision was nothing but the cutting away of a skin: but the *Covenant* is, *In Abraham was fed all Nations shall be blessed, I will be their God, and they shall be my people: I will defend and save them, and they shall serve and worship me.* This is not Circumcision, & yet as though Circumcision were the *covenant* it selfe, it is called the *Covenant* because it signifieth the *Covenant*: so bread and wine are called *Christs body*, because they signifie *Christs body*.
- Gen. 12. 3. Again, Baptisme is called *Regeneration*, and yet Baptisme is a dipping of our bodies in water: but *Regeneration* is the renewing of the mind to the image wherein it was created. This is not Baptisme, and yet as though Baptisme were *Regeneration* it selfe, it is called *Regeneration*, because it signifieth *Regeneration*: so the bread and wine are called *Christs body*, because they signifie *Christs body*.
- Tit. 3. 5. Again, the *Cup* is called the new Testament, and yet the *Cup* is but a piece of metall filled with wine: but the new Testament is, *He that believeth in the Son shall be saved.* This is not a *Cup*, and yet as though the *Cup* were the new Testament it selfe, it is called the new Testament, because it signifieth the new Testament: so the bread and wine are called *Christs body*, because they signifie *Christs body*.
- Ex. 22. 20. They which knew that the *Lamb* is not the *Passcower*, though *Christ* called it the *Passcower*; that *Circumcision* is not the *Covenant*, though *God* called it the *Covenant*; that *Baptisme* is not *Regeneration*, though it be called *Regeneration*; that the *Cup* is not the new Testament, though *Christ* called it the new Testament; could they not as well understand, that the bread and wine were not *Christs body*, though *Christ* called them his body? As they understood these speeches, so they understood this speech: therefore they which say, that the bread and wine are *Christs body*, because *Christ* saith, *This is my body*: may as well say, that the *Lamb* is the *Passcower*, because *Christ* calleth it the *Passcower*; that *Baptisme* is *regeneration*, because *Paul* calleth it *Regeneration*; that the *Cup* is the new Testament, because *Christ* calleth it the new Testament.
- Matth. 26. 26. If every Sacrament was called by the thing which it signified, and yet never any Sacrament was taken for the thing it selfe:

selfe: what reason haue they to take this Sacrament for the thing it selfe, more then all the rest? It is the consent of all Writers, that a Sacrament is a signe, therefore not the thing signified: no more then the bush at the doore is the wine in the celler. If I call the Prince a Phoenix, the Vniuersity a Fountaine, the Court a Peacocke, the Citie a Sea, the Countrie an Hermite: why can the Papists vnderstand me, and not vnderstand Christ?

What a dark, and strange, and intricate, and incredible speech had this been for them to vnderstand grossly, and literally? Would they thinke that they did eate Christs body, when his body stood before them, and he had told them before, that his body was like their body? Nay, this would haue required more words, and made them come againe, with *Master what is thy meaning?*

For they were not so instructed yet before the resurrection, to beleue euery thing without questioning, if it were contrary to sense and reason: but as they asked, who had given him any meate, when he said that he had meate, and they could see none: so they would haue asked, what meate is this which we see not?

How can euery one of vs eate his body, and yet he hath but one body, and that body is whole when we eate it? Loe he standeth before vs and saith, that his body is like vnto ours, and yet he takes bread and breakes it, and giues it vnto vs to eate; and when we eate it he saith, *This is my body*; and yet

his body standeth before vs still. If his body be like ours (as he saith) how can it be eaten, and be there? for ours cannot. Thus they would haue questioned, if they had not been vsed to such phrases: but as they could vnderstand him, when he called himselfe a stone, a rocke, a doore, a window, and a vine: so they pickt out his meaning when he had said that bread was his body: for he told them before, that he was *the bread of eternall life*.

Now the bread of eternall life is not eaten with teeth; for the body cannot eate spiritually; no more then the soule can eate corporally: and therefore hee is such a bread as is eaten with faith; and so himselfe saith in the Gospell of *Iohn*. Marke this eating by faith, and all the strife is ended. Flesh and blood indeede neede not faith to chew them, for the teeth can chew them well enough: Therefore if the bread and wine were the body of Christ, there were neede not faith to eate it; but all those

Luke 9.8.

1ob. 4.33.

Luke 24.39.

Iohn 6.35.

1. Cor. 10. 2. 1. Cor. 10. 2. 1. Cor. 10. 2.

which hath teeth might eate Christs body, yea the Mice might eate it as well as men, for they eate the same bread that we doe, as well after it is consecrated as before.

If this be not enough to batter the ruines of this vpstart Heresie, I will come to Interrogatories, and see whether they haue learned it by rote, or by reason.

Matth. 26. 26.

If they ground their Transubstantiation vpon these words of Christ, *This is my body*, which hee spake to his Disciples; I aske the, whether they receiue that body which was mortall, or that body which is glorified? because one of these bodies they must needs receiue, either his mortall body, or his glorified body. If they say that it is his mortall body; the mortall body will not profit them, for you see that mortall foode is but for this mortall life: neither hath Christ a mortall body now: to communicate vnto them; because it is changed to an immortal body; therefore they cannot receiue the mortall body, because Christ hath not a mortall body to giue vnto them: if they say, that they receiue his glorified body; then they must lye from this Text: for at that time Christ had not any glorified body.

Neither
Christs mortall
body nor im-
mortal in the
Sacrament.

When this Sacrament was instituted; and Christ said, *This is my body*, his body was not glorified, because the Sacrament was instituted before his death, and his body was glorified: after his resurrection: therefore if they receiue the same body, which the Apostles receiued, as they say they doe, they cannot receiue a glorified body, because then Christ had not a glorified body to communicate vnto them.

Thus the rockes and sands are on both sides them; they receiue a body neither mortall, nor immortal: if Christ hath any such body, iudge you. Here they stand like a foole, which cannot tell on his tale. *Nebuchadnezzar* dreamed a dreame, and knew not what it meant.

Dan. 4. 15.

Beside, I aske them to whom Christ spake when he said, *This is my body*? Mark saith he spake it to the, that is, to his Disciples: well then, if these words, *This is my body*, were not spoken to the signes, but to the persons: not to the bread and wine, but to the receivers; as the words which follow, *Do this in remembrance of me*: if these words were not spoken to the bread and wine, then it is plain that they do not change the nature of the bread and

Marke 14. 24.
Christ spake
not to the
bread & wine,
but to his
Disciples.

and wine. If the nature of them be not altered, then the substance remaineth, and then wee receiue no other substance with them, becaust two substances cannot be in one place.

What then, is there nothing in the Sacrament but bread and wine, like an hungry nunsion? Nay, we say not that the Sacrament is nothing but a bare signe, or that you receiue no more then you see; for Christ saith that it is his body; and Paul saith, that it is the communion of Christs body and blood. Therefore there is more in sacramentall bread, then in common bread; though the nature be not changed, yet the vse is changed: it doth not onely nourish the body as it did before, but also it bringeth a bread with it, which nourisheth the soule: for as sure as wee receiue bread, so sure we receiue Christ; not only the benefits of Christ, but Christ: although not in a popish manner, yet wee are so ioyned and vnited vnto him, euen as though wee were but one body with him.

More in the
Lords Supper
then bread
and wine.
1 Cor. 10. 16

As the spouse doth not marry with the lands and goods, but with the man himselfe; and being partaker of him, is made partaker of them; so the faithfull doe not only marry with Christs benefits, but with Christ himselfe; and being partakers of him, they are made partakers of his benefits: for Christ may not in any wise be diuided from his benefits, no more then the Sunne from his light.

A similitude.

It is said, *The Father gaue vs his Son*, and so the Son giueth vs himselfe. For as the bread is a signe of his body, so the giuing of the bread is a signe of the giuing of his body. Thus hee lieth before vs like a Pellican, which letteth her young ones suck her blood: so that we may say, the Lord intired vs to supper, and he himselfe was our meate.

Rom. 8. 32

But if you aske how this is? I must answer, It is a mystery: but if I could tell it, it were no mystery. Yet, as it is said, when three men walked in the midst of the furnace, *One like the Son of God*. Dan. 3. 25. walked amongst the fire: so, when the faithfull receiue the bread and wine, one like the Sonne of God seemeth to come vnto them; which fills them with peace and joy, and grace, that they marvel what it was which they receiued besides bread and wine.

For example, thou makest a bargain with thy neighbour for a house or land, and receivest in earnest a peece of gold: That which

A similitude.

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which thou receivest is but a peece of gold; but now it is a signe of thy bargaine; and if thou keepe not touch with him, happily it will claspe thee for all that thou art worth: so that which thou receivest is bread, but this bread is a signe of another matter, which passeth bread.

Another similitude.

Again, thou hast an obligation in thy hand, and I aske thee what hast thou there? and thou saiest, I have here an hundred pounds: why (say I) there is nothing but paper, inke, and water. Oh but by this (saiest thou) I will recover an hundred pounds; and that is as good. So beloved, this is as good, that vnder these signes you receive the vertue of Christs body & blood by faith, as if you did eate his body, and drinke his blood indeed, which were horrible to thinke, that any should deuoure their God; thinking thereby to worship him: neuer any heretike, nor Idolater conceived so grossly of their God, before the Papist. Wee reade of a people which did eate men, but neuer of any people which did eate their God.

All the Apostles say, that it was needfull that Christ should take our flesh; but no Apostle saith, that it is needfull that wee should take Christs flesh; for all the blessings of Christ are apprehended by faith; and nothing fit to apprehend him whom wee see not, but faith; and therefore one of their owne pillars said, *Believe, and thou hast eaten*. Faith doth more in religion then the mouth; or else we might say with the woman, *Blessed are the breasts which gave thee sucke*, and so none should bee blessed but *Mary*; but *Mary* was not blessed because Christ was in her body, but because Christ was in her heart. And lest this should seeme incredible vnto you, because *Mary* is called blessed among womē; when Christ heard the woman say, *Blessed are the breasts which gave thee sucke*; he replied vnto her, *Blessed are they which heare the word of God, and keepe it: these are my brethren, and sisters, and mother*, saith Christ; as though the rest were no kin to him in heauen, though they were kin in earth. Thus if Christ were in thy body, and thou shouldst say as this woman, *Blessed is the body that hath thee in it*; nay would Christ say, *Blessed is the heart that hath me in it*. If *Mary* were no whit better for having Christ in her armes, nor for having him in her body, how much better art thou for having him in thy belly, where

* So they account
Augustine.
Luke 11. 27.

Luke 8. 22.

Note.

where thou canst not see him? Must the Sun needes come to vs, or else cannot his heat and light profite vs? Nay, it doth vs more good, because it is so far off: so this Sunne is gone from vs, that hee might giue more light vnto vs, which made him say, *It is Iohn 16.7. good for you that I goe from you:* therefore away with this carnall eating of spiritual things. *Many daughters haue done verily so.*

ly, but thou (saith Salomon) surpassest them all: so many heretikes haue spoken absurdly, but this surpasseth them all, that Christ must be applied like physicke, as though his blood could not profite vs, vnlesse we did drinke it, and swallow it as a potion. Is this the Papists vnion with Christ? Is this the manner whereby we are made one flesh with Christ, *so eate his flesh?* Nay whe he tooke our flesh vnto him, and was made man, then we were vnited to him in the flesh, and not now. Christ tooke our flesh, wee take not his flesh, but beleene hee tooke ours: therefore if you would know whether Christs body bee in the Sacrament, I say vnto you as Christ said vnto *Thomas*, touch, feele, and see. In visible things God hath appointed our eyes to be Iudges; for as the spirit discerneth spirituall obiects, so sense discerneth sensible obiects. As Christ taught *Thomas* to iudge of his body, so may wee; and so should they: therefore if you cannot see his body, nor feele his body, you may gather by Christs sayings to *Thomas*, that he would not haue you beleue that it is his body; for my bodie (saith Christ) may bee seene and felt. And thus Transubstantiation is found a lier.

No naturall or corporall presence or vnion.

A way to know whether Christs body be in the Sacrament.

Iohn 20.27.

Now if you aske me why Christ called the signe by the name of the thing it selfe: I aske thee again; Maist thou say when thou seest the picture of the Queene, this is the Queene; and when thou seest the picture of a Lion, this is a Lion? And may not Christ say when he seeth a thing like his body, *This is my body?*

Why Christ calleth the bread his bodie.

I shewed you before that euery Sacrament is called by the name of the thing which it doth signifie, and therefore why should we stumble at this more then the rest? The reason why the signes haue the name of the things, is to strike a deepe reuerence in vs to receiue this Sacrament of Christ reuerently, sincerely, and holily, as if that Christ were there present in bodie and blood himselfe.

And surely, as hee which defaceth the Kings Scale is conui-

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ted of contempt and treason to her owne person: so hee which prophane these seales of Christ, doth not worship Christ, but despise him, and that contempt shall be required of him, as if hee had contemned Christ himselfe. This is the reason why Christ calleth the signes of his body, his body; to make vs take this Sacrament reuerently, because we are apt to contemne it, as the Iewes did their Manna.

Verse 22.

It followeth; *Do this in remembrance of me*: that is, these signes shall be a remembrance of my death: when you break the bread, you shall remember the wounding of my body: and when you drink the wine, you shall remember the sheading of my blood. If we do this in remembrance of Christs body, which was broken like the bread, it is an argument that his body is not there, because remembrance is not of things present, but of things absent: we remember not, but we see, that which is before vs. This might put the Papists in remembrance that Christ is not sacrificed now, when we doe but remember his sacrifice: this is not Christs sacrifice, but a remembrance of his sacrifice; he was sacrificed before, and now it is applied, lest his sacrifice should be in vaine. This was done once really, when he offered himselfe vpon the Crosse; therefore that offering was called a sacrifice, because hee was sacrificed indeede: but this offering is called a Sacrament, because it is but a signe of his sacrifice.

If Christs body were in the Sacrament, it were not a Sacrament, but a Sacrifice.

If Christ in this Sacrament were offered indeede, then it should bee called a sacrifice, as his once offering was: but because it is but a remembrance of his sacrifice, therefore it is called a Sacrament. This is not a sacrifice of Christ, but a sacrifice of our selues. Lest wee should take it to be a sacrifice of Christ, Christ himselfe calleth it a remembrance of his sacrifice, *Do this in my remembrance*.

Here is our worke. As Christ hath done, so must we do; so we minister, and so you receiue: wee can giue you nothing but that which we haue receiued from him, as *Paul* saith. Therefore if Christ did not giue his mortall body which stood before them, and could not profit them: nor his glorified body, which was not glorified then, and when it was glorified, ascended vp into heauen, and there abideth: how can these iugling Priests make their God againe, which made them? They can no more turne wine.

wine into blood, & bread into flesh, then they can command a gnat to become a Camell: for it is a greater work to make God, then to make the world. Therefore as Christ saith, *When they tell you here is Christ, and there is Christ, beleue them not.* So when they tell you that Christ is in heaven, and that Christ is in earth, in this place, and that place, beleue them not: for *Elias* ascension was a figure of Christs ascension: when *Elias* was ascended, yet some sought for his body vpon earth: so though Christ be ascended, yet many seeke his body vpon earth: but as they could not finde *Elias* body, so these cannot finde Christs body, although they haue sought three hundred yeeres.

But if his body were vpon earth, as they say, should we handle it, and touch it, now it is glorified? After his resurrection he said vnto *Mary*, *touch me not*; because his body was glorified; that is, not to bee touched with fingers any more, but with faith. Therefore we reade of none which touched his body (after it was risen) but only *Thomas*, to settle his faith.

Thus you see we neede to suborne no witnesses, for euery word in this text which they alleage for Transubstantiation, doth make against Transubstantiation: whereby, if Antichrist doth signifie those which are against Christ, you see who may be called Antichrist. There is no question in Popery (except Purgatory, the Popes publican and tasker) about which the Papists are at such ciuill wars among themselves, as about this Transubstantiation. They cannot tell when the change beginneth, nor what manner of change it is, nor how long the change continueth: some hang one way, and some another, like the Midianites, which sought one against another. And no maruell though their consciences stagger about it: for to show you the right father of it, it was one of the dreames of *Innocentius* the third, in the yeere of our Lord, 1215. So many yeeres passed before Transubstantiation was named, and then a Pope set it first on foote: so it came out of Rome, the grandame of all heresies; and for want of Scriptures, hath bin defended with fire and sword, and swallowed moe Martyrs, then all the gulfes of the Papall sea beside.

Now, when the doctrines of men go for Scriptures, you shall see how many errors rush into the Church for grant but this to

Eight absurdities which follow Transubstantiation.

Act. 19. 11.

Rom. 8. 34.

Act. 3. 21.

Heb. 9. 28.

Ch. 10. 12.

Act. 5. 29.

Conclusion.

Pope *Innocentius* as the Papists do, that the bread and wine are changed into Christs body; First, it will follow that Christs body is not ascended vp to heauen, because it remaineth vpon earth; and so one of the articles of our faith shall be falsified, which saith, *He is ascended into heauen*: or if he be ascended, and descended againe, another article will be falsified, which saith, *That he sitteth at the right hand of his father*: that is, as *Peter* saith, he abideth in heauen. Secondly, it will follow, that Christ hath not a true body, but a fantastical body, because it may be in many places at one time: for if his body be in the Sacrament, he must needs haue so many bodies as there be Sacraments; nay, he must haue so many bodies as there be bits in euery Sacrament. Thirdly, it will follow, that his body is diuided from his soule, and consequently is a dead body, because the bread is only changed into his body, and not into his soule. Fourthly, it will follow, that the wicked and prophane, and reprobate may receiue Christ as well as the godly, because they haue a mouth to eat as well as the best. Fifthly, it will follow, that Christs sacrifice once for all, was not sufficient, because we must sacrifice him againe, and breake his body, and shed his blood, as the Iewes crucified him vpon the crosse. Sixthly, it will follow, that the bread being turned into the body of our Redeemer, hath a part in our redemption as well as Christ. Seventhly, it will follow, that Christ did eat his owne body: for all the Fathers say, that he did eat the same bread which he gaue to his Disciples. Lastly, it will follow, that a Massing Priest shall be the Creator of his Creator, because he makes him, which made him. All these absurdities are hatched of Transubstantiation.

Thus when men deuise Articles of their own, while they strike vpon the anuill, the sparkes fly in their face; and they are like the man which began to build, and could not finish it. When I see the Papists in so many absurdities for entertaining one error, methinks he seemeth like a Collier which is grained with his owne coles. Therefore as in matters we should thinke of *Prayers saying, whether it is meet to say, God on mit* so in doctrines we should thinke, whether it be meet to beleue God or men.

Thus you haue heard the Author of this Sacrament, *The Lord* *Isaiah* the times when it was instituted, in the night that he was betrayed

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trayed; the manner how it was instituted, after thanksgiving; the end why it was instituted, for a remembrance of his death; and the discovery of transubstantiation, one of the last heresies which Babylon hatched. Now they which haue bin patrons of it before, should doe like the father and mother of an Idolater; that *Deut. 13. 6.* is, lay the first hand vpon him to shorten his life. Thus I ende. *Or.* Think what account ye shall giue of that ye haue heard.

The end of the first Sermon.

A TREATISE OF THE LORDS SVPPER.

THE SECOND SERMON.

I. COR. 11. 25. 26. 27. 28.

25 After the same manner also heooke the Cup when he had supped: saying, *This Cup is the new testament in my blood; this do as oft as ye drinke it, in remembrance of me.*

26 For as often as ye shall eat this bread, and drinke this Cup, ye shew the Lords death till he come.

27 Wherefore whosoener shall eat this bread, and drinke the Cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.

28 Let a man therefore examine himselfe, and so let him eat of this bread, and drinke of this Cup.



Ere I am to speak of the second seruice (as it were) at the Lords Table, and of that preparation, which is like the Wedding Garment, that euery man must bring to his banquet. These words are diuersly repeated of the Euangelists. Heere it is said, *This cup is the new Testament in my blood.* In *Mat. 26. 28.* *show* and in *Marke* it is said, *This cup is my blood of the new Testament.* This is the first mention which Christ makes of a Testament, as though now his promises deserued the name of a Testament, because the seale is set vnto them, which before this Sacrament were not sealed, but like a bare writing without a signet. This word Testament, doth imploy a promise, and there-
Mark. 16. 24.

fore teacheth vs, that the Sacrament doth confirme and strengthen and nourish our faith, because it sealeth the promise which we should beleue.

Here is to be noted, that Christ doth not only speake of a Testament, but he calleth it a *new Testament*; which words neuer met together before: as though the Law were for the old man to mortifie him, and the Gospell for the new man to comfort him againe: or, as if the old Testament had so washt her face, & changed her apparell at Christs comming, that one would not thinke it the same, but a new Testament, because euen now she was shadowed with a thousand Ceremonies, and now they are gone from her like a mist at the Sunne rising. As Christ calleth Loue, *A new commandment*; because hee renued it like a law worne out of memory; so he calleth the promise of saluation, a *new Testament*: because as it was renued to *Shem*, and after renued to *Abraham*, and after renued to *David*; so now he renued it againe, which should be alway new and fresh vnto vs. Euery Testament is confirmed with blood. The old Testament was confirmed by the blood of Goates, and Bullockes, and Rammes; but the new Testament is confirmed by the blood of Christ: *My blood* (saith Christ) *is the blood of the new Testament*: nay, *This Cup* (saith Christ) *is the new Testament*. You may see then that they may gather as well of Christs words, that the cup is the new Testament, as that the wine is his blood: for Christ saith, *This cup is the new Testament*, as well as he saith, *this wine is my blood*, or *this bread is my body*. Beside, when Christ speaks of a new Testament, he implieth that the old Testament is fulfilled; the sacrifices and ceremonies of the Law did signifie Christ before he came, therefore they are fulfilled in his comming. No more Sacrifices, no more Ceremonies, for the truth is come. Sacrifices and Ceremonies are honourably buried with the Priesthood of *Aaron*, let them rest: it is not lawfull to violate the sepulchres of the dead, & take their bodies out of earth, as the Witch would raise *Samuel* out of his graue. Therefore they which retaine Ceremonies, which should bee abrogated, reliques of Iudaisme, or reliques of Papisme, may bee said to violate the sepulchres of the dead, and disturbe the deceased, like the witch which presumed to raise *Samuel* out of his graue.

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Iob. 13. 34.

Heb. 9. 18.

Matth. 26.

Luk. 22. 20.

Heb. 8. 13.

Against ceremonies.

1. Sam. 28. 14.

This Testament is called a Testament in blood, because the Testament and Will of a man is confirmed when the man is dead: so Christ confirmed his Testament by his death. *Moses* Luke 17.11. saith, that life is in the blood: so the blood of Christ is the life of this Testament. If Christs blood had not been shed, this Testament made vnto vs, had been vnprofitable, as the Testament of a father is vnto his sonne, if the father should not die but liue: Therefore the Apostle saith, without shedding of blood there is no remission of sinnes. Therefore the Testament or covenant of the remission of our sinnes, is called the Testament in blood: the blood of Christ is the seale of the Testament, which we haue to shew vnto God for the remission of our sinnes, and the two Sacraments are a seale of that blood, to witnesse that it was shed.

Heb. 9. 11.

Againe, this is a matter regarded in Testaments and Wils: to the Testament of him that is dead, no man addeth or detracteth; but as the Testator made it, so it standeth without alteration. So should this Testament of Christ, and this Sacrament of Christ; no man should alter it now he is dead, for he which addeth or detracteth, hath a curse in Gods booke.

Dent. 4. 2.

Rev. 22. 18.

Therefore Christ when hee instituted this Sacrament, commanded, *Doe this*; that is, doe as I doe; lest they should swarue one whit from his owne manner: yet how many gawdes haue the Papists added to it? that hee which had heard Christ say, *Doe this in remembrance of me*, and should see how they handle the matter in their Masse, could see nothing to remember Christ by, but a vaile to hide Christ from him. Therefore this commandement was repeated againe, when he gaue the Wine, *Doe this, &c.*

As he commanded them to eate the Bread in remembrance of him; so hee commanded them to drinke the Wine in remembrance of him: nay he speakes more precisely of the Wine then the Bread; for hee saith of the wine, *Drinke you all of this*, which hee saith not of the bread. Surely Christ did foresee, that some proud Heretikes would doe otherwise after him, euen as it is come to passe: for the Papists do break this commandement of Christ, as flatly as *Saul* brake the commandement of *Samuel*. *Samuel* commanded him to kill the fat and the leane, *Saul* kil-

The popish receiving vnder one kind confuted.

Matth. 26. 27.

1. Sam. 15. 9.

led the leane, but not the fat; so Christ commandeth to receiue bread and wine: they teach to receiue bread, but not wine. Christ saith, *Drinke in all of this*: they say, drinke not al of this: Christ gaue the bread and wine to all; they giue the bread to al, and the wine to some; their Priests receiue all, but the people must content themselues with halfe: the Priest eates and drinks, but the people must not drinke for spilling on their clothes. Is this the Church which cannot erre? Do they thinke to hemme Christ in their Masse, and shut his ordinance out of their Masse? The souldiers diuided Christs coate, but these diuide his body, and separate the bread and wine which Christ hath ioyned.

Mat. 27. 25.

Col. 2. 22.

How the Popish priests doe iniurie the people.

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Paul speaketh of Heretikes which taught, *Touch not, tast not, handle not*: so these say, Touch not, tast not, handle not: when they should say, Touch, and taste, and handle. Of all Heresies either old or new, there is none so iniurious to the common people, as the pasture of Popish shauelings: for they may not reade the scriptures; they may not come to Councels; they may not examine that which is taught them; they may not bee buried without a Mortuarie; they may not drinke at the communion: as though their Priests were their Lords.

Acts 5. 2.

Therefore we may say as a heathen did: *There is no charity in the Popish Sacraments*; because like *Ananias*, the Priests keep back that which they should distribute, and mangle the sacrifice as though *Ely* his sons had left his hooke to the massing Friers.

1. Sam. 2. 13.

Thus that yee may know who succeedeth the Pharisies, they haue fulfilled that which the Pharisies did, that is, *By their owne commandments, they haue made the commandment of God of no effect*. For whereas the purpose of Christ was to tie our faith wholly to himselfe, that we should not seek for any thing without him, knowing that the maintenance of this life hath neede both of meat and drink; to teach vs that sufficiencie is in himselfe; by bread and wine he sheweth, that he is in stead both of meat and drink, that is, in stead of all: which signification is taken away, where the wine is not giuen as well as the bread.

Mark. 7. 13.

Therefore as it is said of a horrible and odious crime, *Consider the matter, and give sentence*: so I wish all to consider this innouation, and give sentence of it. Can there be any clearer contradiction to the word, or bolder check to Christ, then when he saith,

Judg. 19. 30.

Drinke

Drinke ye all of this; to say, drink not all of this? It is euen as whē God said, *Ye shall die;* the diuell said, *You shall not die*: Shall wee *Genes. 2. 17.* goe now to a Councell, or a Father, or a Doctōr, to enquire, whether this doctrine be like Christs doctrine? I doe verily thinke, that none here is so simple, but that he seeth, that if any thing can bee contrary to Christs speech, this is contrary to it. But this is onely their detraction from the Sacrament.

Now you shall heare their additions to the Sacrament. Look vpon their vestures, and their gestures, and their Altars, and their Pixe, and their incense, and their beκες, and their nods, and their turnings, all this is more then Christ did: and therefore the Prophet may say againe, *who hath required this of you?* *Esay 1. 12.* Did Christ command you to doe more then he did, and not doe as he did? Therefore let them that haue eyes to see, bee thankfull for their light, when they heare how blind they were whom God gaue ouer to be seduced.

The fruit of this Sacrament is noted in these words, *which is Verse 24.* *broken for you, which is shed for you*: that is (as *Matthew* interprets) *shed for the remission of sins*. As all was made for vs, so all *Mat. 26. 28.* which Christ spake, he spake for vs; and all which Christ did, he did for vs; and all which Christ suffered, he suffered for vs, that *Gen. 1.* the sins of men might bee forgien: and yet so few apprehend *2. Cor. 4. 15.* this benefit, that the way to heauen is called *A narrow way*, as *Mat. 7. 13.* though all these paines did ransome but a small number, and certaine order of men. All are not saued by Christs death, but all which are saued, are saued by Christs death: his death is sufficient to saue all, as the Sunne is sufficient to lighten all: but if any man wink, the Sun will not giue him light; so if any man contemne, and wil not receiue Christ, he wil not thrust him into heauē, but euery mā shall haue that which he chuseth (as *Dauid* saith) *Blessing to him that loneth blessing, & cursing to him that loneth cursing.* *Psal. 109. 17.* There wants not a hand to giue, but a hand to take; *I would* (saith Christ) *but you would not.* Stretch forth thy hand, and here *Mat. 23.* is Christs hand, which takes Gods hand and mans hand, and ioynes them together, and then the remission of sins is sealed. This is the Will and Testament of Christ, *which is the last will and testament.* He had no goods, nor land, nor money to giue by his Testament. A rich man when he dieth, bestoweth the money which he hath

Acts 3. 6.
Mark 15. 46.

Matth 13. 55.
Luke 2. 16.

Mat. 17. 27.

Luke 9. 57.

Luke 23. 34.

*A similitude of
mans estate.*

hath gathered, and forgiueth many debts which are owing him: but Christ hath nothing to giue, nor any thing to forgiue. The Lord of all had least of all, and he might say like his seruant *Peter: Gold and siluer haue I none*, no not a graue to bury his body in: but the graue that *Ioseph* made for himselfe, serued to burie Christ. His father was a Carpenter, but neuer made any house for himselfe: his mother lay in a stable for want of a Chamber: his disciple was faine to borrow twentie pence for him of a fish. Therefore when one offred, *master, I will follow thee*, thinking to gaine by his seruice, like retainers to Noblemē; he replied vnto him; *The foxes haue holes, and the fowles haue nests, but the Son of man hath not a house to hide his head*: shewing, that the beasts and foules were richer then he: therefore when he had nothing to giue, he gaue himselfe, and when hee had no debtors to forgiue, he forgauē his enemies. What then? this is a poore and weak Testament, which gaue nothing. Oh the goodliest Testament that euer was made, for it bringeth to vs the remission of sins! Is it such a matter to forgiue sins? Yea, the greatest benefit in all the world; nay, a greater benefit then all the world: for thus it stood. Thou hadst committed high treason against the Queenes person; thou art detected, apprehended, accused, conuicted, and condemned vpon it, to be hanged, drawne and quartered, and thy quarters to bee set vp for a spectacle, like a car-kasse which thou hast seene hanging vpon a gibbet, and the Crowes pecking vpon it. What a horror and shaking to thy mind, to thinke of that day, when all these torments, and shame and feare shall surprise thee at once, which would make thee quake and tremble, if thou shouldest see but another so dismembred before thy face? Thou hast no comfort now but this, when I haue suffered I shall bee free, before to morrow at this time all my paine will be past, though my shame continue, and my children be beggers. What grace, what fauour, what mercy now to pardon thee all this, and saue thy life, and set thee at libertie, as though thou hadst neuer offended? So I and thou, and euery one here had comitted treason against the King of Kings, and stood condemned for it: not to suffer, and then be free, like them which breake the lawes of men; but to suffer and suffer, and euer to suffer, all that the diuels would heape vpon vs.

Then

Then came the mercy of God for Christ which shed his blood, like an vmpier betwene God and vs, and said as *Esay* said to *Hezechiah*, *Thou shalt not die but live; Loose him, and let him go*; for he is mine: so we were staid like the widowes son, when he was carried to his graue. This is the benefit of Christs death, and this Sacrament is the remembrance of it: and therefore whensoever we receiue it, this addition commeth with it, *Luk. 7. 15. Which is shed for the remission of sins*; our fault was so hainous and grievous, that no ranfome could counteruaile it, vnlesse God himselfe had suffered for vs. *Mat. 26. 28.*

His words are not so, but the effect of his words. *2. King. 20. 5.*

Being in this extremity, neither man nor Angell offered his life for vs, but the Prince himselfe which should haue crucified vs, came to be crucified of vs, for vs, that we might say with steadfast faith, *I beleene the remission of sins*; not the satisfactiō of sins, but the remission of sins. Marke this distinction against popish merits of workes or penance. Christ hath satisfied, & not we; we are remitted, and not Christ: therefore we say in our confession, *I beleene the remission of sins*; which I may call the mercifull Article, because it is the quintessence, & sweetnes of the twelue. *Article.* Therefore who but Antichrist durst deprauē it? If there be a satisfaction for our sins by our workes, or by our pilgrimages, or by our Masses, or by our penance, let Christ neuer be called a forgiver, but an exchanger, like the Pope which selleth his pardons.

The mercifull Article.

Wretched creatures, which wil not receiue the Lord when he comes to the doore! Christ saith, *Take for nothing*; & they say no, we will not take, but buy. Vile, base, miserable men disdainē to take the grace of God without satisfactiō, but they wil cope with the Lord, and giue him so many pilgrimages, fast so many dayes, heare so many Masses, and pay so many workes for it, vntill they haue done as much good as they haue done euill. Our sins are infinit, & God is infinit: but our workes are finite in number and measure: how can they answer then to that which exceedeth number and measure? Therefore bee content with *Iosephs* brethren, to take your money againe: and say that you haue come for nothing; that is, you are sauēd for nothing: or else when you say, *I beleene the remission of sinnes*, you lie vnto God, because you doe not beleene the remission of sinnes, but satisfaction for sinnes, like the Papists. *Reuel. 21. 6.* *Gen. 41. 25.*

Verf. 26.
Three argu-
ments againſt
Tranſubſtan-
tiation in one
verſe.

Dan. 17. 6.

It followeth, *As often as ye ſhall eate this bread, and drink this cup, ye ſhall ſhew the Lords death till he come.* Here are three inuincible arguments againſt Popiſh Tranſubſtantiation, like the three witneſſes vnder which euery word doth ſtand.

Fiſt, we are ſaid to eate bread; then it is not fleſh, but bread. Secondly, we are ſaid to ſhew the Lords death; then it is but a ſhew or representation of his death. Thirdly, it is ſaid, vntill he come; if he be to come, then he is not come: if he be come, how can we ſay, vntill he come? The effect of this verſe was ſhewed in theſe words, *Doe this in remembrance of me.* For to ſay, *Doe this in remembrance of me,* and to ſay, *So oft as ye doe this, you ſhew my death,* is much at one. So that if you call this Sacrament a ſhew of Chriſts death, as it is called here, then it is not Chriſt; or if you call it a remembrance of Chriſt, as it is called there, yet it is not Chriſt, but a ſhew or remembrance of Chriſt: but this is ſuch a ſhew and remembrance, that the next verſe ſaith, *Who ſoener receiueth it vnworthily, is guilty of the body and blood of Chriſt.*

Verf. 27.

What it is to
receiue vnwor-
thily.

Will ye know who receiueth vnworthily? In the nine and twentieth verſe, *Paul* ſaith; *he diſcerneth not the Lords body,* that is, which putteth no difference betweene this bread and other, but eateth like a child, the meate which he knoweth not: and after, the bread ſeemeth ſtones to him, and the wine poyſon, becauſe his conſcience telleth him, I haue receiued vnworthily, before I could ſay like *Dauid*, *My bays is prepared. My ſheep* (ſaith Chriſt) *know my voice:* as they diſcerne Chriſts words, ſo they diſcerne Chriſts body; and therefore ſo often as they come to the Lords Table, they ſeeme to come into the Lords preſence, there they greet, and kiſſe, & imbrace one another with affection, which none can know, but they that feele; like *Iohn*, which leaped in the wombe, ſo ſoone as Chriſt came neere him.

Pſal. 108. 1.

Pſal. 57. 7.

Ioh. 10. 27.

Luk. 1. 41.

How receiuers
may be guilty
of Chriſts
death.

Mar. 14. 44.

Mat. 25. 15.

Mark. 15. 25.

Will yee know beſide, what it is to bee guilty of the body and blood of Chriſt: euen as *Iudas* was guilty for betraying him, and *Pilat* for deliuering him, and the Iewes for crucifying him: ſo they are guilty which receiue this Sacrament vnworthily, as *Pilat*; and *Carpas*, and *Iudas* were. If they bee guilty of Chriſts death, they are guilty of their owne death too; as if they had committed two murders: and therefore *Paul* ſaith af-
ter

ter, that many of the Corinthians died, onely for the vnworthy receiuing of this sacrament. As the word is the fauour of death to them which receiue it vnworthily: so the sacrament is the fauour of death to them which receiue it vnworthily: it neuer goeth into their mouth, but they are traitors *ipso facto*, and may say to hell, this day haue I taken possession of thee, because I am guilty of Christs blood. Therefore it followeth immediately, *Let a man examine himself before he eat of this bread, or drink of this wine:* as if hee should say. If hee which receiue this Sacrament vnworthily, be guiltie of Christs death, like *Judas* which hanged himselfe; if these signes be receiued to saluation or damnation, like the word: the next lesson is to examine your selues before you receiue, lest you receiue like the sonne of perdition, which swallowed the bread and the Diuell together. Therefore, *Let a man examine himselfe, and so let him eat:* that is, let him examine first, and receiue after: for if we should receiue the bread of the earth reuerently, how should wee receiue the bread of heauen? When *Isabonadab* came to *Iohn* his chariot, hee said, *Is thy heart upright as my heart is toward thee?* So when we come to the Lords table, he would haue our hearts vpright to him, as his hart is to vs: for who feasteth his enemies and mockers? The golden Ring sitteth highest at our table, but the wedding garment sitteth highest at this table. It is safer eating with vnwashed hands then with an vnwashed heart. The Iewes were taught to chuse the Lambe of the Passe-ouer on the tenth day of the first moneth, in which moneth they came out of Egypt; and on the fourteenth day after, they were taught to eate him: so they had foure dayes respite, betweene the chusing and the killing, to prepare and sanctifie themselves for the Passe-ouer, which was a signe of the Lords Supper. This admonished them that the matter (now to bee performed) was very waighty, and therefore they were deeply to consider it: for now was the action and summe of all saluation in handling. If they did prepare themselves so, before they did receiue the figure of this Sacrament, how should we be prepared before we receiue the Sacrament it selfe? Therefore as *Iosiah* commandeth the Leuites to prepare the people: so *Paul* admonisheth the people to prepare themselves, that is, to examine whether they haue faith and loue,

1. Cor. 11. 30.

2. Cor. 1. 16.

How wee should be prepared before we come to the Lords table.

1. Iohn 13. 17.

1. Sam. 9. 13.

1. King 10. 15.

The Iames 2. 2.

Exo. 12. 3. & 6.

1. Chron. 33.

All are bound
to know the
Scriptures.

Acts 17. 11.
Note.

Exod. 20. 1. &c.

2. Cor. 13. 5.
John 5. 39.

Verse 28.
The diuision.

2. Cor. 11. 14.
1. John 4. 1.

loue and repentance before they come to this feast. By this all may see : first, that *Paul* would haue euery lay man skilful in the Scripture, that he be able to examine himselfe by it : for this admonition is not to them which minister the Sacrament, but to al which receiue the Sacrament. And the rule by which we must examine our selues, is the law which we should obey: therefore if the rule be vnknown, the examination must be vndone. Our doctrine must be examined by the doctrine of the Prophets and Apostles; our prayers must be examined by the six petitions of Christs prayer; our beliefe must be examined by the twelue articles of faith; our life must be examined by the ten commandments of the law. Now he which hath his Touch-stone, may try gold from copper; but he which hath it not, takes one for the other : therefore before *Pauls* *Examine*, you had need to learne Christs *Search*; *Search the Scriptures*, and they will lighten you to search your selues. This is the doctrine with which I wil end, and the necessary point for which I chose this Text, to teach you (if I could) that Christian Art, how to examine your selues.

Let a man examine himselfe before he eate. Here is first an examination : secondly, an examination of our selues : thirdly, an examination before we come to the Sacrament. Touching the first; here *Paul* saith, *Examine your selues*, but in 2. Cor. 13. hee doubleth his charge, *Prooue your selues*, and again at next word, *Examine your selues*: as if he should say, this work must be done when it is done, because it is neuer throughly done; and therefore wee must double our examination, as *Paul* doubleth his counsell. If a man suspect his enemy, he will try him with a question; if that will not search him, he wil put forth another; if that be spied hee will moue another; like one which putteth diuers keyes into a locke vntill it open; so he which examineth, must try and try, proue and proue, search and search: for the Angell of darknesse is like an Angell of light, and wee haue no way to discouer him, but that of *John*: *Try the spirits*. God examineth with trials, the diuell examineth with tentations, the world examineth with persecutions: wee which are thus examined, had need to examine too. If any man skill not what *Examining* meaneth, the very word *Examine* is so pregnant, that it prompteth vs how wee should examine: for it signifieth to put our selues

selues vnto the Touch-stone, as if we would try gold from copper. Therefore one saith, that Examination is the eye of the soule, whereby she seeth her selfe, and her safetie, and her danger, and her way which she walketh, and her pace which she holdeth, and the end to which she tendeth: she lookes into her glasse, and spieth euery spot in her face, how all her graces are stained; then she takes the water of life, and washeth her blots away. After she lookes againe, and beholdeth all her gifts; her faith, feare, loue, patience, meeknesse, and marketh how euery one do flourish or wither. If they fade and decay, that she feeleth a consumption; then she takes preseruatiues and restoratiues of prayer, and counsel, and repentance, before the sicknesse grow. Thus euery day she letteth down a bucket into her heart, to see what water it bringeth vp, lest she should corrupt within, and perish suddenly.

A description
of true exami-
nation.

To heare, and read, and pray, and fast, and communicate, is a worke of many: but to examine those workes, is the fashion of few: and therefore *Jeremy* complaineth, *No man saith, what haue I done?* as if hee should say, No man examineth himselfe. And therefore in all the scripture it is said but of one, *That hee feared all his workes*: as though he durst not thinke, nor speake, nor doe any thing before he had examined what it was, from whence it came, and whither it went: so the more pretious treasure is deeper hid in the ground.

Jer. 3. 5.

Job. 9. 28.

Matth. 13. 14.

The second point is, *To examine our selues*. *Paul* saith, *Try all things*: much more should we trie our selues. The good sower doth sow his own ground, but the bad sower doth sow another mans ground, as the diuel did. The disciples of Christ said, *Master, is it I?* not, Master, is it he? The disciples of *Iohn* asked, *Master, what shall we doe?* not, Master, what shall they do? We must obey some, and heare others, and admonish others, & loue all; but examine our selues. That which we apply vnto others, the Apostle applieth vnto our selues: for whē we speak of an examiner, we intend one which examineth others; when we speak of an accuser, we intend one which accuseth others; when wee speake of a Iudge, we meane one that iudgeth others: but the Scripture crieth, *Examine thy selfe, accuse thy selfe, iudge thy selfe*; that is, be not curious to search a moate, in thy brothers

1. Thes. 5. 21.

Matth. 13. 25.

Matth. 26. 13.

Luke 3. 10.

1. Cor. 11. 28. 31.

eye,

Mat. 7. 3.

eye, but pull out the beame which is in thine owne eye. This doth shew, that they which sit in Gods chaire to iudge others, commonly haue greater faults themselues, then they whom they vse to iudge: and therfore Christ called their fault a beam, & the others a mote. This made *Dauid* say, *Examine thy heart: thy heart* is thine owne heart; therefore thou must examine whether *thou* pray, whether *thou* watch, whether *thou* fast; and not whether *he* pray, whether *he* watch, whether *hee* fast, as the Pharisee examined the Publican; lest thou haue *Peters* checke: when hee examined what *Iohn* should doe, Christ said, *What is that to thee? follow thou me.* Thou art a priuate man, and hast a priuate examination, therefore let thy question be, *What haue I done?* and make thy Anatomie of thy selfe.

Psal. 4. 4.

Luke 18. 11.

Job. 21. 22.

See beloued, we may not belecue our selues, before wee haue examined our selues, for we are false hearted: and the notablest colener that deceiueth most, for one time that hee deceiueth others, tenne times hee deceiueth himselfe. Because the flesh is a

2. King. 5. 25. 26

wily seruant, and will lie like *Geboza* to his master, and face him that it hath not sinned, when it commeth from sin; therefore as *Elisba* examined his seruant, so the soule must examine her seruant; that is, man must be ielalous of himselfe, and take himselfe for a lier, for a flatterer, for a dissembler, vntill hee be thoroughly acquainted with himselfe; for no man is so often beguiled as by himselfe, by trusting his double heart, and taking his owne word without further triall. If *Paul* had bid vs examine others, we would haue sifted them like Satan. *Satan hath desired to sift thee*, (saith Christ to *Peter*); so wee haue a desire to sift others.

Luke 22. 33.

Iohn 21. 21.

Euen as *Peter* which was sifted of Satan, longed to sift *Iohn*, and know what hee should doe, before hee hearkened to his owne charge. Therefore the helpe of examination is a needfull preseruatiue, although we were as sound as *Peter*. They which are suspected of a crime, doe not examine themselues, but are examined of others, lest they should bee partiall: but a Christian must examine himselfe of his crime, and be his owne Iudge, his owne accuser, and his owne condemner: for no man knoweth the spirit of man, but the spirit which is in man, which will condemne him if hee be guiltie, and tell him all that hee hath done, and with what minde hee did it, and what hee deserueth for it,

1. Cor. 11. 32.

1. Cor. 2. 11.

Rom. 1. 5.

1. Iohn 3. 21.

This

This is the priuate arraignment, or close sessions, when Conscience sits in her chaire to examine, and accuse, and iudge and condemne her self, because she will not be condemned of God.

Thus holie men haue kept the sessions at home, and made their hearts the fore-men of the Iurie, and examined themselves as wee examine others: the feare of the Lord stood at the doore of their soules, to examine euery thought before it went in; and at the doore of their lips, to examine euery word before it went out, whereby they escaped a thousand sinnes, which wee commit, as though wee had no other worke. So thou shouldest sit in iudgement of thy self, & call thy thoughts, and speeches, and actions, to giue in euidence against thee, whether thou be a Christian or an Infidell, a sonne or a bastard, a seruant or a rebell, a Protestant or an hypocrite: if thou finde not faith, nor feare, nor loue, nor zeale, when thou examinest thy selfe, let no man make thee beleue that thou art holie, that thou art sanctified, that thou art a Christian, that thou art a beleuer, that thou art a Gospeller, because thou art worse then thou seemest thy selfe: for euery man is partiall to himselfe when he is most humbled.

Therefore if my heart tell mee that I doe loue God, whom shall I beleue before my selfe? As *Salomon* saith, *No man can search the heart of the King:* so *Paul* saith, *No man knoweth the spirit of any man, but the spirit which is in man:* that is, no man feeleth the heart of man so well as himselfe. And yet himselfe, although hee haue liued with it euer since hee was borne, doth not know his owne heart, vnlesse hee examine it narrowly, no more then hee knoweth his owne bones, or his veines, or his sinewes, or his arteries, or his muscles, how many are in his body, or where they lie, or what they doe.

This seemes strange that a man should not know his owne heart: yet it is true that the best of all doth not know his owne heart, though he hath dwelt with it from his mothers wombe. For Christ saith to his Disciples, euen to his Disciples, *you know not of what spirit you are,* that is, ye thinke better of your selues then you are, and know not what the clocke striketh within. There is a zeale without knowledge, and there is a knowledge without zeale: there is a faith without obedience, and there is

Judg. 16. 6.

an obedience without faith; there is a loue without feare, and there is a feare without loue, and both are hypocrites. Therefore as *Dalilah* searched where *Samsons* strength lay: so let euery man search where his weakenesse lieth, and alway be filling the empty gap.

Now this examination must go before vs to the Sacrament. Euery meate worketh according as it is digested, and this meate worketh according as it is receiued. Therefore when Christ had taught what wee should doe in receiuing the Sacrament, now *Paul* sheweth what we should do before we receiue the Sacrament. *Let a man examine himselfe.* But some will come before they examine themselves; and therefore as the Priests of the Law had authoritie to put by lame and blind Sacrifices, so the Ministers of the Gospel haue power to put by lame and blind receiuers; and he which doth not so, giueth a sword into their hands to kill themselves. If the Pastor would vse this examination duly, it were the onely way to make euery one examine himselfe, lest hee be put by like *Non proficients*. As *Siphtah* discerned the Ephramites, because when they should pronounce Shibboleth, they pronounced Sibboleth: so all which cannot pronounce Christ, that is, giue a reason of their faith, are to bee thrust from this table.

Luke 8. 18.
Eccle. 5. 17.

There is a hearing, and a preparatiue before hearing. There is a praying, and a preparatiue before praying. There is a receiuing, and a preparatiue before receiuing: which if it bee wanting, the receiuer receiueth vncomfortably, the prayer prayeth idly, the hearer heareth vnfruitfully, like those which doe eate before hunger, and drinke before thirst.

Luke 1. 76.
The second
examination.

This preparatiue before hearing, and praying, and receiuing, doth signifie that there is a kinde of physicke in these three: for preparatiues are ministred alwayes before physicke. And as the preparatiue which goeth before, maketh way to the physicke, or else it would doe no good but hurt: so vnlesse examination goe before the Sacrament, wee seale vp the threatnings which are written against vs, in stead of the promises which are made vnto vs: for the Sacrament is a seale, and therefore scaleth good or euill, as euery other seale doth.

The preparatiue before wee receiue, is to *Examine*. As *Iobu* was

was the fore-runner of Christ, so examination is the fore-runner of the Sacrament, like the Harbinger which rideth before to prepare the roome. For if *Iob* commanded his sonnes to sanctifie themselves before they did come to his sacrifice, how should we sanctifie our selues before we come to Christs Sacrament, vvherein we are commanded to doe as the Lord himselfe did vvhich instituted it? It is said that the chamber wherein Christ did institute this Sacrament, was trimmed; the chamber wherein the Apostles receiued this Sacrament, vvas trimmed. If *Indas* chamber, his inner chamber had been trimmed so too; hee had receiued this Sacrament with as much comfort as the other disciples did: but because his heart was not trimmed, therefore he was the first vvhich vvas condemned for the vnnworthy receiving of this Sacrament. Iob 1. 5.
Luk. 22. 13.

Adam did not thinke that death had been in an apple: so you would not thinke that death should be in bread: but as a coale hath fire in it, besides the coale it selfe, which fire doth either warme or burne; so this meate hath another meate in it, beside that which is seene, which doth either saue, or destroy: therefore he which commeth to this spirituall meate, must examine whether hee haue a spirituall mouth, as well as a carnall mouth, or else he shall receiue no more then he seeth, and that which hee seeth not shall destroy him. Gen. 3. 6.

No man (saith Christ) *putteth new wine into old vessels, lest the vessels breake, and the wine leak.* This wine is new wine, therefore put it into new vessels, holy vessels, sanctified vessels, or else it will leake forth, and breake the vessell, and thou shalt haue no more taste of it, then while the relish of bread is in thy mouth. When Christ commeth to our house, shall wee not looke vvhether our chamber be trimmed, as the chamber vvas trimmed against his comming to the Passe-ouer? But how shall we trim it? Mark. 2. 22.

When a man takes an office, hee examines his substance: when he takes a trade, hee examineth his skill: when hee goeth to fight, hee examineth his strength: but these wants are no wants when he goeth to the Sacrament. Wilt thou know now vpon what articles thou must enquire at that time: that is, how thou shouldest examine thy selfe? As some prayer may 1. The. 5. 16.

Iob. 9. 28.

be at all times; so some examination is at all times. Thus Iob examined himselfe every day, nay, every houre, because hee scanned all that he did.

1. Cor. 11. 29.

Matth. 23. 11.

But there is a speciall examination before the Sacrament, because it is the bread which is receiued to saluation, or damnation; because it is the feast to which whosoever commeth without his wedding garment, shall be cast into vtter darknesse, because it is a seale which sealeth a curse or a blessing.

Three examinations.

The first examination of the triall of spirits.

Therefore hauing obserued that examination is the necessaryest lesson in Christianitie, and lesse knowne then other, I haue studied since my Sermon, to lay downe three examinations which you should vse at all times, and a speciall examination for the Communicants Catechisme, which leadeth immediatly to the Sacraments, as a guest is handed to the Table. In the first examination, I will shew thee a rule how thou shalt try others spirits, and how thou shalt try thine owne.

Of others spirits.

1. Kings 22. 11.

1 Thou shalt trie strange spirits by their maner of speaking, plainly, or doubtfully, boldly, or fearefully: therefore we reade that the Oracles of the heathen had a double meaning, and that the false Prophets neuer spake boldly, but where their patrons were ready to fiesh them.

Deut. 18. 22.

Matth. 7. 15.

2 By the proportion of faith: for euery heresie is contrarie to some article of our belcefe, as euery sinne is against some of the ten Commandements.

Matth. 7. 16.

3 By the euent of their speeches; for they take no effect, as it is said in the 18 chapter of Deuteronomy: and therefore they are called false Prophets.

4 By their fruits: for none of the false Prophets were good men.

5 By their successe: for if they be not of God, they wil come to nought. As the Arrians, and Manichees, and Pelagians are vanished, as if they had neuer bene: so time shall weare out euery doctrine that is not truth. This is thy rule to trie others spirits.

The examination of our owne spirits.

1 Thou shalt trie thine owne spirit by the motions that it hath to good or euill. For as a good stomacke turneth all that it eates into good nutriment; and a bad stomack turneth all that it eates into raw humours: so likewise a good mind conuerteth all

all

all that it heareth, and all that it seeth, and all that it feedeth, vnto some profit: but a bad minde maketh a temptation of euery thing: therefore it is said, *To the cleane all things are cleane, and so, to the vncleane nothing is cleane*: that is, they defile themselves with euery thing. Rom. 14. 14. Tit. 1. 15.

Secondly, by the first cause or preparation which thou hadst vnto it; for whatsoeuer it be, thy thoughts will bee, where thou louest: to verifie that saying, *Where a mans treasure is, there will be his heart*: for likely the beginning is a picture of the end, and the act is like the thought which set it a worke. Mark. 6. 21.

Thirdly, by the maner of the consolation in it, whether it bee of knowledge, or ignorance, whether it be constant, or mutable, calme, or boysterous, simple, or mixt: for as a cleere fountaine yeeldeth cleere streames, so a pure heart hath pure ioyes.

Fourthly, whether it bring to Christ, or take any thing from him to thy selfe; like all the parts of Popery, which mangle his honor either to Angels, or to Saints, or to Pope, or to Images. If it abide all these questions, and draw thee not from any good, when thou maist say it is from God; water the seede, O Lord, which thou hast sowne. This is the fruit of thy first examination. In the second, by making thee discerne whether another bee a Christian, I will teach thee to know whether thy selfe bee a Christian; which that thou maist reach to, obserue this direction, and thou shalt see of what side thou art.

It must needs bee, that they which walke to contrary endes, should go diuers waies: therefore there be moe differences betweene the children of God, and the children of the world, then there be betweene men and beasts. The second examination vpon the differences betweene the wicked and the godly. Num. 22. 19. Mat. 26. 36.

1 First, they are distinguished in *will*: for the wicked strue to bring Gods will to their will, like *Balaam*, which when he had an answer, said for another: but the faithfull labour to bring their will to Gods will; like Christ which said, *Not as I will, but as thou wilt*.

2 They are distinguished in *Faith*: *All men haue not faith*, (saith *Paul*) but the iust liue by faith: as if he should say, the iust beleue, and the vniust beleue not. The iust beleue, and apply that they beleue, to themselves; the wicked may beleue like the diuels, but their faith is like the gadding Hen, which

carieth her egges to other, and neuer layeth at home: so they beleeue that other shall be saued, but not themselves.

Mat. 6. 2.

3 They are distinguished in *Hope*: for because the wicked hope not for any mends of God, therefore they neuer defer their reward; but if they do any good, they are trumpets of it themselves, for feare it should not be blazed enough: and therefore Christ said, that the Pharisees had their reward already, because they were boasters of their works: and if they do not good, but euill, yet they would be magnified as much for euill, as other are for good. But the faithfull are likened to handmaids which wait their reward; *Their left hand seeth not when their right hand doeth well*, and they are afraid to take honour of men, for losing their honor with God, like *Iohn Baptist*, which made his vertues meaner then they were, and debased himselfe, when hee might haue got a name about his Lord.

2. Tim. 3. 2.

Psal. 123. 2.

Mat. 6. 3.

Iob. 1. 21.

Mat. 7. 17.

4 They are distinguished in *Obedience*: therefore Christ teacheth vs to iudge men by their fruit, as an vnfallible rule: for the euill tree will bring forth euill fruit, & the good tree good fruit; and neither can change his property, although the euill fruit is sometimes beautifull, and the good fruit sometime blasted. All slip, but in the wicked one sinne teacheth another; and in the faithfull, one sinne preuenteth another.

Exod. 10. 16.

1. Sam. 15. 30.

Mat. 19. 3.

Dan. 3. 18.

Psal. 51. 17.

Rom. 3. 5.

Luk. 8. 30.

2. King. 5. 18.

Mat. 14. 3.

5 They are distinguished in *Repentance*: for the wicked do but weep for their sinnes past, but the godly purpose to sinne no more: so *Pharaoh*, *Saul*, and *Iudas* said, *I haue sinned*: but *Schadrach*, *Meshech*, and *Abednego* said, *We will not sin*: therefore the heart of the godly is called a *contrite heart*; but the heart of the wicked is called a *heart that cannot repent*. Beside, as Christ cast out a legion of diuels at once, so the godly would bee purged of all their sinnes together; but the wicked neuer consent to leaue all, but as *Naaman* said, *Let the Lord spare me in this*; so euer he excepteth one sin, which is his beloued sin; like *Herod*, which reformed many things, and yet would not leaue his brothers wife.

Mat. 5. 43.

Luk. 6. 32.

6 They are distinguished in *Charity*: for ye shall neuer see the wicked loue their enemies: and therefore when the Pharisees could not loue their enemies, they taught that men might hate their enemies; and Christ speaking of the publicans and sin-

ners:

ners, exhorteth his Disciples not to loue like them, because they loved none but their friends.

7 They are distinguished in *Prayer*: for the wicked cannot pray; therefore *David* saith, *they call not upon the Lord*: as if they had not the spirit of prayer: and therefore Christ calleth their prayer *babbling*; for they thinke not of God when they speake vnto him.

8 They are distinguished in *Patience*: no hypocrite can beare the Crosse, but saith like *Cain*, *it is heavier then I can suffer*: but *Paul* and *Silas* sung in prison: for a faithfull man would haue something to humble him, and reioyceth to beare his Masters marks, because the wounds of a louer are sweet.

9 They are distinguished in the *use of aduersitie*: for this is a proper and peculiar marke of Gods children, to profit by affliction: and therefore wee reade not in all the punishments of the wicked, that one of them saith, *David*, *It is good for me that I haue been afflicted*.

10 They are distinguished in *Humilitie*: for the wicked are not humbled before the crosse, like *Pharaoh*, that neuer sorrowed, but when he suffered: but the Apostles learned humilitie of their master, before their persecution came.

11 They are distinguished in their *iudgement of the word*: for to the wicked it seemeth the hardest, and simplest, and simplest book that is; and therefore *Paul* saith, *that it is foolishnesse vnto them*: but to the godly it seemeth the wisest, and eloquentest, and sweetest, and easiest booke of all others; as though God did suddenly bring the vnderstanding of it to them, as *Isaac* said of his venison: according to that, *Hee that will doe his will, shall know his doctrine*.

12 They are distinguished in their *iudgement of God*: the wicked are perswaded now and then of Gods mercie, for the present time while they feele it, as the Iewes praised him alwaies when he did as they would haue him; but they cannot perswade themselves, that God will bee mercifull to them still, like *Iob*, which said, *Though the Lord kill me, yet will I trust in him*: therefore the hope of the righteous is called *hope in death*. Beside, if the wicked loue God, it is but for his benefits, as *Saul* loued him for his kingdome: And this is alwaies to be noted, that

in the wicked, the feare of Hell is greater then is their hope of Heauen: but in the faithfull, the hope of Heauen is greater then their feare of Hell.

Mat. 5. 4.

13 They are distinguished in their *Delights*: for the sport of the wickedly is folly, like *Belshazzars*: and therefore when they are sicke or troubled, they neuer run to the word for comfort; as though Gods promise pertained not to them: but to feasts, or tables, or tales, or musicke, as *Saul* did to the harpe. But all the delights of the godly, are like *Dauids* dance about the Arke: they are neuer merrie, but when they are doing well; nor at peace, but when their prayers haue overcome God, like *Iacob*.

1. Sam. 16. 23.

2. Sam. 6. 14.

Gen. 31. 28.

Phil. 1. 23.

Luke 2. 29.

14 They are distinguished in their *opinions of death*: for the faithfull long to be dissolved; and although they might liue euer in continuall prosperitie, yet they would not stay so long out of heauen: but the wicked would neuer bee dissolved, because death comes alwaies to them like a *Tayler*, to hale vnto prison; as *Achab* said to *Micahiah*, that his neuer prophesied good to him: Hereby a man shall know whether he haue faith; for if he do beleue the promises, he will be glad to receiue them.

1. Kings 22. 8.

Isay 64. 6.

Psal. 16. 2.

Mat. 6. 1.

15 They are distinguished in their *sense of sin*. Wicked men feele the lothsomnes of their vices: but none but the faithfull feele the defects of their righteousness. The naturall man neuer complaineth of his good workes; but vaunteth of them: but a godly man findeth fault with his prayers, and his almes, and his watches; like *Isaiah*, that said, his righteousness was like a filthy raiment. As *Christ* met the tempter in the wilderness; a place of prayer, and fasting, and meditation: so a godly man meeteth the tempter in his prayer, and in his fast, and in his meditations; that is, he findes some let, or spot, or want in all his deuotions. Therefore vnlesse thy righteousness mislike thee as well as thy prophaneenes, know that yet thou art no further then the wicked.

Psal. 103. 1.

16 They are distinguished in their *Ends*: for the children of God propose the glory of God; and leuel all their thoughts and speeches, and actions, as if they were messengers sent to carry him presents of honour.

Thus did *David* when he said, *All that is within me praise the Lord*: As though himselfe had rather be without praise, then his

Master

master: but the children of the world set vp their owne glory for their marke, like *Nebuchadnezar*; which said, *For the honour of Dan. 4. 27.* Therefore they speake, and looke, and walke, as if they did say to their tongue, and eyes, and feet, and apparrell, as *Saul* said to *Samuel*, *Honour me before this people.* 1 Sam. 15. 13.

17 Lastly, they are distinguished in *Perseuerance*: for the zeale of the wicked lasteth not, and therefore God saith, *They are sowne Exod. 23. 9.* turned out of the way: but the zeale of the faithfull was represented by the fier of the Temple; which neuer went out. By these differences thou maist see how much thou dost differ from the wicked, or whether thou be of their band.

Then come to the third examination: as the diuell tempteth thee, to see what thou wilt doe for him, so thou must tempt thy amination. selfe, and get of thy soule what it would doe for God, and what it would suffer for him, which hath suffered death for it. Therefore here wee will set downe certaine interrogatories, whereof thou shalt examine it.

1 First, whether thou haue the heart of *Isaac*, to worship God as boldly as thou dost, though all the world did renounce him, and euery one did mocke thee as they did *Noah*, while hee built the Arke.

2 Whether thou wouldest not deny Christ, as *Peter* did, if thou wert in *Peters* straits, and nothing to succour thee but policie.

3 Whether thou wouldest not steale, if thou didst see a booke as fit as *Aschan*, which thou mightest catch vp, and no man spie thee.

4 Whether thou wouldest refuse a bribe, like *Elisha*, if thou didst meete with one which were as willing and able to giue it as *Naaman*.

5 Whether thou wouldest not deceiue, if thou were in such an office as the false Steward, whose Master referred all vnto him, and knew not when he kept any thing backe?

6 Whether thou wouldest not fulfill thy lust, as *David* did, if thou hadst his opportunicie and allurement, and mightest doe it on of a without danger of the law, like a King, as *David* might.

7 Whether thou wouldest not tell a lye, as *Abraham* did, if it stood vpon thy life, which made him twice dissemble that his.

his wife was his sister, lest he should die for her beautie?

Genes. 22. 3.

Genes. 20. 2.

Matth. 4. 9.

8 Finally, if it should be said vnto thee, as the diuell said to Christ, *All these will I giue thee, if thou wilt fall down and worship mee*: that is no more, but if thou wilt sinne; whether thou wouldest yeeld or no?

Psal. 60. 18.

1. King. 18. 26.

If thou haue sinned thus and thus before, I will not say therefore, the Lord will not heare thee. But *Dauid* saith; *If I regard wickednes in my hart, the Lord will not heare me*: that is, if for any cause a man purpose and carry a mind to sin when hee is tempted, the Lord is so far from helping him, that he will stand like *Baal*, as though hee did not heare him: for hee hath a traitors mind as deep as any, which thinks for a Dukedome I would betray my Prince, though hee neuer play the traytor in his life. Thus you haue heard how to try spirits, and how to discern a Christian from an hypocrite, and how to oppose your hearts, that ye may be sure to iudge rightly what ye are.

The fourth
examination.

Heb. 6. 1.

Now we come to that examination, which is the Epitome or abridgement of all these, for memorie is short, and all are not of one strength, but some run, and some goe, and some creepe, and all doe well, so long as they strue to perfection. The matters whereof, principally the mind should bee examined before the Sacraments, are these.

The receivers
articles.

Esay 59. 10.

Iob 19. 25.

Matth. 5. 44.

1 First, whether thou hast faith, not onely to beleue that Christ died, but that he died for thee: for as the Scripture calleth him a Redeemer, so *Iob* calleth him his Redeemer.

2 The second article is, whether thou be in charity; not whether thou loue them which loue thee, but whether thou loue them that hate thee: for Christ commandeth vs *To loue our enemies*.

Matth. 23. 36.

3 The third article is, whether thou repent, not for thy open and grosse finnes; but for thy secret finnes, and petty finnes, because Christ saith, *that we must giue account of every idle word*.

Reuel. 22. 17.

4 The fourth article is, whether thou resolue, not to sinne againe for any cause, but to amend thy euill life, not when age commeth, or for a spurt, but to begin now, and last till death: for Christ is *Alpha* and *Omega*, both the beginning, and the end, as well in our liuing, as in our being, which hath made no promise to them which begin, but to them which perseuere.

Reuel. 2. 12.

The last article is, whether thou canst finde in thy heart to die for Christ, as Christ died for thee: we are bid not only to follow him, but to beare his Crosse: and therefore wee are called seruants, to shew how we should obey; and we are called soulers, to shew how we should suffer.

These are the receiuers articles, whereof his conscience must be examined before he receiue this Sacrament: happy is hee which can say, *All these haue I kept*: for the Doue was not so welcome to Noah, as this man is to Christ. But if thou find not these affections within, but a nest of vices, leaue thine offering at the altar, and returne to thine examination againe, for thou art not a fit guest to sup with the Lord, vntill thou haue on this wedding garment.

How is it then, that some regard their other garments more then this? Paul saith, *Examine your selues*; and they examine their apparell: if they haue new clothes in the country, then they are ready to receiue. I haue knowne many kept from the Sacrament a whole yeere together by their masters, for nothing but for want of a new sute to set them forth with their fellows.

Others respect whether it be a faire day, that they may walk after seruice; making that day vpon which they receiue, like a scholers thursday, which he loues better then al the daies in the weeke, only because it is his play-day. Thus like the Iewes, they sit downe to eate, and rise up to play: that as Christ calleth the Pharisees prayer *Tabling*, Matth. 6.7. so their receiuing may be called dallying.

When they haue the Sacrament in their belly, they think that all is well, as Micah, when he had a Leuite in his house, thought that God loued him: but as the Leuite did not profite him, because he receiued nothing but the Leuite; so the bread & wine do them no good, because they receiue nothing but bread and wine for want of faith. Maruel not then if you haue not felt that comfort after the Sacrament, which you looked for; for it is comfortable to none but to them which prepare their hearts, and examine themselves before, because it is not the mouth, but the heart which receiueth comfort.

Now it may be that the most which are here, haue brought a mouth

Iob. 13. 30.

How a man
shall know
whether hee
haue recei-
ued well.

Mat. 27. 4.
A. 9. 11.

The first Sermon

mouth & not a heart, these go away from the Sacrament to de-
spight Christ, as *Judas* went from the Sacrament to betray him.

The other goe away like one which had receiued a cheerfull
countenance of the Prince, all his thoughts are ioy, & the coun-
tenance of the Prince is still in his eye. As hee which hath eaten
sweete meate, hath a sweet breath: so they which haue eaten
Christ, all their sayings and doings are sweete like a perfume to
men, and incense to God: their peace of conscience, and ioy of
heart, and desire to doe good, will tell them whether they haue
receiued bare signes, or the things signified.

Euery one which receiueth this Sacrament, shall feele him-
selfe better after it, like the Apostles: or else he shall finde him-
selfe worse after it, like *Judas*. Hereby ye shall know whether ye
haue receiued like the Apostles, or like *Judas*. Thus we haue en-
ded the doctrine of the Lords Supper. Now if you cannot re-
member all that I haue said, yet remember the text: that is, Ex-
amine your selues before you receive this Sacrament hereafter.

FINIS.

THE EXAMINATION OF VSVRIE, IN TWO SERMONS.

TO THE READER.

Euere thou hast the Sermons which haue been often desi-
red, because of the matter fit for the City. One saith,
that he would neuer speake to *Vsurers*, & *Bribe-mon-*
gers, but when they be upon their death-beds: for hee which li-
ueth by sin, refuseth to sin that he may liue: but when hee goeth
to hanging, *Judas* himselfe will say, I haue sinned. If I speake not
to *Vsurers* upon their death-bed, yet I speake to *Vsurers* which
shall lie on their death-bed. Three things doe giue me hope. One
is, that all hearts are in the hands of God, to call them at what
houre he list; and therefore *Saul* may become an Apostle.

The next is, that the third crow doth waken more then the for-
mer; and therefore after the crowing of other, this crow may hap-
pily be heard.

The

The laſt is, that there is no ſin, but ſome men haue been reclaimed from it, and ſo may Vſurers from their ſinne.

Therefore goes my booke like Dauid againſt Goliath, and fights the Lords battels againſt Vſurers. The Lord giue that ſucceſſe to his doctrine in theſe leaues, that it may conſume Vſurers, as Ioſh. 5. 1. ſhuah drove out the Canaanites before him. If I could take but this one weede out of the Londoners garden, I were answered for my health and my ſtrength ſpent amongſt them. Reade with thy beſt minde, and thou ſhalt profit more.

Thine, H.S.

THE EXAMINATION OF VSVRIE.

THE FIRST SERMON.

Pſalme 15. verſe 1, and 5.

1. Lord, who ſhall dwell in thy Tabernacle? Who ſhall reſt in thine holy mountaine?
5. He that giueth not his money to Vſury.

THeſe two verſes muſt now be conſidered together, becauſe one is the queſtion, and the other is the answer: Dauid demands who ſhall come to heauen: and God tels him that Vſurers ſhall not come thither: as if he ſhould ſay, they go to hel. Therefore as Paul taught Timothy to warne them which are rich, as though they had more need to be warned then other: ſo this ſentence ſeemeth to be penned for the warning of the rich, becauſe it ſtrikes vpon the rich mans vice.

I haue ſpoken of Briberie and Simonie, and now I muſt ſpeake of their ſiſter Vſurie. Many times haue I thought to ſpeak of this Theame, but the arguments which are alleaged for it, haue made me doubtful what to ſay in it, becauſe it hath gone as it were vnder protection. At laſt you ſee it falleth into my text, and therefore now I cannot bauke it any longer. Therefore if any heere haue fauoured this occupation before, let him now

ſubmit

submit his thoughts to Gods thoughts : for I will alleage nothing against it, but that which is built vpon the rocke.

Vsurers here-
takes.

2. King. 5. 18.

Three finnes
counted no
finnes.

The contents
of this Trea-
tise.

Vsury is the sin which God will try now whether you loue better then his word: that is, whether you will leaue it if he forbid it. For if he flatly forbid it, and yet you will fully retaine it, then you loue Vsury better then Gods word. Therefore one saith well, that our Vsurers are heretickes, because after many admonitions, yet they maintaine their error, and persist in it obstinately, as Papists doe in popery. For this cause I am glad that I haue an occasion to grapple with this sin, where it hath made so many spoyles, and where it hath so many patrons: for it is said, that there be moe of this profession in this City, then there be in all the land beside. There be certaine finnes which are like an vnreasonable enemy, which will not be reconciled, to death: and this is one of those euerlasting finnes, which liue and die with a man. For when he hath resigned his pride, and his enuie, and his lust, yet Vsury remaineth with him, and hee saith as *Naaman* said; *Let the Lord be mercifull vnto me in this*, let me haue a dispensation for this: as though this were a necessary sinne, and he could not liue without it. There bee three finnes which are accounted no finnes, and yet they doe more hurt then all their fellowes, and those are, Bribery, Non-residencie, and Vsury; these three (because they are gainfull) are turned from sins to occupations.

How many of this City for all they are vsurers, yet would be counted honest men, and would faine haue Vsury esteemed as a trade? whereas if it were not so gainfull, it would be counted as great a sinne as any other, and so it is accounted of all but them which liue by it. This is the nature of pleasure and profit, to make finnes seeme no finnes, if we gaine any thing by them: but the more gainfull a sinne is, the more dangerous it is; and the more gainfull Vsury is, the more dangerous it is. I wil speake the more of it, because happily you shall not heare of this matter againe.

First, I will define what Vsury is: secondly, I will shew you what Vsury doth signifie: thirdly, I will shew the vnlawfulness of it: fourthly, I will shew the kindes of it: fifthly, I will shew the arguments which are alleaged for it: sixthly, I will shew the punishment

punishment of it: Seuenthly, I will shew you what opinion we should hold of them, which doe not lend vpon Vsury, but borrow vpon Vsury: Lastly, I will shew you what they should doe which haue got their riches by Vsury.

Touching the first, vsury is that gaine which is gotten by lending for the vse of the thing which a man lendeth, couenanting before with the borrower, to receiue more then was borrowed: and therefore one calls the vsurer a legall theefe, because before he steale, he tels the partie how much hee will steale, as though he stole by the law. This word *more*, comes in like a sixth finger, which makes a monster, because it is more then should bee. Another defining Vsurie, calleth it the contrarie to charitie: for *Paul* saith, *Loue seeketh not her owne*, but Vsurie seeketh anothers that is not her owne; therefore Vsurie is far from loue: but *God is loue*, saith *Iohn*, therefore Vsurie is farre from God *1. Iohn 4. 8.* too.

The definition of Vsurie.

Vsurers steale by law.

Now all the commandements of God are fulfilled by loue, which Christ noteth, when he draweth al the commandements to one commandement, which is, *Loue God aboue all things, and thy Neighbour as thy selfe*: as if he should say, hee which loueth God, will keepe all the commandements which respect God: and hee which loueth his neighbour, will respect all the commandements which respect his neighbour: therefore to maintaine loue, God forbiddeth all things which hinder this loue, and amongst the rest heere hee forbiddeth Vsurie as one of her deadliest enemies. For a man cannot loue and bee a Vsurer, because vsurie is a kinde of cruelty, and a kinde of extortion, and a kinde of persecution, and therefore the want of loue doth make Vsurers: for if there were loue, there would be no vsurie, no deceit, no extortion, no slandering, no reuenging, no oppression; but wee should liue in peace and ioy, and contentment like the Angels; whereby you see that all our sinnes are against our selues: for if there were no deceit, then wee should not be deceiued: if there were no slander, then wee should not be slaudred; if there were no enuie, then wee should not be enuiued; if there were no extortion, then wee should not be iniured; if there were no Vsury, then wee should not be oppressed. Therefore Gods law had been better for vs then our owne law

Luke 6. 35.

law: for if his law did stand, then wee should not be deceiued, nor slandered, nor enuied, nor iniured, nor oppressed. God hath commanded euery man to lend freely, and who would not borrow freely? Therefore they which brought in Vsurie, brought in a law against themselues.

Ezech. 18. 12.
Nehem. 2. 5.

The first Vsurers which we reade of, were the Iewes, which were forbidden to be Vsurers: yet for want of faith and loue *Ezechiel* and *Nehemiah* do shew, how the Iewes, euen the Iewes which receiued this law from God himselfe, did swarue from it as they did from the rest. First, they did lend vpon Vsurie to strangers, after they began to lend vpon Vsurie to their brethren: & now there be no such Vsurers vpon earth, as the Iewes which were forbidden to bee Vsurers: whereby you may see how the malice of man hath turned malice into crueltie. For whereas lending was commaunded for the benefit of men, Vsury hath turned it to the vndoing of men: for they take when they seeme to giue, they hurt when they seeme to helpe, they damage when they seeme to aduantage: therefore it is well noted, that Vsurie hath her name of biting: and she may well signifie biting, for many haue not onely been bitten by it, but deuoured by it, that is, consumed all that they haue. Therefore as the Apostle saith, *If you bite one another, take heed yee bee not deuoured one of another*: so I may say, If you be Vsurers one to another, take heede you bee not deuoured one of another, for Vsurers are biters.

Deut. 15. 10.

Gal. 5. 15.

Because it signifieth an aduersary: *Nesheer*.

As the name of the diuell doth declare what an enemy he is; so the name of Vsurie doth declare what an enemy she is. That you may know Vsury for a biter, her name doth signifie biting. If there were one biting Vsurie, and another healing Vsurie, then Vsury should haue two names, one of biting, and another of healing: but all Vsury signifieth biting, to shew that all Vsury is vnlawfull.

Now you haue heard what Vsurie is, and of what it is deriued, you shall heare the vnlawfulness of it.

I First, it is against the law of charitie, because charitie biddeth vs to giue euery man his owne, and to require no more then our owne: but Vsurie requireth more then our owne, and giues not to other their owne. Charitie reioyceth to communicate her

The vnlawfulness of Vsury.

her goods to other, and vsurie reioycest to gather othermens goods to her selfe.

Secondly, it is against the law of Nations: for euery Nation hath some law against vsury, and some restraint against vsurers, as you shall heare when we speake of the punishment.

Thirdly, as it is against the law of Nations, so it is against the law of Nature; that is, the naturall compassion which should bee among men: You see a riuer when it goeth by an empty place, it will not passe vntill it hath filled that empty place, and then it goeth forward to another empty place and filleth it, and so to another empty place and filleth it, alwaies filling the places which are empty: so should wee, the rich should fill the poore, the full should fill the hungry; they which abound, should fill them which want; for the rich are but Gods Almshouses, and their riches are committed to them of God, to distribute and do good, as God doth himselfe. As the water is charitable after a sort, so is the aire: for it goeth into empty places too, and filleth them as the water doth. Nature cannot abide that any place should be empty; and therefore the ayre, though it bee a light body, and so naturally ascendeth vpward, yet rather than any place in the earth should bee empty, the ayre will descend (as it were) from his throne, and goe into caues, into dens, and into dungeons, to fill them. If the rich were so good to their empty brethren, as the aire and water are to other empty things; as there is no empty place in the world, so there should bee no empty person in the world: that is, the rich in Israel would fill the poore in Israel. But the rich make the poore to fill them: for vsurers feede vpon the poore, euen as great fishes deuoure the small. Therefore he which said, *Let there not be a begger in Israel.* said too, *Let there not be an vsurer in Israel;* for if there bee vsurers in Israel, there will bee beggers in Israel; for vsurers make beggers, euen as Lawyers make quarrellers.

Fourthly, it is against the law of God. First, it is forbidden in Exod. 22. where it is said, *If thou lend money vnto my people, that is, to the poore with thee, thou shalt not oppresse them with vsury:* here is vsury called oppression; therefore if oppression be a sin, vsurie is a sin too. Secondly it is forbidden in Leu. 25. where it is said, *Thou shalt not giue thy money to vsury, nor lend thy re-*

lender

G

Exodus

Equals for increase. Here you may see, that men may be Vsurers of victuals and other things, as well as of money. Thirdly, it is forbidden in Deut. 23. where it is said, *Thou shalt not lend unto thy brother vpon vsury.* And lest you should say that he meaneth but one kind of vsurie, he sheweth that hee meaneth all kindes of vsurie: for after in the 19. verse he saith, *As vsurie of money, vsurie of victuals, vsury of corne, or vsury of any thing that is giuen to vsury:* because some are no vsurers of money, but some are vsurers of victuals, some are vsurers of cloth, some are vsurers of corne, some are vsurers of wine, some are vsurers of oyle, and some of one thing, and some of another, and none would be counted vsurers, but they which lend money vnto vsurie: therefore God forbiddeth so precisely vsury of any thing, shewing that all vsury is vnlawfull.

It is a miserable occupation to liue by sinne, and a great comfort to a man when he looketh vpon his gold and siluer, and his heart telleth him, all this is well gotten; and when he lieth vpon his death-bed, and must leaue all to his children, hee can say vnto them, I leaue you mine owne: but the vsurer cannot say, I leaue you mine owne, but I leaue you other mens: therefore the vsurer can neuer die in peace, because if he die before hee make restitution, he dieth in his sinne.

Job. 11. 34.

When Christ raised *Lazarus* from death, after hee had laine foure dayes in the graue, he wept so ouer his sepulcher, that the standers about said one to another: *See how he loueth him!* As it may be said of Christ, see how he loueth vs! so it should be said of vs, see how they loue one another! For Christ said to his disciples, *Come out another as I haue loued you:* but it may bee said of the Vsurer, see how he hateth other, and loueth himselfe! For

Job. 13. 24.

when he saith that he lendeth for compassion, hee meaneth for compassion of himselfe, that he may gaine by his pity. The vsurer loueth the borrower, as the Iuy loueth the Oke: the Iuy loueth the Oke to grow vp by it; so the vsurer loueth the borrower to grow rich by him. The Iuy claspeth the Oke like a loue, but it claspeth out al the iuyce & sap, that the Oke cannot thrue after: so the Vsurer lendeth like a friend, but hee couenanteth like an enemy; for he claspeth the borrower with such bands, that euer after he diminisheth as fast as the vsurer encreaseth.

A simile.

Christ

Christ expounding the commandment which forbiddeth to steale, saith, *Lend freely*: shewing that vsurie, because she lendeth not freely, is a kind of theft, and the Vsurers a kinde of theeuers; for else this exposition were not right. Therefore *Zachew*, as though he had stolne other mens goods, when hee began to repent, hee restored them againe foure-fold. Euen as theeuers are enioyned to restore foure-fold for that which they haue stolne: so *Zachew* restored foure-fold, as though he had stolne. It seemeth that *Zachew* was no great theefe, because hee restored foure-fold for all that he had gotten wrongfully: for hee got but the fourth part of his goods wrongfully at the most; or else hee could not haue restored foure-folde againe. But now, if some should restore foure-folde for all that they haue gotten wrongfully, they should restore more then they haue, because all which vsurers get, they get wrongfully: for their occupation is a sin; and therefore one saith: Because they cannot restore foure-fold here, they shall suffer an hundred-fold hereafter.

Vnderstand that his Sermon vpon the mount, is an exposition of the commandments, or else the text will not seeme to imlie this. Luke 19.8. In some kind of theft. Exod. 22.

Amaziah is forbidden to strengthen himself with the armies of Israel, onely because Israel had offended God. If *Amaziah* might not ioyne the armies of Israel with his armies to strengthen him, darrest thou ioyne the goods of the poore with thy goods to enrich thee? When God set *Adam* his work, he said; *In the sweat of thy browes thou shalt live*: not in the sweat of his browes, but in the sweat of thy browes: but the Vsurer liueth in the sweate of his browes, and her browes: that is, by the paines, and cares, and labours of another, for hee taketh no paines himselfe, but onely expecteth the time when his interest will come in, like the belly which doth no worke, and yet eateth all the meate.

2. Chron. 25.

Genes. 3. 19.

When God had finished his creation, he said vnto man, and vnto beasts, and vnto fishes, *Increase and multiply*: but he neuer said vnto money, increase and multiplie, because it is a dead thing, which hath no feede; and therefore is not fit to ingender. Therefore he which saith to his money, *Increase and multiplie*, begetteth a monstrous birth like *Anab*, which deuised a creature which God had not created before. Christ saith to his disciples: *If you loue but them which loue you, what are you better*

Genes. 1. 28.

Genes. 3. 6. 42.

Matth. 5. 46.

Matth. 5. 29.

Matth. 7. 13.

Psal. 112. 5.

Mal. 3. 10.

Deut. 15. 10.

The kinds of
Vſury.

thou the Publicans? for they loue their brethren: So I may ſay, if you will lend to none, but to them which will pay you vſurie for it, what are you better then the Iewes? for the Iewes would lend for vſurie; and if you bee no better then the Iewes, then you ſhall ſpeede no better then they. For as Chriſt ſaid, *Except your righteouſnes doe exceed the righteouſnes of the Phariſes, your reward ſhall not exceede the reward of the Phariſes:* ſo except your charity doe exceed the charitie of the Iewes, your reward ſhall not exceede the reward of the Iewes. All this doth ſhew, that the Vſurer is like *Eſau*, of whom God ſaid, *Eſau haue I hated.* Now in the 112. Pſalme, you ſhall ſee who is like *iacob*, of whom God ſaith, *iacob haue I loued:* for there *Dauid* ſaith, *A good man is mercifull and lendeth:* and ſtraight vpon it he ſet-
teth this crowne, *He ſhall neuer be moued, but bee had in perpetu-
all remembrance:* as if he ſhould ſay, this is the good mans vſu-
rie, this is his increaſe, euen a good name, and euerlaſting ioy. A-
gaine, in the 23 of Exodus it is ſaid, *Lend vnto him which want-
teth, without vſurie, that the Lord may bleſſe thee:* as if he ſhould
ſay, Let the Lord pay the increaſe, feare not to be loſers by do-
ing good, for God hath giuen his word to requite it himſelfe.
As he ſaith to them which were afraid to pay riches, and offer
ſacrifice: *Try me if I will not poure downe a bleſſing vpon you:* So
he ſeemeth to ſay vnto them which are afraid to lend, *Try me if
I will not poure downe a bleſſing vpon you.* Whom will you
truſt, if you do not truſt your Creator, your Father, your Redee-
mer, your Preſeruer, and your Sauour?

Now you haue heard the vnlawfulneſſe of Vſury, you ſhall
heare how many kinds there be of it. As other Crafts are called
Myſteries, ſo I may fitly call it, The myſterie of Vſurie; for they
haue deuised moe ſorts of vſury, then there betrickes at Cards:
I cannot reckon halfe, and I am afraid to ſhew you all; left I
ſhould teach you to be Vſurers, while I diſſwade you from vſu-
ry. Yet I will bring forth ſome; and the ſame reaſons which
are alleaged againſt theſe, ſhall condemne all the reſt.

1

Some will not take vſurie, but they will haue the uſe of your
Paſture, or your Land, or your Orchard, or your Teame, or your
Kine, vntill you pay the money againe, which in that time will
grow to a greater gaine to the Vſurer, and a great loſſe to the
borrower,

borrower, when if he had paid more money, then other vsurers are wont to take.

Some will not take vsurie, but they will take plate, and vessel, and tapistrie, and bedding, and other household-stuffe, to vse and weare vntill their money come home; which will lose more in wearing, then the interest of the money would come to. This vsurie is forbidden in the 2. of *Amos*, where God complaineth, saying, *They lie downe vpon the slashes which are laid to pledge: shewing, that wee should not lie downe vpon such clothes; that is, wee should not vse or weare the thing which is laid to pledge.*

Some will take no vsury, but they will take a pawne, which is better then the money which they lend, and then they will covenant, that if he bring not the money againe by such a day, he forfeiteth his pawne: which day the vsurer knoweth that the poore man is not able to keepe, and so hee keepeth the pawne for his money, which is worth twice his money. This vsurie is forbidden in *Leuit. 25.* where it is said; *Thou shalt not take vsurie or vantage.* As if he should say, thou shalt not take the forfeiture, for then thou takest vantage, when thou takest more then thou lendest.

Some will not take vsurie, but they will buy something at a small price, and then covenant with the borrower, that hee buy the same againe of the same price at such a day: which day the vsurer knoweth that the borrower is not able to keepe, and so he getteth for a little, that which the other might haue sold for much more. This vsurie is condemned in the first chapter to the *Thessalonians*, the fourth verse, where it is said; *Let no man defraud an euill man in any thing.*

Some will not take vsurie, but they will lend out their money to occupiers, vpon condition to be partaker in their gaine, but not in their losse: So one takes all the paines, and abideth all the vnture, and the other that takes no paines, respecteth halfe the profit. This vsury is forbidden in 2. *Thess. chap. 2. vers. 10.* where it is said; *He which will not worke, let him not eate.*

Some will not take vsury, but if he be a labourer, or a Mason, or a Carpenter, which borroweth of him, he will covenant with him for so many dayes worke, he shall labour with him so many dayes

dies, or so many weekes, for no money, but the loan of money: This vsurie is condemned in Luk. 10. 7. where it is said, *The labourer is worthy of his hire*.

- 7 Some will not take vsurie, but if you haue not present money to pay for their wares, they will set a high price of them, for the forbearing of the time, and so they do not only sell their wares, but they sell time too: that is, they do not only sell their owne, but they sell Gods owne. Therefore one saith of these, When hee selleth the day, hee selleth the light; and when hee selleth the night, he selleth rest: therefore when hee would haue the light of heauen, and the rest of Paradise, it shall be said vnto him, that he hath sold both already. For hee sold light when hee sold the day, and he sold rest when he sold the night: and therefore now he can haue neither light nor rest. Hereafter let not the Londoners say that they giue time, but that they sell time.

- 8 There be other Vsurers, which will not lend themselves, but giue loans to their wiues; and they play like trucksters; that is, euery moneth a penny for a shilling, which is one hundred for another in the yeere.

- 2 But that I was informed of them since this Sermon was preached, I had left out our capitall Vsurers which will not lend any money, because they dare not require so much gaine as they would haue; but if you would borrow an hundred pound, they will giue you wares worth threescore pound, and you shall answer them an hundred pound for it. These are the Vsurers generall, which lurke about the City like Rats, and Weasels, and Fulmers: of whom may be said the same which is said of the diuels: *They seek whom they may deuoure*.

There be other cosins to Vsurers, which are not counted Vsurers: such as take money for that which they should giue freely; such as take as much for a counterfein, as for the best; such as take a fee of a client, and doe him no pleasure: such as take money for Masses, and Dinges, and Tremals, and Pardons, and such like drugs, which do no more good then fire out of the chimney. This is a kind of vsurie and deceit besides, which one day they will cast away, as *Sada* did his thirty pence.

Now you haue heard the kinde of vsurie, you shall heare the arguments which are deuised for vsurie.

2. Pet. 5. 8. 10.
Vsurers co-
sins.

Objections
made by
Vsurers.

Sinne

sinne is neuer compleat vntill it be excused: this is the vantage which the Diuell getteth by euery sin, whensoever he can catch any temptation vpon vs, wee giue him a sinne for it, and an excuse to boot: as *Adam* our father did. First he sinned; and then he excused: so first we sinne, and then we excuse: first a vsurer, and then an excuser: therefore euery vsurer will defend vsurie with his tongue, though he condemne it with his conscience. If the Image-makers of Ephesus had not liued by Images, they would haue spoken for Images no more then the rest: for none stood for Images but the Image-makers: so if the vsurers did not liue by vsury, they would speake for vsury no more then the rest: for none stand for vsury, but vsurers.

It is an easie matter (if a man bee disposed) to speake something for euery vice: and some defend the Sworne, some defend Non-residence, some defend swearing by my faith, some defend bowling vpon the Sabbath, and some defend vsuries: but, *Will you please for Baal?* (saith *Isaiah*); that is, will you please for sinne which will please against you? A sin is sin when it is defended: nay a sinne is two sinnes when it is defended: for, *Hee that breaketh one of the least commandments* (saith Christ) and teacheth others to doe so: *is the least in the kingdome of heauen.* A Squire of low degree is a Squire of no degree: so the least in the kingdome of heauen, is none of the kingdome of heauen. Who then is the least in the kingdome of heauen? not he which breaketh the least of the commandments, but he which teacheth others to doe so: that is, he which by defending, and excusing, and mincing, and extenuating his sin, encourageth others to sinne too.

To defend vsury, they distinguish vpon it, as they distinguish of lying. As they say, there is a pernicious lie, and an officious lie, and a merrie lie, and a godly lie: so they say, there is the Merchants vsurie, and the strangers vsurie, and the widowers vsurie, and the Orphanes vsurie, and the poore mans vsurie, and the bling vsurie, and the charitable vsurie, and the necessary vsurie. As *God* said, *Thou shalt die*; and the woman said, *perish thou*; and the Serpent said, *thou shalt die*: so there be three opinions of vsurie: Some say like *God*, *thou shalt die*; they think that vsurie is deadly, and full of death. Some say like the woman, *perish thou*; they think that vsurie is hurtful, and full of paine. Some say like the Serpent, *thou shalt die*; they think that vsurie is dangerous, and full of danger.

Three opinions
of vsurie.

Gen. 34. 26. 27.
1. Sam. 15. 9.

forbidden it: some say like to the woman, *perducauerunt thou*
shall die: they doubt whether vsurie be utterly unlawful or no,
because it is so much tolerated: some say like the Serpent, *thou*
shall not live: they think that vsurie is lawfull, because it is gain-
full, as *Saul* thought that the Idolaters beasts should not be kil-
led, because they were fat. But as he was commanded to kill the
fat beasts, as well as the leane beasts: even so we are command-
ed to kill fat sinners as well as leane sinners, gainfull sinners as
well as prodigall sinners.

I Objections for they say, God doth allow some kind of vsurie: for in Deut. 23.
it is said, *Of a stranger thou shalt not take vsury*. I perceiue no scrip-
ture speaketh for vsurers: *Of a stranger* (saith God) *thou shalt*
not take vsury: but thou takest vsurie of thy brother: therefore this
condemneth thee, because thou vseth thy brother like a stran-
ger. Here *stranger* doth signifie the Iewes enemies, whom they
were commanded to destroy: therefore marke how much this
maketh against vsurie, which they object for vsury. God doth
not licence the Iewes to take vsurie of any but their enemies,
whom they might kill. They might not bee vsurers vnto any,
but to them of whom they might bee destroyers, whom they
might slay, of them only they might take vsurie: shewing that
vsurie is a kind of punishment, and such a kind of punishment,
as if we were to kill a man, it were a very signification for him:
and therefore the Iewes might take vsurie of none but them
whom they might kill. I hope vsurers will allege this Scrip-
ture no more.

2 Secondly, they say they lend for compassion, and so make
vsurie a work of charity. This were charity, not to be par-
takers in our gaines, but to be partakers in our losses: but vsurers
will bee partakers in our gaines, but not in our losses: nay,
though we lose, yet they will gaie. Is this charity? It is vsu-
ries charitably named.

3 Thirdly, they say, like the gaue and I gaue, and I gaue well?
may he not consider my friendship, and be thankfull? Yes, he
may bee thankfull: but no man is bound to be thankfull, but
when he hath receiued good of another: then here is a good obiection
he will bee thankfull for the good he receiued, and if he receiue the good, he

he is thankfull: but if thou binde thine ear against him, when thou
are courteous.

Fourthly, they say vsurie is necessarie for Orphanes, and Wi-
dowes, and strangers, which haue no other way to get: their li-
uing, and therefore some vsurie must be tolerated. If vsurie be
necessarie for vs, how did the Iewes without it? Did God think
it good for the state of their common-weale to bee without V-
surers: and is it good for the state of our Common-weale to
haue Vsurers? this is wisdom against God.

Fifthly, they say, if I may not gaine by the money which I
lend, I will lend no more, but keepe my money to my selfe. Nay,
that is as bad to keepe thy money from them which neede, as
to lend thy money for vsurie: For Christ saith, *Prophesie which* Math. 23. 23.
burroweth, turne not away thy face: therefore thou art bound to
lend. As he hath a curse in *Prou. 11.* which keepeth his come
when he should sell it vnto them which hunger: so hee hath a
curse in *Ezekiel 18.* which keepeth his money when he should
lend it vnto them which want.

Sixthly, they say, because vsurie comes of biting, the biting
vsurie is onely forbidden, and none but the biting vsurie. Why
then all vsurie is forbidden, for all vsurie cometh of biting: so
the wife God hath giuen it a name to condemn it.

Lastly, they alleage the law of the land for it, and say the
Queenes statute doth allow vs to take vpon vsurie tenne in the
hundred. These are like the Iewes, which said, *we haue a law,* Iob. 19. 7.
by our law we shall doe when they would not say by Gods law he
shall dispatch them. *And thus they say, when they can*
not say by Gods law we may take vsurie, they say by thine law
we may take vsurie. This is the poore defence of all the rest: for
if Gods law forbid thee, can any law of man excuse thee? he it
would not stirre *Adam* to say, *I be vnder a curse, so it will not* Genes. 3.
for the vsurie to say, the law doth excuse me, for though pet-
tilious among our law doth tolerate more, then should: but I will
teed you I would haue you know, that our law doth not allow
ten in the hundred, nor five in the hundred, nor one in the hun-
dred, nor any vsurie at all: but there is a restraint in our law,
that no vsurie shall be taken in the hundred, or tenth nor like
our law, but by the law of the land. about

Mat. 19. 7.

about ten in the hundred. It is much like that toleration which we reade of diuorces: for the hardnes of mens hearts, Christ saith, that *Moses* did suffer the man and wife to part asunder: so for the hardnes of mens hearts, our *Moses*, our Prince is faine to suffer as it were a kinde of vsurie, because otherwise no man would lend. *G. si non daretur ei hoc non daretur ei hoc non daretur ei*

Lut. 12. 19. AM

These are the best excuses which our Vsurers haue to pleade for themselves, against they come before the tribunal seate of God: and if their reasons will not stand before men, nor their owne conscience, how will they stand before the Lord? and yet hee which speaketh to these, maketh himselfe a mocke. Christ preached many sermons, and neuer was scorned at any; but when he preached against couetousnes, then it is said, that he was mocked: shewing, that these kind of men are most incorrigible, and wedded to their sin till death make them part. Yet (for their greater condemnation) wee are commanded to speake to them which will not heare: of which number is euery reader of this sermon, if he be a Vsurer after. *non daretur ei hoc non daretur ei hoc non daretur ei*

Ezech. 3. 5.

What the Vsurer is like,

Now you long to heare what the Vsurer is like. To what shal I liken this generation? they are like a Butlers boxe; for as all the counters at last come to the Butler, so all the money at last cometh to the Vsurer: ten after ten, and ten after ten, and ten to ten, till at last he receiue not only ten for an hundred, but an hundred for ten: this is the only difference, that the Butler can receiue no more then he deliuered, but the Vsurer receiueth more then he deliuereth. They are euen like a moath that eateth a hole in cloth, so vsurie eateth a hole in siluer. If you haue a peece of siluer, which is as much as an hundred pounds; in one yeere vsurie will eate a hole in it as big as ten pounds: in two yeeres shee will eate a hole as bigge as twentie pounds: in three yeeres shee will eate a hole as big as thirtie pounds. Nay, now they say, hee is but a bad husband, which cannot eate a hole as big as thirtie pounds in a yeere: that is, which cannot gaine halfe in halfe; how many holes haue these moathes eaten in poore mens garments? they are like Non-residents, that is, such bad members, that no man speaketh for him himselfe: as no man standeth for Non-residents, but he which is a Non-resident, or he which would bee Non-resident for some good end, for Vsurer

de, but he which is an Vsurer, or he which would be an Vsurer.
 They are like *Isabel*, which said, *Let me alone; I haue a my* 1. King. 22. 7.
 If there be no way to liue (saith the false Steward) I know what
 to do, I will deceiue: so if there be no way to liue (saith the V- Luk. 16. 4.
 surer) I know what to doe, I will oppresse. If I cannot liue by
 buying, nor by selling, nor by flattering, nor by labouing, I will
 liue by oppression. But as one in his Comment speaks to the
 false Steward: Thou saist, I know what to doe: but dost thou
 know what thou shalt suffer? So I say to Vsurers, you say you
 know what to doe, but doe you know what ye shall suffer? In-
 deed he knoweth not what to doe, which knoweth not to doe
 well: and therefore Christ said of his persecutors, *That they knew* Luk. 23. 34.
not what they did. Here I wil end the first daies examinatio. Now
 I may conclude with *Paul*, *I haue not spoken, but the Lord:* and 2. Cor. 7. 10.
 therefore as the Lord said vnto *Saul* that he persecuted him, so
 they which resist this doctrine, do contemne him, and not me. Act. 9. 22.

The end of the first Sermon.

THE EXAMINATION OF VSVRIE.

THE SECOND SERMON.

IT remaineth that we speake of the Vsurers punish-
 ment: then, what may be thought of them which do
 not take vsurie, but giue vsurie. Lastly, what they
 should doe, which haue got their riches by vsurie.

To begin with the punishment, not only Gods law, but euen
 the Canon law doth so condemne Vsurie, that first it doth ex-
 communicate him from the Church, as though he had no com-
 munion with Saints. The punish-
 ments of
 Vsurers.

Secondly, it doth debarre him from the Sacraments, as though
 he had no communion with Christ.

Thirdly, it doth debarre him of his sepulcher, and will not
 suffer him to be buried, as though he were not worthy to lie in
 the earth, but to lie in hell.

Lastly, it maketh his will to be no will, as though his goods
 were.

were not his owne: For nothing is ours, but that which we haue rightly got: and therefore we say, It is mine by right, as though it were not ours, vnlesse it be ours by right. This is the iudgement of mans law.

Prov. 28. 8.

Now you shall heare the iudgement of Gods law. An Vsurer doth receiue two incomes; one of the borrower, and another of the reuenger: of the borrower he lookes for gaine, but of the reuenger he lookes for punishment. Therefore all the Scripture prophesyeth euill vnto him, as *Micah* did to *Achab*. *Salomon* saith; *He which increaseth his riches by vsurie, gathereth for them which will be mercifull to the poore.* As if he should say: whe he hath laden himselfe like a Cart, hee shall bee vnladen like a Cart againe, and they shall inherit his money, for whom hee did neuer gather it: For he which is vnmercifull to the poore, receiveth not to gather for them which will bee mercifull to the poore. But *Salomon* saith: That they shall be his heires, which will be mercifull, as he was vnmercifull.

Prov. 31. 13.

Now marke whether this prophecie of *Salomon* bee true; I know not how many in this City do encrease by vsurie, but this prophecie seemeth to be verified of many: for it is noted, that the riches and lands of Aldermen and Merchants and other in London, doe not last so long, nor endure so well, as the riches and lands of other in the countrey; and that their children doe not proue so well as others, nor come to that place in the Common-weale, which for their wealth their parents looked that they should come to. I can give no reason for it, but the reason of *Salomon*; *He which increaseth by vsurie, gathereth for them which will be mercifull to the poore: that is, their riches shall goe from their heires to Gods heires, according to that, The riches of the sinner shall be laid up for the righteous: that is, the righteous shall enjoy that which the wicked gathereth.*

Ezek. 16. 13.

All riches are vncertaine, but the riches which are, will continue most vncertaine: they may be called moueable goods, for they are very moueable, like the clouds which neuer rest till they fall as they dismead. God saith that he will smite the vsurer with his fist, nor with the palme of his hand, but with his fist, which giueth a greater blow. As his hands were shut against the poore, so his fist shall be shut against him, that his punishment

nishment may be like his sinne. But if you will heare their finall sentence, *Dauid* saith here; *That they shall not dwell in Gods temple, nor rest in his holy mountaine.* Then we will seeke no more punishments, for this punishment is all punishments. If they shall not come to heauen, whose then shal those riches be? Nay, whose then shall the honour be when that day commeth? If he shall not rest in heauen, then he shall rest in hell, where no rest is. Then saith one, the Vsurer shall cry vnto his children, *Curfed* be you my children, because you were the cause of these torments, for lest you should be poore, I was an Vsurer, and robbed others, to leaue riches vnto you. To whom the children shall reply againe: nay, *Curfed* be you father, for you were the cause of our torments, for if you had not left vs other mens goods, we had not kept other mens goods. Thus when they are curfed of God, they shall curse one another: curse the Lord for condemning them, curse their sinnes for accusing them, curse their parents for begetting them, and curse themselves because they cannot helpe themselves. As they which are blessed do nothing but blesse, so they which are accursed, doe nothing but curse.

Note.

This is the second vsurie, which the vsurer shall receiue of God, after hee hath receiued vsurie of men: then the name of Vsurie shall be fulfilled: as it signifieth biting; so when it hath bitten other, it shall bite the Vsurer too, and neuer rest biting; *Luke 10.* then they shall wish that they could restore againe as *Zachew* did, and shall not restore, because their money is gone. Therefore if Christ be come to your hearts, as hee came to *Zachew* house, restore now as *Zachew* did, and escape this iudgement. This is the end of the Vsurer and his money: if they stay together till death, yet at last there shall be a diuision. The diuel shall take his soule, the earth shall take his bodie, the strangers shall take his goods, and the mourners shall reioyce vnder their

Note.

blackes, and say, Wickednesse is come to the graue. Therefore if thou wouldest not be counted an Vsurer, then refrain to be an Vsurer now: for they which are Vsurers now, shall be counted Vsurers then. Thus you haue heard the Vsurers payment.

Now if you will know whether it be vnlawfull to giue vsurie,

Whether it be
as it is vnlawfull to take vsurie. I wish that you could see
your selues, that I might not speake of it: for I haue heard, *Some* vsurie.

Preachers

Preachers say, that there be some truths which they would be loth to preach: and so there be some truths which I would be loth to preach, because many heare by halues, and some for malice or ignorance will take things otherwise then they are spoken; yet because I haue promised, I will speak something of it.

Jerem. 15. 10.

1. Obiect.

Answer.

Well then, may wee neither take vsurie, nor giue vsurie? I know that *Jeremie* saith, *I haue not lent vpon vsury to others, neither haue others lent vpon vsury to me*: as though both were vnlawfull, not onely to take vsurie, but to giue vsurie. But thereby *Jeremie* doth signifie that he was no medler in the world, whereby they should enuie him like other men, and therefore hee cleareth himselfe chiefly from vsurie, because Vsurers were most enuied. And to shew that he was not an Vsurer, hee saith that hee was not a borrower, which is more lawfull then to be an Vsurer: like a man which saith, I doe neither hate him nor know him. Why, it was lawfull to know him: but to proue that he did not hate him, he saith that he doth not know him.

2. Obiect.

Answer.

So *Jeremie*, to proue that hee had not lent vpon vsurie, doth say, that he neuer borrowed vpon vsurie, which many will do that will not lend. The best Expositors giue this sence of it. I know besides, that Christ did cast forth the buyers out of the Temple, as well as the sellers. But that was not for buying, but for buying in the temple, where they should not buy, but pray: or else it was as lawfull to buy any thing, as it is lawfull to vse it.

3. Obiect.

Answer.

I know besides, that it is a common saying, if there were no buyers, there would be no sellers: if there were no bribe-giuers, there would be no bribe-takers. But in this case it may be rather said, if there were no takers, there would be no giuers: for the giuer doth not make the receiuer to take, but the receiuer doth make the giuer to giue, because hee will not lend, vnlesse the other will giue him for the loane: therefore as wee say, the receiuer makes the thiefe: so I may say, the receiuer of vsurie makes the giuer of vsurie.

Therefore I would be loth to compare them which are constrained to borrow vpon vsury, vnto them which did buy in the Temple, and were not constrained more then they which sold in the Temple. Much lesse may I compare them which giue vsurie, vnto them which take vsurie: for there is as great oddes betweene

betweene them, as there is betweene giuing and taking, or betweene couetousnes and necessity: for one is couetousnesse, and the other is necessity. He which lendeth for vsurie, lendeth for couetousnes, but he which borroweth vpon vsury, borroweth for necessity.

Now, for necessity God hath allowed many things: as, for necessity it was lawfull for *Adams* sons to marry with *Adams* daughters, because there were no other women: for necessity it was lawfull for *Dauid* to eate the shew-bread, because he had no other food: for necessity it was lawfull to worke, and heale, *Luk. 13. 10.* and fight vpon the Sabbath, which was not lawfull but for necessity: therefore for necessity why may not a man pay more then he borrowed? seeing no Scripture doth forbid vs to pay more then we borrowed, but to require more then wee lend. Some doe thinke, that as God did vse the ambition of *Abshalon*, and the malice of *Pharaoh*, & the trechery of *Indas* vnto good; so men may vse the couetousnes of Vsurers vnto good, that is, to helpe at need when a man is like to be vndone, and his children cast away, and his lease forfeited, and many inconueniences beside like to ensue, which you know better then I, vnlesse he haue present money at some time to preuent a mischief. For example hereof, I may alleage how *Iacob* did vse the sin of *Laban*. *Laban* did euill in swearing by Idols, but *Iacob* did not euill in receiuing such an oth of him, though it was an vnlawfull oth: so though the Vsurer doe euill in taking vsurie, yet a man doth not euill in giuing vsurie. Beside, I may alleage the example of *Abraham* and *Abimelech*: *Abraham* made a couenant with *Abimelech*; to confirme this couenant, *Abraham* sware, and *Abimelech* sware: *Abraham* sware by the true God, but *Abimelech* sware by his false gods, & yet *Abraham* did receiue this oth and sinned not. So, if her Maiesty and the Turk should make a couenant, the Turk would not sweare as the Queene would sweare: for the Queene would sweare by the Lord, but the Turk would sweare by *Mahomet*. If it be lawfull then to receiue such an oth, though it be an vnlawfull oth, why may it not be lawfull for me to giue more then I borrowed, though it bee vnlawfull for the Vsurer to take more then hee lent? Beside, a Prince may not lawfully pardon a murtherer, yet I think that no man will say in

hast

haste, that hee which hath committed murther may not take a pardon. As this vnlawfull giuing doth not make the taking vnlawfull; so the other vnlawfull taking doth not make the giuing vnlawfull. Besides, it is lawfull to suffer iniurie, though it be vnlawfull to offer iniurie: it is lawfull to suffer iniurie, as Christ paid tribute, which was iniurie: but it is not lawfull to offer iniurie, because there are six Commandements against it.

Math. 17. 17.

Now, to take vsury, is (as it were) to offer iniury; but to giue vsury, is (as it were) to suffer iniury; therefore, though I may not take more then I lent, yet I may giue more then I borrowed.

Moreover, I may compare giuing of vsury to swearing: if a man sweare without a cause, he sinneth; but if he sweare as the Word teacheth him to sweare, he sinneth not: so, if a man borrow vpon vsurie, and borrow without cause, he sinneth, because he feedeth the vsurer; but else, as a man may sweare in some case, so in some case a man may borrow vpon vsurie; that is, in case of necessity, when a man must needs borrow, and can borrow of none but Vsurers.

Lastly, I may allege, that Vsurie and Vsurers, are neuer read in the Scripture, but they signifie him that takes vsurie, not him which giues vsurie: and therefore the Scripture seemeth to forbid taking, but not giuing.

Many reasons more are alleged, which I cannot refuse; and therefore I will not contradict them: yet I meane not to decide the question, because I will not be mistaken. But if some should come vnto me in that necessity and extremity which I can imagine, & aske; May I borrow money of these Vsurers to saue my life, or my credit, or my liuing, seeing no man will lend me freely? I would answer him as the Prophet answered *Naaman*; neither do, nor do not, but *go in peace*: I will not forbid thee, nor I will not condemne thee, but if thy conscience condemne thee not, I thinke thy sinne one of the least finnes: and as *Naaman* prayed, *Lord be mercifull vnto me in this*: so I thinke the Lord will be mercifull vnto thee in this. But if thy conscience goe against it, then doe it not; for it is sinne to thee, though it be free for another, because whatsoever is not done of faith is sinne, I charge you in the feare of God, that you doe not mistake that which is said; for I know no learned Preacher, nor learned writer

1. King. 5. 12.

Rom. 14. 23.

ter of other minde. Yet lest you should mistake the matter, as I distinguished of lenders, so I will distinguish of borrowers.

Diuers kinds
of borrowers.

If some may borrow vpon vsurie, it doth not follow that all may borrow vpon vsurie, because all haue not the like cause; therefore doe not say that I teach you to borrow vpon vsurie, for I think that the most in this Citie which borrow vpon vsurie, should not borrow as they doe, because they rather maintaine vsurie, then supplie their necessitie. Some I know borrow for meere necessitie; if any may be allowed, those are they: but there is a kind of borrowers in this Citie, which feed Vsurers as the bellowes kindle the fire: so they haue no neede to borrow, but because they would be rich, and richer, and richest of all, therefore they will imploy all the money which they can borrow, thinking to get more by the vse of it, then the vsurie of it doth come to. This maketh them sell their wares so deare, because they must not onely gaine the price, but the interest beside, and more then the interest too, or else they gaine nothing. These borrowers are in another predicament then those which borrow for necessitie: and therefore if they be not old enough to answer for themselves, I am too yong to answer for them. There are other borrowers (as I haue heard) which for some secret cause would seeme barer and needier then they are, either because they would not be charged deeply with subsidies, or else because they would compound with their creditors for a litle; therefore they will haue alwayes something for vsurie, that their creditors may thinke them bare of money, or that others may pitie them in their charges. These are like those foxes which haue wealth enough to pay their debts, and yet lie in prison because they would defraud their creditors. I doubt not but there be more sorts, then I know, I cannot hunt euery corner, because I want experience. But this is my conclusion, I would haue no man pay interest vnto Vsurers but for necessitie, euen as a traoueller giueth his purse vnto a theefe, because hee cannot chuse. Thus you haue heard what I can say of them which take vsurie, and them which giue vsurie.

Now you would vnderstand the last question; if you haue been Vsurers already, what you should doe with that money which you haue gained by vsurie: Surely euen as *Zachens* did, restore

What Vsurers
should doe
with their
gaines.

1 Sam. 12. 3.
Luk. 19.

Iosh. 6. 18.

Exod. 22.

restore it againe. If you cannot say as *Samuel* said, *Whose goods haue I taken?* then you must say as *Zachew* saith, *Whose goods haue I kept?* The best thing is, to doe no man wrong; but the next to that is to make him amends. This God signifieth when he saith, *Put away the execrable thing from you*: that is, Let no vnlawfull thing stay in your hands, like the wedge of *Achav*, which he had got by sinne. The same law serueth for al which is got wrongfully, which was instituted against theeues, *Restore it againe*: the reason of this law is, because the sin is not remitted, vntill the debt be restored.

Dan. 4. 24.

2 Cor. 7. 3.

For as humility is the repentance of pride, and abstinence is the repentance of surfet, and almes is the repentance of couetousnesse, and forgiuenes is the repentance of malice: so restitution is the repentance of vsurie. As hee which is not humble, doth not repent his pride; hee which doth not abstaine, doth not repent his gluttony; hee which doth not forgiue, doth not repent his malice; so he which doth not restore, doth not repent his vsurie: for how can he be said to repent for his vsurie, which liueth by vsurie still? therefore *Daniel* saith to *Nabuchadnezzar*, *Break off thy sins by righteousnes*: shewing that nothing but rightousnesse can breake vnrighteousnesse. As diseases are healed by the contrary, so pride is healed by humility, gluttony by abstinence, malice by forgiuenesse, couetousnesse by almes, and vsurie by restoring. This *Paul* calleth, *The reuenge of a Christian*, when he takes reuenge vpon his sins, and punisheth his lusts, so that he maketh the do contrary to that which they would doe. Therefore you must restore that which you haue gotten by vsurie, or else you doe not repent of your vsurie.

Iob. 6. 60.

Two objections.

As a Camell when he comes home casteth off his burthen at the doore, that he may enter into his stable; so they which are laden with other mens goods, when they goe to heauen, must leaue their burthen where they had it, lest they be too grosse to get in at the narrow gate. But as the Disciples of Christ said, *This is a hard speech*: so to them which haue got most that they haue by vnlawfull meanes, this is a hard speech, to bid them restore it againe: there be two great rubs in the way.

First, the losse which they shall sustaine, if they restore againe all which they haue got vnjustly: Then the difficulty to restore it

it againe to the right parties. If you aske me as *Amaziah* asked the Prophet, *How shal we do for those hundred talents?* How shal I liue when all is gone that I haue got wrongfully? I can say no more then the Prophet said to him, *The Lord is able to giue thee more then this.* *Zachem* did not feare how hee should liue, but *Zachem* did feare to offend: so thou shouldest not feare to restore other mens goods, but thou shouldest feare to keepe other mens goods: and as *Zachem* liued when he had restored, so thou shalt liue when thou hast restored. He which saith, *Try me if I will not poure downe a blessing,* try him whether he will not poure downe a blessing; for he hath promised to blesse the Lender, as well as the Sacrificer. He which is the Lord of all, can giue thee more wealth then thou needest: but if you cannot restore to the owner, nor to his heires, then giue it to the poore, for they are the next heires, and repent that thou hast kept it so long: but in no wise thou maiest keepe it vnto thy selfe, because it is none of thine.

When *Heczekiah* was like to die, *Esay* said vnto him, *Set thy things in order before thou dye.* That which hee aduised him, he aduiseeth all, set your things in order before you die. What is this to set things in order, but to restore vnto euery one his owne? When thou bequeathest thy body to the earth, then thy body is set in order: when thou bequeathest thy soule to God, then thy soule is set in order: when thou bequeathest thy goods to the owners, then thy goods are set in order: therefore if thou die with other mens goods in thy hand, then thou diest before thou hast set things in order, and then thou diest in thy sinnes, and then no promise in all the Scripture appertaineth vnto thee, because nothing is promised vnto sinners, but vnto penitent sinners.

Therefore that you may not die in your sinnes, it is necessarie to make restitution before you die, or else you die in your sinne, and are crossed out of all the ioyes of Heauen. Wherefore as *Abner* said to *Isab*; *Knowest thou not that it will be bitternes in the latter end?* So remember whether this course will bee sweete or bitter in the end. If they bee condemned which giue not their owne goods to them which neede, like the rich Glutton; how can they bee saued which draw other

mens goods from them, that haue more need of theirs?

Thus you haue heard the definition of Vsurie, and the deriuation of it, and the vnlawfulnesse of it, and the kindes of it, and the punishment of it, and the arguments which are alleaged for it, and what may bee thought of them which do not take vsurie but giue vsurie, and what they should doe which haue got their liuing by vsurie.

Matth. 19. 26.

Now seeing you may not be Vsurers to men, let euery man hereafter be an Vsurer to God; which promisseth (If thou leaue father, or mother, or wife, or children, or house, or land for him) not ten in the hundred, but an hundred for ten, nay an hundred for one, and in the world to come life euerlasting: that is a thousand for one. That wee may receiue this vsurie, let vs pray that the words which wee haue heard out of this Psalme, may dwell with vs till we dwell in heauen.

THE CHRISTIANS SACRIFICE.

To my late Auditors, the congregation of Clements Danes,
all the good will which I can wish.

1. Cor. 2. 3.

BElonged in Christ Iesus, my first fruites, I haue nothing but this wite to leane with you, which is the summe of all my Sermons: yee haue heard it already, and as the Apostle calls the Corinthians his Epistle, so yee should be my Sermon, that is, my Sermon should be printed in your hearts, as this is printed in paper. If you haue not giuen your hearts to him that sent for them, now thinke that God hath sent for them againe: and heare mee warning whom yee cannot heare speaking. Take not custome for religion, shew occasion as well as sinne: seek the use of euery thing, desire not to haue your kingdomes heere. And so I leane you all with Christ (whō I haue preached) to bring forth the fruit of that seed which is sowne: beseeching you for all the lone that you haue of heauen, that yee would not count any thing in this world worthise to keepe your hearts from God, but thinke of the day when yee shall giue account for euery lesson which

which ye haue heard, and he which hath called you in this prison, will glorifie you in his palace: where ye shall see him to whom ye haue giuen your hearts, and enioy that blessing of blessings, which makes all the world to worship him. The father of our Lord Iesus Christ, which hath begun to draw you to his kingdome, neuer leaue you untill you come vnto it. Amen.

Your late vnworthy seruant
for the Lord: H. S.

THE CHRISTIANS SACRIFICE.

Prou. 23. 26.

My sonne, giue me thy heart.



O bind al the lessons together which ye haue learned since I came, this sentence came vnto my mind, *My sonne, giue me thy heart*: which is the summe of all that yee haue heard, and shewes in what chest you should lay vp these treasures; in

your hart: & then giue that hart to God, & he wil keepe all safe.

A supplication is come (as it were) from God to man, that man would send God his heart, penned by *Salomon*, vnder the name of *Wisedome*, and directed to her sonnes; *Wisedome* entreateth her sonnes that they would giue her their hearts; this *Wisedome* is God, we by adoption are his sonnes, and our hart is that which Christ calles spirit and truth, without hypocrisie; *Giue me that heart*, saith God. He which giues any thing to another, considers before what he loues, and giues that which hee thinkes will be accepted, that he may be loued for the gift: therefore *David*, as though he were at a stand, and sorrowed that he could not doe enough for God, breakes forth to himselfe, *What shall I giue vnto the Lord, for al that he hath giuen me?* The Lord hearing (as it were) these sighes of his seruants, which care and study what they may doe to please him, comes in their suspense, and

and like a friend which desires nothing but good will, answers from heauen, *My sonne giue me thy heart.* Vnder which sute hee taxeth them beside which are suters alwaies to him, and looke still to receiue like the Publicans, but neuer cast in their minde what they should giue: therefore their tribute is set downe by equall measure vnder the Kings seale, Euery man must *homage his heart.*

He which alwaies gaue, now craues, and he which craued alwaies, now giues: Christ stands at the doore like a poore man, and askes not bread, nor clothes, nor lodging, which we should giue to his members; but our heart, that is euen the continent of all and gouernour of mans house, which sits on the bench like a Iudge to giue the charge, and teacheth the tongue to speake, the hand to worke, the foote to walke, the eare to attend, the eye to obserue, the minde to chuse, and the flesh to obey. That we must present to God like a burnt sacrifice, wherein all is offered together, a wise tongue, a diligent hand, a wary foote, a watchfull eye, an attentiu eare, an humble minde, an obedient flesh, put all together, and it is but the heart; *My son* (saith God) *giue me thy heart.* Here thou art the giuer, God the petitioner; thy heart the gift, which hee claimeth by the name of a sonne: should God be a suppliant vnto thee and mee? but that our vnthankfullnesse condemnes vs, that for all the things which he hath giuen vnto vs, we neuer considered yet what we should giue vnto him before he asketh. He is faine to put in his petition like a suter, and say, *Giue me thy heart.*

Marke what God hath chosen for himselfe, not that which any other should lose by, like the demands of them which care for none but themselues; but that, which being giuen to God, moues vs to giue vnto euery man his due, as *Zachens* when he gaue his heart to Christ, parted his goods to the poore, and restored, to all, that which he had gotten by wrong.

Once God required offerings and sacrifices, which men were vnwilling to giue, because it was a deare seruice of God: but now he saith, that the heart is more then all burnt offerings and sacrifices: *Iacob* loued *Ioseph* more then all his brethren: so God loueth the heart more then all her fellowes; this mite God will haue for all his benefits, which wee may best afford him. Thy
alme,

Leuit. 1. 9.
⊕ 13.

Luke 19. 7.

Mal. 2. 13.
⊕ 3. 13.

Marke 12. 23.

Gen. 27.

almes to the poore, thy counsell to the simple, thy inheritance to thy children, thy tribute to *Cæsar*, but thy heart to God: hee which is a spirit, requires the spirit; and delights to dwell in the hearts of men. Here God plants himselfe as in a Castle, which is alwaies besieged with the world, the flesh, and the diuell. If the enemy get a thought, or a word, or a worke, yet he hath but rased the walles; but if he take the heart, then the fortress is lost. For that time, all our thoughts words and workes, are captiue vnto him: he bids them goe, and they goe; doe, and they do it.

That man is like *Eſau*, which had an inheritance, which had a heart, but now hee hath not possession of his owne: therefore giue God thy heart that hee may keepe it, not a peece of thy heart, not a roome in thy heart, but thy heart. The heart diuided dieth: God is not like the mother which would haue the child diuided: but like the naturall mother which said, Rather then it should be diuided, let her take all. Let the diuell haue all, if hee which gaue it bee not worthie of it. God hath no copesmate, therefore he wil haue no parting of stakes, but all or none; and therefore he which askes here thy heart, in the sixth of Deuteronomy and the fifth verse, asketh *all thy heart, all thy soule, all thy strength*; thrice hee requireth *all*, lest wee should keepe a thought behinde: yet it is thy heart, that is, *a vaine heart, a barren heart, a sinful heart*, vntill thou giue it vnto God; and then it is the *Spoſe of Christ*, the *temple of the holy Ghost*, and the *image of God*, so changed, and formed, and refined, that God calls it *a new heart*.

Some haue a *double heart*, as it is in the twelfth Psalm: but God acknowledgeth but one heart, saying, *Giue me thy heart*, not giue thy hearts; declaring that a single heart is pleasing vnto him, and that they which haue a double heart, *a heart and a heart*, haue neuer a good heart.

God doth not require the heart, as though hee required no more but the heart, like the Pope, which saith; giue me thy hart, it sufficeth. To maintaine his Papists pendant and crouchant, which liue amongst Christians; hee requireth nothing of such but their heart, that they may worship God with their lippes, but dissemble their religion, and forswear their opinion, and come to sermons, and subscribe to our lawes, and seeme Prote-

stant; as the diuell licenſeth witches to ſeeme Chriſtians, ſo they giue him their heart, hee diſpenſeth with them to diſſemble, and giue the reſt as they liſt: but God requireth the heart, becauſe we ſhould not diſſemble: for in the twelfth to the Romans, hee commandeth the body too, *Offer vp your bodies*; which wee cannot doe, vnleſſe we giue the heart, and hand, and tongue, and eyes, and eares, and all; for the body is all: but the heart is chiefe in requeſt, becauſe if there bee any goodneſſe, it lies in the heart, and becauſe he which giues the heart, giues all: for out of the abundance of the heart the mouth ſpeaketh, the hand worketh, the eye looketh, the eare liſteth, the foot walketh to doe good or euill.

Therefore there is ſuch ſtrife for the heart, as there was for *Mofes* bodie, Giue it mee, ſaith the Lord; giue it me ſaith the Tempter; giue it me, ſaith the Pope; giue it me, ſaith riches; giue it me, ſaith pleaſure, as though thou muſt needes giue it: now here is the choice, whether thou wilt giue it to God, or to the Diuell; Gods heart, or the Diuels heart, whoſe wilt thou be?

Thus doth man hang in a balance, like a young virgin which hath many ſuters: ſome ſhe fancieth for parentage, ſome for perſonage, ſome for friends, ſome for wealth, ſome for wit, ſome for vertue, and after all, chuſeth the worſt of all: ſo the heart hath ſo many ſuters beſides God, that ſometimes ſhe marieth with one, ſometimes with another, the world keeps her, the fleſh keeps her, the diuell keeps her; which haue no more intereſt in her, then *Herod* to his ſiſter, but ſeek her ſpoile, like them that marry for riches, are glad when one dyes, that another may come. Theſe ſuters are like *Absolon*, which did not ſeek the hearts of the people like *Dauid*, but ſtole them with flatterie and lies: but God would haue thee *giue thy heart*.

As a man conſiders what he doth when he giues: ſo God licenſeth vs to conſider of that which we do for him, whether he deſerues it, whether we owe it, whether hee can require it, leſt it ſhould come againſt our will, therefore *giue me*, ſaith God: as though hee would not ſtraine vpon vs, or take from vs: but if thou wilt giue him thy heart, then hee accepts; it muſt come freely like a gift, as his bleſſings come to vs, & then his demand is granted. Here is no reſpect of time, how long thou muſt ſtay it,

Rom. 12.1.

Luke 6.45.

Matth. 14.14.

2 Sam. 5.6.

It, or how long he will keepe it, but giue it, is the present time, as though hee would haue it out of hand while hee asketh, before ye goe out of the Church: for what can wee aske of him, while we deny him but one thing when he askes of vs? therefore consider who is a suter to you. Now I am a collector for God, to gather hearts: either you must grant him or deny him, thinke who shall lose by it, if thou wilt not pay thy Land-lord his rent. How many subiects would reioyce if they had any thing to giue to their Prince, and pray her to accept it, and be glad if she would take it, that they might but say, I haue giuen a present to the Queene? So *Mary* reioyced that shee had a little oyle to sprinkle vpon Christ, but she would take no money for it. Yea the widow of Zareptah was so ioyfull that she had a little food for the Prophet, that she spared it from her children, and her selfe, to serue him first. So they which loue the Lord, like his Disciples, which left all to follow him, had rather that he should haue their riches, their honors, their hearts and their liues, then they themselves. Luke 5.11.

Why is *Daniel* called a man after Gods own heart, but because when God said, *Giue me thy heart*, his spirit answered like an Echo, I giue thee my hart? Is God so desirous of my heart? What good can my heart doe to God? it is not worthie to come vnder his roofoe. I would I had a better gift to send vnto my Lord; goe my heart to thy maker: the Bridegrome hath sent for thee, put on thy wedding gartient, for the King himselfe will marrie thee. Who is not sorie now that hee did not giue his heart before? Is hee not worthie to dye, which will take his heart from him that made it, from him that redeemed it, from him which preserues it, from him that will glorifie it; so giue it vnto him which will infect it, torment it, condemne it? Will a seruant reach the cup to a stranger, when his master calles for it? Or will a man sell his coate if hee haue no moe? What doest thou reserue for God when thou hast giuen Satan thy heart? Christ hath promised to come and dwell with thee: where shall hee stay, where shall hee dine, if the chamber bee taken vp, and the heart let forth to another? Thou art but a tenant, and yet thou takest his house ouer his head, and placest in it whom thou wilt, as if thou wert Land-lord.

1. Sam. 13. 14.

Rauel. 3. 10.

Canst

Canst thou possesse another mans goods, but hee will molest thee, and trouble thee, vntill he haue his owne? and doest thou thinke to keepe that which is Gods, and hold it in peace? No, he wil neuer suffer thee to rest, but cry vpon thee day and night: as *Moses* vexed *Pharaoh* vntill hee let the people go; so thou shalt bee distracted with feares and thoughts, as one plague followed another, vntill thou let thy heart goe, that it may serue God: for as if a man should pull out thy heart, and take it from thee, so grieuous is it to God to keepe thy heart from him.

3. Sam. 3. 8.
Exod. 8. 13.
Exod. 9. 28.
Afts 16. 14.
Exod. 8. & 9.
Exod. 10.

Genes. 27.

2. King. 24. 8.

Psal. 123. 3.
Mat. 13. 26.

Rom. 8. 32.

Iohn 4. 34.
3. Sam. 6. 14.
1. Chron. 29. 9.

Therefore let all Suters haue their answer, that thy heart is married already. As *Isaac* answered *Esau*, *Iacob haue I blessed, and he shall be blessed*: so thou maist say, God hath my heart, and he shall haue it; and them that craue it hereafter, send them to Christ for it, for it is not thine to giue, if thou haue giuen it to God already. But take heede thy heart doe not lie to thy selfe, and say it is Gods when it is the worlds; like *Ieroboams* wife, which would not seeme to be *Ieroboams* wife. By this thou shalt know whether thou hast giuen it to him or no; if the heart bee gone, all will follow. As the Sunne riseth first, and then the beasts arise from their dens, the fowles from their nests, and men from their beds; so when the heart sets forward to God, al the members will follow after it, the tongue will praise him, the foote will follow him, the eare will attend him, the eye will watch him, the hand will serue him, nothing will stay after the heart, but euery one goes like hand-maides after their mistresse: this Christ verified saying; Make cleane within, and all will be cleane: therefore the Publican did beate vpon his heart, as though he were angry with it, because it did not waken all the rest: shewing that as the father gaue vs all, when hee gaue his sonne: so wee giue him all when we giue our hearts. This is the melody which *Paul* speaketh of, Ephes. 5. 19. *Make melody to the Lord in your hearts*: shewing, that there is a consort of al the members, when the heart is in tune, and that it sounds like a melody in the eares of God, and makes vs reioyce while wee serue him. We haue example hereof in Christ, which said it was meate and drinke vnto him to doe his Fathers will: and in *David*, which danced to see the Arke: and in the Israelites, of whom

whom it is said, that they reioyced, when they offered from their heart vnto the Lord.

Therefore *Salomon*, picking out the heart for God, spake as though he would set out the pleasantest, and fairest, and easiest way to serue him, without any grudging or toyle, or wearinesse. Touch but the first linke, all the rest will follow: so set the heart a going, and it is like the poize of a clocke, which turnes all the wheelles one way; such an oyle is vpon the heart, which makes all nimble and currant about it: therefore it is almost as easie to speake well, and doe well, as to thinke well. If the heart indite a good matter, no maruell though the tongue be the pen *Psal. 45. 1.* of a ready writer: but if the heart be dull, all is like a left hand, so vnapt and vntoward, that it cannot turne it selfe to any good.

Therefore Gods sutes haue so hard passage in mens counsailes, iudgements, and parliaments, because they doe not giue him their hearts, which should bee the first offering of all; if they would giue him their harts before they sit downe to heare his cause, they could not denie him any thing that is for his honor, though it were against their profit: but as Christ saith, *Not my will, but thy will*: so they would say, It is not our kingdome, *Mat. 26. 39.* but thy kingdome; it is not our Church, but thy Church: therefore not our will, but thy will; not our law, but thy law; not our discipline, but thy discipline raigne in it; and all that giue their hearts subscribe to this: the rest say, not thy will, but our will; not thy law, but our law; not thy discipline, but our discipline, because as the Apostle saith, *They seeke their owne glory, and not* *Matth. 2. 3.* *Christs*. *Phil. 2. 21.* This hath been the rub euer since Antichrist was first resisted. *Herod* could not see how he should bee King, *Act. 19. 25.* if Christ should raigne: therefore as the Image-makers cried and stormed when Images should goe downe, alleaging that they liued by that craft: so, if you marke what kind of men they were which did preach and write, and labour so horly against religion, it is they that were like to lose some of their dignities, or their commodities by it.

The Scribes and Pharisees resisted Christ more then the people, because he denounced woe to them, and misliked that they should be called Rabbi: how hard is it to follow Christ, when *Ioh. 11. 48.* *Matth. 23. 7.* *Mark. 10. 21.* he saith, *Leaue all?* nay, if hee bid vs leaue any thing for him, though

though we should leaue our selues : Matth. 16. 24. The tongue will not praise, because the heart doth not loue ; the eare doth not heare, because the heart doth not mind ; the hand doth not giue, because the heart doth not pitie : the foote will not goe, because the heart doth not stir : all stay vpon the heart, like the Captaine that should giue the onset. Thus to shew that hee deserueth all, the Lord requirerth that which bringeth all.

Eccles. 1. 13.
 & 14.

Secondly, God requirerth the heart, shewing that all the things of this world are not worthie of it, nor a peece of it, nor a thought, vnlesse it be to contemne them, as *Salomon* thought of Vanitie : for if the heart be the temple of God, hee which giueth it to any thing else, committeth sacriledge, and breaketh that commandement, *Give vnto God that which is Gods*, Matthew 22. 21.

Psal. 4. 4.
 Job. 22. 2.

Thirdly, that all should consent so with the heart, that wee should speake as if our heart did speake, pray as if our heart did pray, heare as if our heart did heare, giue as if our hart did giue, remit as if our heart did remit, and counsell as if our heart did counsell, as the Apostle saith, *Do all things heartily*, Col. 3. 23. which if wee could keepe, nothing that we doe should any way trouble vs, because nothing is troublesome, but that which goeth against the heart.

Matth. 8. 19.

Fourthly, that we should serue God for himselfe, and not for our selues, as hee which giues his heart, doth all for loue : this Christ requires, when hee casts off that Disciple that offered to follow him for aduantage. *The birds haue nests, and the foxes haue holes*, (saith Christ) *but the sonne of man hath not a place to hide his head* : shewing his Disciple, if hee will follow him hee must not looke for a place to hide his head : wee must leaue all to follow Christ, as *Peter* did, and not seeke all by following him, as they that went after him for bread.

Matth. 4. 20.
 Iohn 9. 26.

Fifthly, that we should not serue God by fits, as we vse to pray when the night comes, to heare whē the Sabbath comes, to fast when Lent comes, to repent when death comes : but the seruice of the heart is a continuall seruice, like that in 1. Thess. 5. 16. *Reioyce euermore, pray continually, in all things giue thanks*. Who is this which reioyceth, and prayeth and thanketh continually ? The tongue praieth but sometime, the eare attendeth but some-

1. Thes. 5. 16.

time,

time, the hand giueth but sometime: but the heart prayeth, and praiseth, and worshippeth alwaies: a man may serue God alway with his heart and neuer bee wearie, because the heart cannot serue him, vnlesse it reioyce in his seruice: and therefore the Israelites praised God with musicke, which did not delight God, but shewed that they delighted in his seruice, as they did in musicke. But if the tongue, or the hand, or the eare, thinke to serue God without the heart, it is the irksome occupation in the world, the houre of tediousnesse, like a long sickness, he is tired before he begin, and thinketh himselfe in the stockes, vntill the Sermon be ended, and vntill his prayer bee done, that hee may be at libertie, and returne to his old byas againe.

Lastly, this shewes how God mislikes our coldnesse in hearing, or praying, if we cannot say with the Virgin in Luke the first chapter and sixe and fortieth verse, *My heart doth magnifie the Lord.* All that comes short of this, is hypocrisie, and pleaseeth God like the offering of *Cain*. As *Ioseph* charged his brethren that they should not come to him for corne, vnles they brought *Beniamin* vnto him, whom they left at home: so God will not haue vs to speake to him, nor come to him for any thing, vnlesse wee bring our heart vnto him which wee leaue behinde. The tongue without the heart is a flattering tongue, the eye without the heart is a wicked eye, the eare without the heart is a vaine eare, the hand without the hart is a false hand. Doe thou thinke that God will accept a flattering tongue, a wicked eye, a vaine eare, a false hand: which reiecteth a sacrifice if it be but leane, or brused? No saith *Paul*, in his first Epistle to the Corinthians, the 13 chap. and first verse, *If I giue all that I haue, and not loue, that is, giue not my heart, it auails me nothing:* he saith not, that they which giue not their heart, giue nothing, but that they shall haue nothing for such offerings: hee which brings but a mite and brings his heart, brings more then hee which offers a talent, and he shall goe away more iustified then he which said, *All these haue I kept from my youth upward:* for God is not mocked, but knowes how much is behinde, though *Ananias* seeme to bring all. He markes how I speake, and how you heare, and how wee pray in this place; and if it come not from the heart, hee repels it as fast as it goes vp, like the smoake which

which climbs towards heauen, but neuer comes there. Man thinkes when he hath the gift, he hath the heart too, but God when hee hath the gift, calles for the heart still : the Pharisies prayer, the harlots vow, the traytors kisse, the sacrifice of *Caine*, the fast of *Tezabel*, the oblations of *Achanias*, the teares of *Esaue* are nothing to him, but still he cries, Bring thy heart, or bring nothing, like a iealous husband, when he hath a wife, yet hee is iealous whether he hath her heart ; so whatsoeuer thou doe, yet God is iealous still, and respects not what thou doest, but whether thou doe it from thy heart, that is, of meere loue toward him. If *Pilate* had washed his heart when he washed his hands, hee had been cleaner then *Naaman* when he came out of Iordan ; if the Sichemites had circumcised their hearts, when they circumcised their flesh, they had saued their soules when they lost their liues : if *Caine* had offered his heart when hee offered the fruits, his offering had bene as acceptable as *Abels*. But as swines-flesh was like sheepes-flesh, yet was not accepted, because it came from an vncleane beast : so *Cains* offering, *Pilates* washing, the Sichemites circumcision, the Pharisies prayer, and fasts, and almes, were as faire as the Apostles ; yet they had no reward, but *Wo to you hypocrites*, because they wanted the heart which is like the fire that kindleth the Sacrifice. But will he require our prayers, and fasts, and almes, as hee did theirs ? Yea saith Christ, *Except your righteousness exceede the Pharisies*, that is, except we giue our heart beside our lips, and our eares, and our almes, which they gaue, *we shal not enter into the kingdome of heauen* : because our righteousness doth not exceede the righteousness of the Pharisies, but their righteousness very far exceedeth ours.

Christ doth not bid them *wo*, because they were Pharisies as wee are not ; but because they were hypocrites as we are. God delightes himselfe in giuing, and therefore he loueth a chearefull giuer : but he cannot giue chearefully, which giues not his heart. Therefore as *Judas* thought the oyle spent which was poured vpon Christ, & wished the price of it in his purse : so they grutch and grieve when they should doe good, and thinke, Shall I giue it ? Can I spare ? What will it bring ? So the good work dieth in the birth, like a bird which droupeth in the hand, while the head

con-

consider whether he shall let her goe, or her still : as easie to wring *Hercules* club out of his fists, as to wring a penitent teare from their eyes, a faithfull prayer from their lips, or a good thought from their heart, which cannot afford the heart it selfe : all is too much which they do, and they thinke God more beholding to them for blurting out a *Pater-noster*, or staying a Sermon, or fasting a Friday, then they to him for all his benefites and when they haue done, what is their reward ? *Woe be vnto you*, like the Scribes and Pharisees, because you giue not your hearts, but your mouthes : therefore we doe but vex our selues, and lose our labour, thinking to make God beleue that wee pray, when indeed our lips doe but pray : whereby it comes to passe, as we serue him, so he serueth vs, our peace is not in deede, but in word ; our ioy is not in heart, but in countenance, a false comfort, like our false worship ; for hee which giueth God his lips in stead of his heart, teacheth God to giue him stones in stead of bread ; that is, a shadow of comfort, for comfort is selfe.

Now when we haue giuen God faire words and long prayers, and solemne fasts, and mourning countenances, hee puts in but a word more to fill vp the sacrifice, *Giue me thy heart*, and it sufficeth. It is like the last sute of *Abraham*, when hee said to God, *I will speak but this once* : so if thou wilt heare him in this, he will aske no more : therefore now conclude, whether God shall haue thy heart or nothing : if thou consider what right he hath to aske it, and what cause thou hast to giue it, thou canst not keepe it till I end my Sermon.

Of all the suters which come vnto you, it seemes there is none which hath any title to claime the heart but God, which challengeth it by the name of a sonne ; as if he should say, thou shalt giue it to thy father, which gaue it to thee ; art thou my sonne ? My sonnes giue me their hearts, and by this they know that I am their father, if I dwell in their hearts ; for the heart is the temple of God ; therefore if thou bee his sonne, thou wilt giue him thy heart, because thy father desires it, thy maker desires it, thy redeemer desires it, thy Saviour desires it, thy Lord and thy King, and thy Master desires it, which hath giuen his Sonne for a rancome, his spirit for a pledge, his word for a guide, the world for a walke, and reserues a kingdome for thine.

John 4. 10.

John 13. 9.

Gen 33. 8. 9.

Psal. 31. 5.

1. Pet. 1. 18. 19.

Gen 3. 1.

Psal. 31. 5. 7.

John 10. 16.

Matth. 28. 3.

thine inheritance. Canst thou deny him any thing which hath giuen the heire for the seruant, his beloued for his enemy, the best for the worst? Canst thou deny him any thing, whose goodnesse created vs, whose fauour elected vs, whose mercie redeemed vs, whose wisdom conuerteth vs, whose grace preserved vs, whose glorie shall glorifie vs? O, if thou knewest (as Christ said to the woman of Samaria, when she huckt to giue him water) if thou knewest who it is which saith vnto thee, *Giue me thy heart*, thou wouldest say vnto him as *Peter* did, when Christ would wash his feete, *Lord not my feete onely, but my hands and my head*; not my heart only, but all my body, and my thoughts, and my words, and my workes, and my goods, and my life, take all that thou hast giuen. For why should wee not giue him our hearts as well as our lips, vnlesse we meane to deceiue him with words for deedes? If *Abraham* gaue *Lot* leaue to chuse what part hee did like, shall wee not giue God leaue to chuse that which he liketh? If he did not loue thee, he would not require thy heart; for they which loue, require the heart. The Master requires labour, the Land-lord requires seruice, the Captaine requires fight; but he that requires the heart, requires it for loue, for the heart is loue. We will giue him little, if wee will not giue him that which he askes for loue toward our selues: though he say, *Giue it*, yet indeede hee hath bought it, and that deere, with the deere blood that euer was shed. Hee gaue thee his heart before he desired thy heart, but an heart for a hart, a liuing heart for a heart which died: thou dost not lose thy life, as hee did for thee, but thou bestowest thy life to glorifie him: thou dost not part from thy heart when thou giuest it, but hee doth keepe it for thee, lest the Serpent should steale it from thee, as he stole Paradise from *Adam*, when it was in his own custodie. He can keepe it better then we, and he will keepe it if we commit it to him, and lay it in a bed of peace, and lap it with ioy, and none shall take it out of his hands. Therefore, if ye aske mee why you should giue your hearts to God; I doe not answer like the Disciples which went for the Ass and Colt, *The Lord hath need*: but wee haue need: for vnlesse we giue our soules, how can he haue them? and vnlesse he haue them, how can he saue them? Therefore wee haue neede. If euer the saying were true

true! *(It is more blessed to give than take)*: more blessed are they *Mat. 20. 35.* which doe giue their hearts to God, then they which take possession of the world. *Abigail* did not gaine so much by her gift *1. Sam. 25. 43.* to *David*, as we for our gift to God: for she was married vnto *David*, but we are married vnto Christ; of whom the Church doth sing in the 5. of Canticles, that *no welbeloued is like her beloued*: what heart would not be loued of him, though it do not loue him? Who can assoile this riddle? We would haue Christ our Bridegroom, and yet we will not bee his spouse; I would haue him take my heart, and yet I will not giue it. How should he keepe it, or saue it, or glorifie it, if I had it away, like the ser- *Mat. 26. 24.* uant that buried his talent in the earth? So much as I keep from God, so much I keepe from heauen, and will not suffer him to glorifie it; as if I did wish one part to bee saued, and another damned. Hee which would haue his heart sanctified and comforted, and enlightened, and will not giue it to God which should doe it, is like a woman which would haue her dough leauened, and layeth her dough in one place, and the leauen in another, where one cannot touch the other: then commeth the tempter and takes them asunder, and seazeth vpon the heart, because he finds her alone. This is his seed time, now hee enters into it, and fills it with his poyson, till the temple of God bee the sinke of sin; and the hart which should be the seat of holinesse, grace and wisdom, a heart of pride, a heart of enuie, a heart of lust, more like a bellie then a heart. How many things lodge in the heart, when God is not there? It is a world to thinke how the diuine soule, which descended from heauen to bring forth fruit, is become a fit soyle for euery weed: whereby we may see what hearts we haue, before we giue them to God.

Therefore now aske your hearts, whose they are, and how they are moued with these words? how many here will giue to this collection? whose heart is gone vp vnto him since I began to speake? Here one, and there one runs vp the ladder, like the Angels that *Iacob* saw in his dreame, and sing with *David*, *My Gen. 28. 13.* heart is prepared, my heart is prepared: and why not thou as wel *Psal. 47. 47.* as he? Doth he not send for all alike? Wilt thou be the thorne, or the stone, or the high way, where the seede doth loose his *Mat. 13.* fruit? Why haddest thou rather bee compelled then inuited, *Mat. 23.*

Mat. 21. 27.

1. Sam. 25. 10.

since thou art called to a banquet? How many hearts moe might we draw to God, if all that bee here would goe to him this day? But thus it stands, God hath sent vnto vs for our hearts, and wee answere him as the husbandman of the vineyard, when hee sent for fruits; or as *Nabal* answered *Dauid* when he sent for food; *Who is Dauid?* or who is the Lord, that I should take my hart from pleasure and sinne, and giue it vnto him? Thus we demur vpon the cause when we should giue, whether wee should giue or no; and aske the flesh, and our lusts, and our pleasures: and if the diuell will not giue his assent, then we returne and excuse, it is not mine to giue: or if thou canst get the diuels good will, I will not stand; or let sinne and pleasure haue it for a while, and when they haue done with it, then God shall haue it. Thus euery thing which should be throwne out, hath a place in our heart; and he which should be receiued in, can haue no roome there, though hee would open the doores of heauen, if wee would open the doores of our hearts, that the King of glory might come in.

Psal. 24. 4.

What shall become of those hearts, when hee which craues them now, shall iudge them hereafter? Then shall they stand like *Esaue*, and see them blessed like *Jacob* which gaue their hearts; and cry themselves, as he did to his Father *Isaac*, Hast thou not reserued a blessing for vs? What a heauie heart will it be then, when it may not ioy any longer here, and the ioyes of heauen are shut against it? and he which desired it, will not haue it, because it comes like the foolish virgins, when the doores of mercy are shut.

Gen. 17. 36.

Mat. 25. 11.

Thus ye haue heard what God requires for all that he hath giuen you, and how all your seruices are lost vntill you bring it. What shall I wish you now before my departure? I wish you would giue all your hearts to God while I speake, that ye might haue a kingdome for them. Send for your hearts where they are wandring, one from the Banke, another from the Tauerne, another from the Shop, another from the Theaters; call them home and giue them all to God, and see how he will welcome them, as the father imbrace the sonne. If your hearts were with God, durst the diuell fetch them? durst those sinnes come at them? Euen as *Dina* was deflowred when she strayed from hom

Luk. 15. 22.

Gen. 34. 2.

home: so is the heart when it straieth from God. Therefore call thy members together, and let them fast like a quest of twelue men, vntill they consent vpon the law, before any moe termes passe, to giue God his right; and let him take the heart which hee wooeth, which hee would marry, which hee would endow with all his goods, and make it the heire of the Crowne. When you pray, let your heart pray; when you heare, let your heart heare; when you giue, let your heart giue; whatsoeuer you do, set the heart to doe it: and if it bee not so perfect as it should or ought to bee, yet it shall bee accepted for the friend that giues it. PROV. 3. 1.
D. 17. 10 21.

Now if you cannot command your hearts to turne vnto God, because the diuell pleades custome, and the flesh will not agree to leaue her possessions, then remember what Christ saith, *When you giue almes, let not your left hand know what the right hand doeth*: so the flesh must not know what the spirit doth. Thou must not make thy lust of counsell: but as *Abraham* when he was bid to offer his sonne, rose vp betime, and left his wife at home, and neuer made *Sara* priuie, lest shee should stop him, being more tender ouer her child (like women) then the father is: so thou must giue thy heart to God, before the flesh heare of it: for if *Abigail* had consulted with *Nabal*, whether shee should haue supplied *Dauid* with victuals or no, when he sent; the miser would neuer haue consented, which scolded so soone as he heard of it: therefore she went alone, and gaue that which he asked, and neuer told her husband what shee would doe, lest he should hinder her, which sought her welfare and his too: so wee should steale our hearts from the world, as the world stole them from vs, and transport them to God when the flesh is asleepe. MATH. 6. 2.
GEN. 22. 6.
1. SAM. 25. 18.

I haue but one day more to teach you al that you must learne of me: therefore I would hold you here vntill you assent to giue all your hearts to God. If yee giue them not now, where haue I cast the seede, and how haue you heard all this yeere? If ye will giue them now, ye shall be adopted this day the sonnes of God, and I shall deaue you in the bosome of Christ; which will giue you Heauen for your hartts. The Lord Iesus grant that my words bee not the saour of death vnto any soule here, but that you 1. COR. 2. 16.

may goe in strength thereof, through prosperitie and aduersity,
till you heare that comfort from heauen, *Come ye blessed and re-
ceiue the inheritance prepared for you,*

Matth. 25. 34.

THE TRVE TRIALL OF THE SPIRITS.

1. Theſ. 5. 19. &c.

- 19 *Quench not the spirit.*
20 *Despise not prophesying.*
21 *Try all things, and keepe that which is good.*
22 *Abstaine from all appearance of euill.*



AT the last time, when I spake of these words, *In all things giue thanks*, and *Quench not the Spirit*, touching the first, I shewed you, that it is an easier thing to obtaine of God, then to be thankfull to him: for moe haue gone away speeders, then

Luke 17. 17.

Matth. 5. 55.

Genes. 19. 13.

1. Cor. 4. 4.

Genes. 3. 8.

Psal. 147. 1.

Matth. 8.

haue gone away thankers. Then, how the wicked are beholding to God, as well as the iust: and therefore it is said, that the Sun doth shine vpon the iust and the vniust. Then how *Iacob* came not so barely to *Laban*, when hee brought nothing with him but his staffe in his hand; as man commeth into this world without strength or staffe to sustaine him: which made the Apostle to aske, *What haue you which you haue not receined?* Therefore, to teach man to bee thankfull vnto his Maker, he was not made in Paradise, the place of ioy and happinesse: but being made out of Paradise, hee was brought into Paradise, to shew how all his ioy and happines came from God, and not from nature, that he might know where to bestow his thanks. Therefore *Dauid* to perswade all men to thankfulness, saith, *It is a good and pleasant thing to be thankfull.* If he had said no more but good, all which loue goodnesse were bound to be thankfull: but when he saith not only good but pleasant too, all which loue pleasure are bound to be thankfull: and therefore as *Peters* mother in law so soone as Christ healed her of a feuer, rose vp immediately to minister vnto him; so we, so soone as Christ hath done any thing for

for vs, should rise vp immediately to serue him. And as *Annab* when shee had receiued a sone from God, did consecrate him to God againe: so whatsoever we receiue of God, we must giue it to God againe; that is, vse it to his glory, and make it one of our meanes to serue him: for all things which we receiue in this life are giuen vnto vs, lest we should want any meanes to serue God. Then because the Apostle requireth *thanks* for all things, I shewed you, that he is not thankfull before God, which thanks him onely for his benefits; but hee is thankfull indeede, which thanks him for his chastisement. It may be, while the Lord giueth, many will say, *Blessed be the name of the Lord*. But whē the Lord taketh, who will say, *Blessed be the name of the Lord*? Whē the Lord did take, *Iob* said, *Blessed be the name of the Lord*. There is one example then of *Pauls* doctrine, which in all things gaue thanks. The Prophet *David* saith, *Thy staffe & thy rod haue comforted me*: there is another example of *Pauls* doctrine, which gaue thanks vnto God for his rod: for an obedient child doth not only kisse the hād which giueth, but the rod which beateth.

After speaking of those words, *Quench not the spirit*; I shewed you, that the spirit doth signifie the gifts and motions of the spirit. The spirit in the third of *Matthew* is likened to fire, and therefore *Paul* saith well, *Quench not the spirit*, because fire may be quenched.

Here I took occasiō to speake of zeale, which is the fire of the spirit; shewing you, that God is pleased with zeale, as men are pleased with loue: but as *Christ* did baptize with fire, so *Iohn* did baptize with water; and as the holy Ghost descended with fire, so he did descend with wind, that cooled fire: shewing that our zeale should be a temperate zeale, as our masters was. *Isaias* was commanded to cry, but not to rore: the Iewes might not gather too much Manna, no more, then they might gather too little. As there is a measure in knowledge, so there is a measure in zeale, that is, be zealous according to discretion, as *Paul* saith, *Be wise according to sobriety*. The Disciples were commended for their zeale, when they left all to follow *Christ*: but *Christ* reprooued them for their zeale, whē they would pray for fire from heauen to consume the Samaritans. Therefore zeale and discretion vnited together, are like the two lions which supported

1. King. 30.

the throne of *Salomon*: and he which hath them both, is like *Moses* for his mildnes, and like *Phinees* for his feruency: therefore, as wine is tempered with water, so let discretion temper zeale. But I need not bring water to quench that fire that is out already: I would rather I could say of you, You are too zealous, as *Paul* told the Athenians, they were too superstitious. But our sicknes is not a hot sicknes, but a cold sicknes: the hot body is distempered, but the cold body is dead. Zeale was neuer infamous before our dayes; the Papists are commended if they be zealous; but the Protestant if he be zealous, is held in derision.

Ab. 17. 22.

How the spirit
is quenched.

Then I shewed you how the spirit is quenched; as a man doth quench his reason with ouer much wine: and therefore we say, when the wine is in, the wit is out; because before he seemes to haue reason, and now he seemes to haue none: so our zeale, and our faith, and our loue are quenched with sinne. Euery vaine thought, and euery idle word, and euery wicked deed, is like so many drops to quench the spirit of God. Some quench it with the businesse of this world; some quench it with the lusts of the flesh; some quench it with the cares of the mind; some quench it with long delayes; that is, not plying the motion when it commeth, but crossing the good thought with bad thoughts, and doing a thing, when the spirit saith, Doe it not; as *Achab* went to bartell after he was forbidden. Sometime a man shall feele himselfe stirred to a good worke, as though he were led to it by the hand; and againe, he shall be frightened from some euill thing, as though he were reprobued in his eare: then, if he resist, he shall straight feele the spirit going out of him, and heare a voice pronouncing him guilty, and he shall hardly recouer his peace againe. Therefore *Paul* saith, *Griene not the spirit*: shewing, that the spirit is often griued, before it bee quenched: and that when a man begins to griue, and checke, and persecute the spirit, lightly he neuer cealeth vntill hee haue quenched it; that is, vntill he seeme to haue no spirit at all, but walketh like a lampe of flesh.

Eph. 4. 30.

After *Quench not the spirit*, followeth, *Despise not prophecy-
ing*. In the end of this Epistle, *Paul* speaketh like a father which is come to the end of his life; who because he hath but a while to speak, heapeth his lessons together, which he would haue his
sonnes

sonnes remember when he is gone : so *Paul*, as though he were set to giue good counsell, and had not leisure to speake that hee would, sendeth the Thessalonians a brieft of his minde, which their meditation should after amplifie and expound vnto them.

His first aduice is, *Quench not the spirit* : that is, when a good motion commeth, welcome it like a friend, and crosse it not with thy lusts. The second admonition teacheth how the first should bee kept, *Despise not prophesying*, and the spirit will not quench, because prophesying doth kindle it. The third admonition teacheth how to make fruite of the second; trie the doctrines of them which prophecy, and thou shalt not beleue error for truth, but hold the best. The fourth admonition is the summe of all, and it commeth last, because it is longest in learning, that is, *Abstaine from all appearance of euill*. This is the sum of all, for he which can abstaine not onely from euill, but from the appearance of euill, is so perfect as a man can be in this sinfull life : put all these together, and it is as if *Paul* should say, *Quench not the spirit by despising of prophesying*; neither despise prophesying, because all doe not prophesie alike : but rather when you heare some preach one way, and some another, when you see some follow him, and others follow him, do you try the doctrines by the Scripture, as the men of Berea did; and chuse that which is best, and soundest, and truest, hating alway such an eye to the truth, that you abstaine from all appearance of error : so ielous the holy Ghost would haue vs of our faith, that we set no article vpon our religion, but that which is an vndoubted truth; As *Moses* did nothing in the Tabernacle, but that which was shewed in his paterne. It seemes that there were some amongst the Thessalonians, as there be among vs, which did forsake all religion, because the Preachers did not agree, or because the liues of professors gaue some offence: therefore *Paul* sheweth, that there is no cause why they should mislike the word for the Preacher, or why they should despise religion for the professor, because the word & the religion are not theirs which teach it, and professe it, but Gods, and therefore cannot be polluted by them no more then God. Then hee concludeth, that seeing it is necessary, that there shall bee alwaies errors and heresies to trie vs, we should also try them, and thereby be pro-

Propheying,

Acts 17.11.

uoked so much the more from error, or heresie, or superstition, that we abstaine euen from the appearance thereof: lest wee fall into the sinne; that is the scope of these words.

Despise not prophesying. This admonition is as it were the keeper of the former, for by prophesying the spirit is kindled, and without prophesying the spirit is quenched; and therefore after *Quench not the spirit*, Paul saith, *Despise not prophesying*: shewing that as our sinne doth quench the spirit, so prophesying doth kindle it. This you may see in the Disciples, that went to Emmaus, of whom it is said, when Christ preached vnto the out of the Law and the Prophets, the spirit was so kindled with his prophesying, that their hearts waxed hot within them. This you see again in *Sauls* messengers, which were sent for *David*, when they came among the Prophets, and heard them prophesie, their spirit was so kindled, that they could not chuse but prophesie also; in so much that *Saul* came after himselfe, and hearing the Prophets (as they did) the spirit came vpon him likewise, and he prophesied too: whereupon it was said, *Is Saul also among the Prophets?* This is no maruell, that the spirit of man should be so kindled, and reuiued, and refreshed with the word: for the word is called the food of the soule; take away the word from the soule, and it hath no food to eate. As if you should take food from the body, the body would pine. And therefore *Salomon* saith, *Without visions the people perish*: that is, without prophesying the people famish. Therefore hee which loueth his soule, had not neede to despise prophesying: for then hee famisheth his owne soule, and is guiltie of her death: therefore that Pastor or that Patron, which is the cause why any place doth want preaching, is guiltie of their destruction, because he which taketh, or keepeth away the foode, doth famish the body. The Apostle might haue said, loue prophesying, or honor prophesying: but he saith, *Despise not prophesying*. And why doth hee forbid to despise prophesying? Why did Christ say, *The poore receive the Gospel*: but to shew that the rich did contemn it? Why doth Paul say, *I am not ashamed of the Gospel*? but to shew that many are ashamed of it. Euē so he saith, *Despise not prophesying*, shewing that the greatest honor which we giue to Prophets, is not to despise them, and the greatest loue which we carry to the word

Luke 24.32.

1.Sam.19.20.

1.Sam.19.20.

Heb. 5.

Prou. 26.18.

Mat. 11.5.

Rom. 1.16.

word, is not to loath it. If we do not despise the Preachers, then we thinke that we honour them enough: and if we do not loath the word, then we thinke that we loue it enough: therefore the Apostle saith, *Despise not prophesying*, for, honour prophesying. *Prophesying* here doth signifie preaching, as it doth in Rom. 12. 6. Will you know why preaching is called *prophesying*? To adde more honour and renowne to the Preachers of the Word, to make you receiue them like Prophets, and then Christ saith, *You shall haue a Prophets reward*: that is, not such a reward as Mat. 10. 41. you giue, but such a reward as God giueth.

Lastly (if you marke) *Paul* saith not, *Despise not Prophets*, but *prophesying*, signifying, that from the contempt of the Prophets, at last wee come to despise prophesying too; like the Iewes, who when they were offended with the Prophet, charged him to prophesie no more. Therefore as Christ warned his Disciples to heare the Scribes and Pharisies, although they did not, as they taught; so *Paul* warneth the Thessalonians, that if any Prophets among them do not as they teach, and therefore seeme worthie to bee despised like the Scribes and Pharisies, yet that they take heede, that they do not despise prophesying for the Prophets. Because the Preachers are despised, before the Word be despised, therefore we will speak first of their contempt.

Christ asked his Disciples, what they thought of him: so I Mat. 16. 13. would aske you, what ye thinke of Preachers? is he a contemptible person, which bringeth the message of God? which hath the name of an Angell? and all his words are messengers of life? Prophets are of such account with God, that it is said, *God will doe nothing before he reueale it vnto his Prophets*: so Prophets are (as it were) Gods Counsellors. Againe, Kings and Priests, and Prophets were figures of Christ, all these three were anointed with oyle, to shew that they had greater graces then the rest: but especially the Prophets are called *Men of God*: to shew that all which are of God, will make much of Prophets for Gods sake. Therefore women are forbidden to take vpon them to prophesie, lest that noble calling should become vile and despised, by such vnskillfull handlers of it. Therefore when the Prophet *Elisba* would send for *Naaman* the leper to come vnto him, these were his words, *Naaman shall know that there is a*

Prophet

Prophet in Israel; as though all the glory of Israel were chiefly in this, that they had Prophets, and other had none: as if one parish should triumph ouer another, because they haue a Preacher, and the other haue none. Therefore when this Prophet was dead, *Ioshab* the King came vnto his corps, and wept ouer his face, and cryed; *O my father, my father, the chariot of Israel, and the horsemen of the same!* shewing that the chariots and horses and souldiers, do not so safegard a City, as the Prophets which teach it, and pray for it. Therefore when God would marke the Israelites with a name of greatest reproch, hee calleth them a people which rebuke their Priests: as if hee should say, vsurpers of the Priests office: for they rebuke their Priests, which are appointed to rebuke them.

Acts 16.15.

How ioyfull and glad was *Lydia* when shee could draw *Paul* and *Silas* to her house? *If you thinke me to be faithfull* (saith she) *come to my house*: shewing that neuer any guests were so welcome to her house before. How tender was the *Shunamite* ouer

2. King. 4.10.

Elisha, that shee built an house to welcome him, and to keepe him with her? thinking all the places in her house too bad for him, shee built him a new roome, to make him stay with her.

Gal. 4.15.

How much did the Galathians make of *Paul*, that he saith, they would pull out their owne eyes to doe him good? so once a Prophet was esteemed like a Prophet. And hath he bid you despise them now, which bad you honor them before? No: *Paul* chargeth vs to receiue our teachers, as hee was receiued him-

1. Tim. 5.14.

selfe: saying, *He which laboureth in the word, is worthy of double honour*: that is, the Preacher (after a sort) is more to bee honoured then the Ruler: for *Aaron* was the elder brother, but *Moses*

Exod. 28.30.

was the younger brother: and therefore if there bee any appendix, the Magistrate is the appendix: for if *Aarons* Vrim and Thummim would haue serued, *Moses* rod and staffe should not haue needed: but when the tongue could not perswade, the rod did compell: and so came in the Magistrate. As *Paul* sheweth the Thessalonians how the Preachers of the word should be honoured: so he teacheth the Philippians how to honour their teachers, saying: *Receiue him in the Lord with great gladnes, and make much of such*: that is, shew your selues so glad of him, that he may be glad of you. Haue you need to be taught, why *Paul*

Phil. 2.29.

would

would haue you make much of such? Because they are like Lampes, which consume themselves to giue light to other; so they consume themselves to giue light to you: because they are like a Henne, which clocketh her chickens together from the Kite; so they clocke you together from the Serpent: because they are like the shout, which did beat downe the walles of Iericho; so they beate downe the walles of sin: because they are like the fiery pillar, which went before the Israelites to the land of promise: so they goe before you to the land of promise: because they are like good *Andrew*, which called his brother to see the Messias; so they call you to see the Messias: and therefore make much of such. Iosb. 6. 20.
Iohn 1. 41.

If we should make much of Prophets, how much should wee make of prophecyng? If wee should loue our instructors, how much should we loue instruction? *Simon* keeping in the Temple, met with Christ: so, many hearing the word, haue met with knowledge, haue met with comfort, haue met with peace, haue met with saluation: but without the word, neuer any was conuerted to God. Therefore whensoever the Word is preached, euery one may say to himselfe, as the Disciples said to the blind man, *Be of good comfort, he calleth thee*: Be of good comfort, the Lord calleth thee: but when the word is not preached, then euery man may say to himselfe: beware, the diuell calleth thee. When the Prophets went from Ierusalem, the sword, and famine, and pestilence, and all the plagues of God rained vpon them; euen as fire came vpon Sodome, so soone as *Lot* was gone out: therefore what may those lands feare, which vse their Prophets, as the Iewes vsed those which were sent to them? *Amos* calleth it an euill time wherein the prudent keepe silence, chap. 5. v. 13. therefore this is an euill time, wherein the prudent are silent. Luk. 2. 28.
Mark. 10. 49.
Gen. 19. 24.

There be two trades in this Land, without the which the realme cannot stand; the one is the *Queenes* souldiers, and the other is the *Lords* souldiers, and the *Lords* Souldiers are handled like the *Queenes* souldiers. For from the Merchant to the Porter, no calling is so despised, so contemned, so derided, that they may beg for their seruice; for their liuing is turned into an almes. One saith, that *Moses* is *Quis*, that is, the Magistrate is some body; but *Aaron* is, *Quasi quis*, that is, the Minister is no body,

1.King. 21. 20.

bodie, because no bodie is despised like him. Receiue a Prophet, in the name of a Prophet: nay, receiue a Prophet in the name of an enemy, as *Ahab* receiued *Elias*; *Art thou here mine enemy*? If *Paul* had liued in our dayes, he would not haue said, *Despise not the Prophets*, but persecute not the Prophets: for hee should haue seene not onely despisers of the Prophets, but mockers of them; not onely mockers of, but slanderers of them; not onely slanderers, but hunters, and biters, and smiters of them.

Gen. 37. 4.

Ioseph was troubled so soone as he began to feed his fathers sheepe; so the Pastors are troubled, so soone as they begin to feed their fathers sheepe: every man thinkes to finde friends against them, and though there be no law to hurt them, yet no man feares to accuse them, because authority doth disfauour them: they cannot tell how to preach, nor what to say, because there be so many *Ahabs*, which would haue them say that which pleaseth them, though it be not true. Charme the charmer neuer so sweetly, let his song be neuer so pleasant, yet many Adders are ready to stop their eares, & stop his mouth, like a bird which is smitten in her song, of the Archer, whom shee singeth vnto. Euen as *Saul* let his speare flie at *Danid*, while hee plaied vpon the Harp to solace & comfort, and driue the euill spirit from him: so while we play vpon *Danids* Harp to solace and comfort, and driue the euill spirit from you, many let the darts of reproch, and the arrowes of slander flie at vs; saying, as

1.King. 22. 13.

the woman said to *Eliab*, *If thou hadst not been, my child had not died*: If we had not been, their peace had not died; if we had not bin, their sports had not died; if we had not bin, their customes and their titles, & their honors had not died. And why should

1.Sam. 19. 20.

not *Herod* and *Archelam* die, which sought the death of the child? Why should not any custome, or honor, or pleasure die, which seeketh the death of religion? *Alas* (saith *Ieremiah*) *what haue I done, that al men should curse me*? If we do preach but the

1.King. 17. 18.

truth, you should not hate vs for the truth. Now *Obadiab* had need to hide the Prophets againe to saue them out of prison: where is *Rahab*, that she might conuey away 5 seruants of God?

Matth. 3. 15.

Once *Baals* prophets were punished; but now Christs prophets are punished: once they did aske, *where is the Seer, that hee may teach vs*? but now they aske, where is the Seer, that we may take

Jer. 15. 10.

him?

1.King. 18. 3.

him?

1.King. 10. 18.

him?

1.Sam. 9. 9.

him? once they did build houses for the Prophets, like the Shu-
 namite: but now they take their houses from them, and thinke
 they doe God seruice, when they make them, and their wiues,
 and their children, and their seruants, beggers: once *Paul* said to
Timothie, *Let no man despise thy youth*; shewing that Preachers
 should not be despised for their youth: but now they despise the
 young Prophets and the old too. How is the double honor tur-
 ned to single honour? Nay, how is our honour turned to disho-
 nor? *If I be a master* (saith God) *where is my feare?* so, if wee bee
 Prophets, where is our reuerence? Doth not the contempt of the
 Prophets crie vnto God, as well as the blood of *Abel*? When
 the messengers which were sent vnto the vineyard for fruite
 were beaten of them which should haue laden them; then it is
 said, that the Lord of the vineyard waxed wroth, and said, that
 he would let out the vineyard to others, which should yeeld him
 the fruites thereof. The meaning hereof is this, that when the
 Preachers and teachers, which Christ sendeth to his Church for
 fruits, are abused and persecuted of them, whom they call to the
 banquet, then he wil remoue their light and his Gospel to other,
 which will yeeld him the fruites thereof. Therefore what may
 this land feare, which hath vsed Christs Ambassadors, as *Ammo*
 vsed *Dauids* Ambassadors? Ierusalem is left without one Pro-
 phet, because she despised them. Sodome was burned, because
 she despised *Lot*; and the whole world was drowned, because it
 despised *Noah*; and are not these examples written for our war-
 ning? The time came that *Saul* sought for a Prophet, and God
 would not answere him by Prophets, because hee had despised
 his Prophets before; so the time commeth when you shal aske,
 where is the Seer? and they shall say, he is rapt away like *Elisha*:
 a Prophet was amongst vs, but when he was despised in Ierusa-
 lem, he was sent to Ninueh. Is not iudgement begun alreadie?
 Doth not the Gospell stand at the doore, as if she were ready to
 take her leaue? Are we not come from despising of Prophets, al-
 most to the despising of prophecyng too? Do not many runne
 vnto the Rulers, as yong *Ishma* ranne to *Moses*, and cry, Master
 forbid them to prophesie? Doe not many walke in the streetes,
 while we preach in the Temple? The beasts came to the Ark to
 saue themselves: and will men not come to the Church to saue
 them.

Mat. 11. 17.

2. King. 5. 11.

1. Cor. 1. 17.

1. Sam. 11. 6.

Mat. 3. 18.

Of Nonreli-
dency.

1. King. 15. 26.

1. King. 13. 33.

themselves? but wee may crie vnto them as the children did to their fellowes in the market; *We haue piped vnto you, and ye would not dance: we haue lamented for you, and ye would not mourne.* Some come to heare vs, as *Na man* came to *Elisha*, when the Prophet had told him what hee should do, he mocked him for it, he thought that he knew a better way then that himselfe. So they come to heare vs; but they thinke they can teach vs: but they must remember that *Paul* saith, *God hath chosen the foolish to confound the wise*: therefore if they thinke themselves wise, let them thinke vs those fooles whom God hath chosen to confound them. For although at all other times we are plaine, and simple as *Isaac*, yet at this time we haue a promise, and it is giuen to vs for your sake, to speake sometime that which we conceiue not our selues, because the houre is come wherein God hath appointed to call some of you, as hee hath done some of you before: therefore as the princely spirit came vpon *Saul* when he should raigne, to teach him how he should rule; so the prophetical spirit commeth vpon preachers when they should teach, to teach them how they should speake: therefore as Christ was content to be baptized, of *Iohn*, so be you contented to be instructed of vs; that if wee bee more simple then you, the glory of God may appeare more in conuerting you by vs.

Hath not this despising of the Preachers, almost made the Preachers despise preaching? the peoples neglect of the Prophets hath made the Prophets neglect prophesying. The Nonresident keepes himselfe away, because he thinkes the people like him better, because hee doth not trouble them. And the Drone neuer studieth to preach; for hee saith, that an Homily is better liked of then a Sermon: and they which would studie Diuinitie aboute all, when they looke vpon our contempt, and beggerie, and vexation, turne to Law, to Physike, to trades, or any thing, rather then they will enter this contemptible calling. And is not the Arke then readie to depart from Israel?

Now if you will know what makes Prophets and prophesying so despised, you may see first in *Ieroboams* Priests. It is said, that *Ieroboam made Israel to sinne*: that is, *Ieroboam made Israel to conuenne Religion*, because he made priests of the basest of the people: therefore they which make priests like *Ieroboams* priests, make

make the people contemne the Priests and religion too. Why might none carry the Arke but the Leuites? Was it not lest the Arke (which was a signe of God) should be despised? Therefore none should meddle with the Word (which is the law of God) but they which are fit, lest they make it despised. *Anna* said, *I will not offer the Child to God before he be weaned*: that is, before he be taken from the dug: but now they offer their childre to God, before they be weaned, before they can go, before they can speake: and send them to fight the Lords battels before they haue one stone in their hand to sling at *Goliab*: that is, one Scripture to resist the tempter. This is either because the Pa- trons, or the Bishops haue lime vpo their fingers: which makes them like blind *Isaac*, that they take no heed whom they blesse.

Deut. 10. 18.

1. Sam. 1. 22.

Mat. 4.

Gen. 27. 11.

The second thing, which makes Prophets and prophesying despised, is the lewdnes & negligence of them that are able to doe well in their Ministry, and yet doe contrary. It is said of *Hophni & Phineas*, that by their corrupt sacrificing, they made the people abhorre the sacrifice: so many by their slubbering of the word (for want of study and meditation) doe make men thinke that there is no more wisdom in the word of God, then they shew out of it: and therefore they stay at home, and say, they know as much as the Preacher can teach them.

1. Sam. 2. 17.

There is a kind of Preachers risen vp but of late, which shroud and couer euery rustickall and vnfaury, and childish, and absurd Sermon, vnder the name of the simple kind of teaching, like the popish priests; which make ignorance the mother of deuotion: but indeed to preach simply, is not to preach rudely, nor vnlearnedly, nor confusedly, but to preach plainly and perspicuously, that the simplest man may vnderstand what is taught, as if he did heare his name. Therefore if you will know what makes many preachers preach so barely and loosely, and simply, it is your owne simplicity, which makes them thinke that if they go on and say something, all is one, and no fault will be found, because you are not able to iudge in or out: & so because they giue no attendance to doctrine, as *Paul* teacheth them, it is almost come to passe, that in a whole Sermon the hearer cannot picke out one note more then he could gather himselfe. Wheate is good, but they which sell the refuse of wheate are reprocued.

Of Preaching,
and vnworthy
preachers.

1. Tim. 4. 16.

Amos

Amos the 8. chap. 6. verſ. ſo preaching is good, but this reſuſe of preaching is but like ſwearing : for one takes the name of God in vaine, and the other takes the word of God in vaine. As euery ſound is not muſicke, ſo euery Sermon is not preaching, but worſe then if he ſhould reade an Homilie. In *Ier.* 48. there is a curſe vpon them which do the buſineſſe of the Lord negligently. If this curſe doe not touch them which doe the chiefeſt buſineſſe of the Lord negligently, truly I cannot tell whom the Prophet meaneth. Theſe would not haue prophecyng deſpiſed, and yet they make it deſpiſed themſelues.

Note.

The laſt thing which makes *Prophets & prophecyng* deſpiſed, is the diuerſitie of minds: while one holdeth one way, and another another way, ſome leaue all, & will be of no religion, yntill both parties agree : as if a patient ſhould pine himſelfe, and eate no meate at all, becauſe one Phyſition ſaith, that this meate will hurt him; and another ſaith, that meate will hurt him. Theſe are the three enemies which make vs and our labours deſpiſed.

Micah 7.

Now what ſhall we anſwere to our deſpiſers? *Reioyce not againſt me, O mine enemy* (ſaith the Church) *for I ſhall be raiſed*: ſo, Deſpiſe not the Prophets, O ye Iſraelites, for they ſhall bee honored. *Peter* ſaith to *Ananias* and *Sapphira*, *You haue not lyed vnto me, but vnto God*; ſo you haue not deſpiſed man but God: for Chriſt ſaith, *He which deſpiſeth you, deſpiſeth me*. When *Satā* ſlew *Iobs* ſeruants, his malice was againſt *Iob*: ſo when you deſpiſe Gods ſeruants, your preſumption is againſt God: for *that which you do vnto them* (ſaith Chriſt) *you do vnto me*. Why then, if they deſpiſe Chriſt, Chriſt will deſpiſe them: for he told *Saul* that he ſpumed againſt the prick, that is, he ſpurned againſt that which would ſpurne againſt him. Therefore if you giue vnto Chriſt, when you giue vnto the poore; and if you honor Chriſt, whē you honor his Prophets: then, as you giue to the poore for Chriſts ſake, ſo deſpiſe not the Prophets for Chriſts ſake. If for all this, we muſt be deſpiſed ſtill, then this is our remedie, *Paul* ſaith, *Whatſoener we are to you, yet we are a ſweet ſauour to God, both in the which are ſaued, & them which perith*: that is, though we bring him word that you will not come to the banquet, yet we ſhall be welcome without you. And ſo much of that.

Alſ. 5. 3.

Luk. 10. 16.

Iob 1. 16.

Matth. 10.

2 Cor. 2. 15.

After *Deſpiſe not prophecyng*, followeth, *Try all things*: as if he ſhould

should say, Despise not prophesying; but for all that trie prophesying, lest thou beleue error for truth: for as among rulers there be bad rulers: so among prophets there be false prophets. This made Christ warne his disciples to beware of the leuinen of the Pharisees, that is, of their false doctrine. This made *Iohn* say, *Trye the spirits*. And therefore we reade in the seuenteenth chapter of the Acts of the Apostles, and the eleuenth verse, how the men of Berea would not receiue *Pauls* doctrine, before they had tried it: and how did they trie it? It is said, that they searched the Scriptures. This is the way which *Paul* would teach you to trie other, whereby he was tried himselfe: whereby you may see that if you vse to reade the Scriptures, you shall be able to try all doctrines: for the word of God is the touchstone of euery thing: like the light which God made to behold all his creatures; so is the Scripture to decide all questions: euery doubt must come to the word, and all controuersies must be ended at this Tribunal: the Scripture must speake which is right, and which is wrong; which is truth, and which is error; and all tongues must keepe silence to heare it: so God hath appointed *that* the Iudge of our controuersies, which he saith in the twelfth chapter of *Iohn*, and the eight and fortieth verse, *shall iudge vs at the last day*. Here a man may aske: If it be so that God would haue vs to trie al our religion by the Scripture, and not by Fathers, nor by Doctors, nor by Councils, nor by Angel, nor by Pope; how then do the Papists say, we must beleue as the Church beleueeth? & neuer looke in the Scripture, whether our teachers say as God saith, but take it vpon their credit, as a blind man eateth his meate.

Mark 8. 25.

1.Ioh. 4.1.

Gen. 1.2.

A man trieth his horse which must beare him: and shall hee not trie his faith which must saue him? *Paul* saith, *Let euerie one be able to giue a reason of his faith*. Is this a reason of our faith, to say, I beleue so, because Rome beleueeth so? or rather, because that the word doth teach me so. It will not answere for them which die in heresie, to say, the Priest taught vs so; no more then it would excuse *Eue*, to say, the serpent taught her so: for God saith, *Be not deceiued*; neither by serpent, nor by Prophet, nor by Angell. Therefore I conclude with *Paul*, *Despise not prophesying*, lest the Gospell bee taken from you: and yet *trie prophesying*, lest you receiue error for truth.

Gen. 3.13.

As we are to trie doctrines, so *Paul* would haue vs to trie our thoughts, and our speeches and our actions: therefore he saith, *Trie all things*. He doth not bid vs take a taste of all sinnes and vanities as *Salomon* did to trie them; for they are tried already: but that wee should set the word of God alway before vs like a rule, and beleene nothing but that which it teacheth, loue nothing but that which it prescribeth, hate nothing but that which it forbiddeth, doe nothing but that which it commandeth; and then we trie all things by the word. As the Eunuch said, *How should I vnderstand without an interpreter?* so thou maiest say: How should I try without the word, which is the touch-stone of good and euill?

Act. 8. 31.

Now when we haue tried by the word, which is the truth, and which is error: what should we doe then? *Keepe that which is best*: that is, stay at the truth, as the wise men stayed when they came to Christ. We must keepe and hold the truth, as a man gripeth a thing with both his hands: that is, defend it with thy tongue, maintaine it with thy purse, further it with thy labour, in danger and trouble, & losse and displeasure, come life, come death; thinke, as Christ did seale the truth with his blood, so thou must seale it with thy blood, or else thou dost not keepe it, but let it goe. Well doth *Paul* put *iris* before *chuse*: for hee which trieth may chuse the best; but he which chuseth before he trie, takes the worst sooner then the best: and therefore the Popes priests, because the people should take superstition before religion, will neuer let them haue the touch-stone, but keepe them from the Scripture, and lock it vp in an vnknowne tongue, which they cannot skill of, lest they should trie their doctrines, like the men of Berea, making religion a craft, as men call their trades. Therefore, as *Iosiah* reioiced that the booke of God was found againe: so we may reioyce that the booke of God is found againe: for when the people might not reade it, it was all one as if they had lost it.

Matth. 22.

Act. 17.

After *Trie all things*, and *keepe the best*, followeth, *Abstaine from all appearance of euill*. As if he should say, that is like to be best, which is so far from euill, that it hath not the appearance of euill: and that is like to be the truth, which is so far from error, that it hath not the shew of error: whereby he sheweth, that nothing

nothing should be brought into the Church or added to our religion; but that which is vndoubted truth without suspicion of error. It is not enough to be perswaded of our faith, but wee must be assured of it: for religion is not built vpon doubts, but vpon knowledge. Here wee may maruell why *Paul* biddeth vs *Abstaine from all appearance of euill*: because Sinne, and heresie, and superstition are hypocrites; that is, Sin hath the appearance of vertue, and Heresie hath the appearance of Truth, and Superstition hath the appearance of Religion: but by this the Apostle doth note, that there is no Sin, nor Heresie, nor Superstition, but if the visor bee taken away from it, it will appeare to be a Sin, and Heresie, and Superstition; though at the first sight the visor doe make it seeme none, because it couereth the euill, like a painted sepulchre vpon wormes and rotten bones.

Hereby we are taught to iudge of all things as they are, and not as they seeme to be. As wee draw aside the curtaine, before we behold the picture: so wee must remoue our prudence and all suimes, and then behold the thing naked as it is, if we will know it indeed.

Here I might admonish them which separate themselves from our Church: As *Paul* saith, *Examine whether you be in the faith*: so examine whether you haue the shew of error. Hath it not the shew of error, to broach a religion which was neuer heard of before? Hath it not the shew of error, to retaine an opinion, which the Author himselfe hath recanted? as though yee would sucke vp that which the dog hath vomited? Hath it not the shew of error, to affirme that those Preachers may not bee heard, which (by their owne confessions) haue converted them to the knowledge of God, and daily convert other? Hath it not the shew of error, to affirme that the Lords Prayer may not bee vsed for a prayer, which for any thing that we or they can reade, was vsed from the beginning.

Hath it not the shew of error, to say that no man may vse any set prayer? seeing there be many set prayers, and Psalmes, and blessings in the holy Scripture, which were vsed in the same foimēd: Hath it not the shew of error, to affirme that we haue no Church, and yet to grant that our Martyrs which dyed in Poperie, were true members of the Church? Hath it not the shew of

error to affirme, that two or three may excommunicate all the rest without a Minister, seeing the Pastor is the mouth of the Church? Hath it not the shew of error to affirme, that the Church of Christ was euer inuisible before this age, and that it is such a small flocke as their number is? and that it hath set foote no where but in England? Hath it not the shew of error, to hold that for good and sound religion, which is altered euery day, adding and detracting, as though a man should make a religion of his owne inuention, so fast as new conceits come into his braine? Let them thinke what *Paul* saith vnto them, *Be wise vnto sobriety*, and suspect that construction which your selues deuised: for *Salomon* saith, *There is an error vpon the right hand, as well as vpon the left*, that is (as I may call it) the zealous error: and if this be not, I know none within this land.

Yet, shall I say that wee haue not the shew of error? Nay, I would wee were but in the shew of error. I may not call euill good, no more then I may call good euill: and therefore let vs pull out the beame out of our owne eyes, as we would pull the moate out of their eyes. If *Paul* would haue vs abstaine from euery appearance of euill, sure he would haue vs abstaine from heresie, and from Idolatrie: for these are the greatest euils. But if we be not idolaters, yet we haue the shew of idolatrie: if wee be not of Antichrists religion, yet we are of Antichrists fashion, so long as we haue the same vestures, and the same orders, and the same titles that Antichrist knoweth his ministers by. It is said, that the Serpents sting is in his taile, and so it seemes: for this taile of Antichrist (which the Pope hath left behind him, like an euill sauour) is vnto vs as the remnant of the Canaanites were vnto the Iewes: they should haue destroyed all the Canaanites, but because they spared some, therefore they whom they left were goades in their sides, and pricks in their eyes, that they could neuer be in quiet for them: so wee should haue expelled the head and the taile too of Antichrist: but because we did not, therefore the remnants of Poperie are goades in our sides, and pricks in our eyes, that wee cannot yet bee in quiet for them. Therefore let vs pray, that he which hath taken away the euill, will take away the shew of euill too.

Rom. 12.3.

Prov. 4.27.

Of Ceremonies.

Num. 33.55.

THE WEDDING GARMENT.

149

Rom. 13. 14.

Put ye on the Lord Iesus Christ.

THE Hauē chosen a text which is the summe of the Bible.
THE For all Scripture runneth vpon Christ like the title of
a booke, because he is *Alpha* and *Omega*, the begin- *Reuel. 1. 8.*
ning and the end of mans saluation: therfore he is figured in the
Law, foretold in the Prophets, and fulfilled in the Gospel. Some
places point to his Diuinitie, some to his Humanitie, some
to his Kingdome, some to his Priesthood, some to his Prophe-
cie, some to his Conception, some to his Birth, some to his Life,
some to his Miracles, some to his Passion, some to his Resurre-
ction, some to his Ascension, some to his Glorification; al point
to the Saviour, like *Iohn Baptist*, when hee said, *This is the* *Iohn 1. 29.*
Lambe of God which taketh away the sins of the world. Therfore
learne Christ and learne all. Now to teach vs how wee should
heare, and how wee should loue, and how wee should feare,
and how we should beleue, and how we should follow Christ;
that we may know when we haue learned him; y^e Apostle saith,
Put ye on the Lord Iesus Christ: as though this word did con-
taine all our duties vnto Christ, *to put him on*: which seemes to
be the leuell of this phrāse, if you marke how it cometh in.
For before, *Paul* saith, *Cast away the workes of darknesse, and* *Verse 12.*
put on the armour of light: then he nameth the workes of dark- *Verse 13.*
nes which we should cast off: that is, gluttonie, drunkenesse,
strife, enuie, chambering, wantonnes: after hee nameth the ar-
mour of light, which wee should put on, and calleth it by the
name of the giuer, *The Lord Iesus Christ*. In stead of gluttonie, *Verse 14.*
and drunkennes, and strife, &c chambering, and wantonnes, and
other patches of the diuell, wherewith man cloatheth himselfe
as with a garment; the Apostle giueth him another garment;
which hee calleth *Iesus Christ*. Hee doth not oppose vertue to *Psal. 109. 18.*
vice, as one would thinke when he had said, *Cast off gluttonie*;
he should haue said, *Put on sobrietie*: when he had said, *Cast off*
wantonnes,

wantonnes, he should haue said, Put on continencie; when hee said, Cast off enuy, he should haue said, Put on loue. But in stead of al vertues he comendeth the example of Christ for euery vertue, and opposeth it to euery vice: as if he should say, He which thinketh onely to follow Christ, needeth not to bee led by the hand from vertue to vertue, but his example wil teach him what hee shall follow, and what hee shall flye; better then all precepts in the world. Therefore this is the best thought in euery action for a man to think, what Christ would do, which was made not onely redemption and saluation to saue vs, but wisdom and example to guide vs. Therefore hee saith, *Learn of me, and follow me*: as though we should thinke before we speake, whether hee would speake so, and consider before wee doe, whether hee would do so; and do all by his example, as the scholler writeth by his copie: or else we do not learne of him, but of our selues; and then we goe awry, like a childe which scribbleth without a rule. If thou resoluest to speake and do no otherwise, then Christ would speake and doe himselfe, thou shalt bee sure to doe all things well, because thou followest a straight paterne: therefore studie what this meaneth, *to put on Christ*. It is a strange speech, and a strange garment. They which cannot tell (like *Nicodemus*) what Christ meaneth when he saith, that we must be borne againe, cannot tell what *Paul* meaneth when hee saith, *Put on Christ*, as if one should put on another. I thinke many here may goe to the Apostle, as the Apostles went to Christ, and aske of him, Master expound to vs what is this parable?

This phrase is read in none but *Paul*, which hath writt most of iustification by Christ: and therefore he vseth all fit phrases, to expresse how we should apply Christ vnto vs, and in no termes he hath shewed it more liuely then in this phrase, *Put on Christ*: for it signifieth that Christ doth couer vs like a garment, and defend vs also safely like an armour. Hee hideth our vnrighteousnes with his righteousness, hee couereth our disobedience with his obedience, he shadoweth our death with his death, that the wrath of God cannot finde vs, iudgement cannot spie vs, the curse cannot see vs, for the garment which couereth and hideth vs. But as *Isaac* got a blessing in the name and apparell of *Esau* his elder brother: so in the name and apparell of Christ our elder brother,

1. Cor. 1. 30.

Matth. 11. 29.

Marke 10. 21.

Iohn 3. 4.

Gal. 3. 27.

Rom. 4. 7.

Gen. 27. 2.

brother, wee receiue the blessing, and are receiued into fauour like Christ himselfe. For God saith not, This is my beloued son which pleaseth me; but, *in whom I am pleased*: meaning, that not onely Christ pleaseth God, but wee please God in Christ: for Christ is our head. *Math. 3.17. 1.Cor. 11.3.*

Therefore as one looking in the face of a man, doth like him straight if he like his face: so God, beholding vs in the face of Christ, doth loue vs straight, because his face doth please him. But Christ is not our head vnlesse we be his members, Christ is not our garment vnlesse we put him on: as Christ did put on our garment when hee clothed himselfe with our flesh, and tooke our infirmities and bore our curse; so wee must put on his garment, that is, his righteousness, his merits, and his death, which is as strange a vesture to vs, as our flesh was to him, and much adoe we haue to put it on: and when it is on, there is great cunning to weare it cleanly and comely from soiling and renting, that such a precious garment be not taken from vs againe. *Eph. 5.23. Rom. 3.4. Math. 22.11. Math. 7.23.*

Therefore many seeme to weare this garment, which shal be thrust fro the banket, because they weare it not: as those which will say, when the Lord shall come to iudgement, Wee haue seen thee in our streets, we haue heard thee in our Synagogues, we haue prophecied, we haue cast out diuels, we haue wrought miracles by thy name: as though if any had put him on, or borne his markes, they were the men which were marked like his seruants: therefore who but they shall enter into heauen? Yet Christ saith, *I know you not*: there is their reward, I know you not: as if hee should answer, You weare not my liuerie, you beare not my cognifance for all your shewes, therefore depart from me: so he put them off, because they had not put him on: for though they had seene his person, and heard of his vertues, yet they had no faith to applie his mercies, his merits, his death and his righteousness vnto them, without which no man can put on Christ, nor weare him. Faith is the hand which putteth him on. Faith taketh first his righteousness, and couereth her vnrighteousnesse: then shee taketh his obedience, and couereth her disobedience: then shee taketh his patience, and couereth her impatience: then shee taketh his temperancie, and couereth her intemperancie: then shee taketh his continencie, and couereth

uereth her incontinency: then she taketh his constancy, and couereth her inconstancie: then shee taketh his faith, and couereth her diffidence: then she taketh his humilitie, and couereth her pride: then she taketh his loue, and couereth her rancour: and so taketh one robe after another, and tricketh her selfe, vntill she haue put on Iesus Christ; that is, vntill she appeare in the sight of God like Iesus Christ clothed with his merites and graces; that God hath no power to be angry with her, because she commeth so like his sonne. This is to put on Iesus Christ, as you shall see more liuely, when you haue taken a view of the Garment, for wee are to speake of Christ the Garment, and of our putting it on. There bee many fashions of apparell, but they are too light, or too heauie, or too sad, or too course, or too stale, and all weare out. At last the Apostle found a fashion that surpasseth them all: it is neuer out of fashion, meete for all seasons, fit for all persons, and such a profitable weed, that the more it is worne, the fresher it is. What fashion haue you seene comparable to this? It is not like the clothes of *Dauids* Ambassadors, which couered their vpper parts; nor like *Sauls* armour, which tired *Dauid* when hee should fight with it: nor like the counterfeit, *Ieroboams* wife, which disguised her selfe to goe vnknowne: nor like the old rags of the Gibeonites, which deceiued *Ioshua*: nor like the paultrie suit of *Michab*, which he gaue once a yeere to his Leuite: nor like the Gluttons flaunt, which ietted in purple euery day: nor like the light cloathes which Christ said are in Kings Courts, and make them lighter that weare them: But it is like the garment of the high Priest, which had al the names of the Tribes of Israel written vpon his breast; so al the names of the faithfull are written in the breast of Christ, and registred in the booke of his merites. It is like *Elias* mantle, which diuided the waters: so he diuided our sinnes and punishments, that they which are clothed with Christ, are armed both against sin and death. It is like the Garments of the Israelites in the wildernes, which did not weare; forty yeeres together they wandred in the desert, and yet (saith *Moses*) their shooes were not worne, but their apparell was as when they came out of Egypt: so the righteousness of Christ doth last for euer, and his merites are neuer worne out. As *Mardocheus* shined in the kings robes.

2.Sam.10.4.
1.Sam.17.39.

1.King.14.2.
Iosh.9.4.5.
Iudg.17.10.
Matth.11.8.

Exod.28.21.

Mal.3.16.
2.King.2.8.

Deut.26.5.

Esth.6.11.

robes before the people: so and more glorious are the faithfull in the robes of Christ before God. When Christ was transfigured vpon the Mount, *Matthew* saith that his face shined like the Sun, and his cloathes were as white as the light: so when we are transfigured into the image of Christ, wee shall shine before other men like lights: and therefore Christs Disciples are called Lights, because they were clothed with light, and shined to the world. *Salomon* was not so glorious in all his royaltie, nor the lillies which are brauer then *Salomō*, as he which is clothed with Christ, because the apparel vpon him is better then al the world about him. Therefore if *Dauid* said, *Weep ye daughters of Israel, for Saul which clothed you in purple*; I may say, reioice ye daughters of Israel for Christ, which hath clothed you with righteousness, as it were with a vesture, before you come to the banquet.

This is the Wedding Garment, without which no man can feast with the Lord. This garment is called an *Armour*, because it defendeth vs from all the assaults of the Diuell, the flesh, the world, the heate of persecution, and the cold of defection. This Garment is called Light, because it is the beautie and glorie of them which weare it. This garment is called a kingdome, because none but Kings do weare it: that is, they are introned in the kingdome of Christ, and made Kings ouer the world; the flesh, and Satan, which weare this Garment: like the haire of *Samson*, which while he wore he was like a king, and al his enemies had no power to hurt him.

This Garment *Paul* hath sent vnto you, to go before the king of heauen and earth, a holy Garment, a royall garment, an immaculate Garment, an euerlasting Garment: a garment whereof euery hem is peace of conscience, euery pleate is ioy in the holy Ghost, euery stitch is the remission of some sinne, and sauerth him which weareth it. If shee which touched the hem of Christs garment was healed; he which weares this garment, nay, he which weares Christ himself, shall not he be healed of all his sores, though he were wounded fro head to foot? You need not clothe him now which saith, *Whē I was naked you did not clothe me*; nor cast your garments in the way, as they did whē he came to Ierusalem, but take his garment and suffer your selues to bee clothed, as *Noah* did, to couer your nakednesse. As the good

Sama-

This Samaritane doth not signifie Christ, but yet may be resembled to Christ.
Gen. 3. 1.

Vas. 10.

Matth. 9. 2.
Psal. 32. 1.

Samaritane put him vpon his owne beast, which was spoyled with theeves, & bound vp his sores when he was wounded: so Christ Iesus mounteth the faithfull vpon his righteousness, and healeth their sins, as though he should couer them with his garments, whom the world, the flesh and the diuell haue robbed of their garments, that is, the righteousness which they had in Paradise before the Serpent came: so if we put on Christ, we are clothed with his obedience, whereby our wickednesse is couered: we are clothed with his merits, whereby our sinnes are forgiven: wee are clothed with his spirit, whereby our hearts are mollified and sanctified, and renewed, till wee resemble Christ himselfe. This is the Apostles meaning, to put on Christ, as it is vnfolded in Col. 3. 12. where hee brings forth all the robes of Christ, and sorts of them, & saith, Put on mercy, put on meeknes, put on humilitie, put on patience, put on loue: all which before hee called the new man. So that to put on Christ, is to put on the new man with all his vertues, vntill wee be renewed to the image of Christ, which is like a new man amongst men. They which labour to be righteous, & yet beleue that Christs righteousness shall saue them, haue put on Christ as *Paul* would haue them. We are not taught to put on Angels, nor Saints, nor the Virgin *Mary*, nor *Paul* himselfe, to couer our sinnes with their righteousness, as the Papists doe: but wee are commanded to put on Christ, and couer our sins with his righteousness. The bodie hath many garments, but the soule hath one garment. Euery clout will couer our sores, but the finest filke will not couer our sinnes. Therefore when we seeme braue to others, we seeme foule to God, because his eye is vpon our sins, which lie naked when all the rest is couered, vntill wee put on Christ, and then we heare the voyce, *Thy sinnes are forgiven*: and then we haue that blessing, *Blessed is the man whose sinne is couered*: so wee are cloathed and blessed together. Yet this garment is out of request, too rough for some, too graue for others, too base for others. And therefore in stead of putting on Christ, they put him off, in stead of welcomming him, they discharge him, like the Gaderens, that they may keepe their swine, that is, their beastly pleasures, which hee would cast into the sea. These are like the foolish souldiers, which should haue made Christ their garment

garment, and they cast lots vpon his garments, & diuided them, and so spoiled them: so do the Papiſts deale with this garment, they ſay it is not fit for them, and therefore they breake it, and mangle it, and peece it with rags of their owne inuentions: they ſay it is too light, and not able to beare off the ſtormes of death and heate of hell, and therfore chuſe rather to make themſelues garments of their merits, & their Maſſes, and their penance, and their pardons, and their pilgrimages: like *Adam* and *Eue*, which made themſelues coates of fig leaues, which God deſtroyed againe, to ſhew that when men haue patched all their leaues of Maſſes, of pardons, of pilgrimages, and ſatisfactions together; yet they will not couer their nakednes, nor keep off the heat of Gods wrath; but are like the curtald ſkirts of *Daniels Ambaſſadors*, which hid not their ſhame. Therefore when we may goe in our Maſters attire, ſhall wee ſcrub like beggers patched in our rags? *Mine own garments deſile me*, ſaith *Iob*. Our own garments, *Iob. 9. 31.* our own righteousnes deſileth vs: for what garment, what righteousnes haue we of our own, but that which is like a meſtruous cloth? which had more need to be waſhed it ſelfe, then to wipe that which is foule. Therefore Chriſt muſt make vs garments, or elſe when our backs ſtaunt it like Courtiers, or ſoules ſhall ſtrip like beggers; and the diuels wil ſport theſelues like *Cham*, to ſee our nakednes. Firſt, the Father made vs garments in Paradife, now the Son makes vs garments in the wildernes; nay, the Son is made our garment, as *Paul* ſaith, *Chriſt is made vnto vs righteousnes*: that is, Chriſts righteousnes muſt be our garment, or elſe we ſhall be aſhamed when our righteousnes doth not reach to couer our nakednes, but ſtill ſome part will peepe bare vntill he caſt his righteousnes vpon it, and then all is couered. As *Dauid* needed no other armour againſt the giant then a ſling: ſo wee need no other garment againſt ſin then Chriſt. There wants no thing but this, to put it on. Now let vs ſee how to put this garment on. Many fumble about it, like childre which had need of one to put on their clothes. Some put on Chriſt like a precious head ſire, which al day is worne, beautified with iewels, & beſet with gems, to make the face ſeeme more amiable: but at night that riches is laid aſide, & the head muſſed with ſome regardles tire. Thus do our curious women put on Chriſt, who when they
heare

heare the messengers of grace offering this garment, & preparing to make the bodie fit to bee garnisht with so glorious a vesture, as *Paul* did the Romans, first washing away drunkennes and gluttonie, then chambering and wantonnes, then strife and enuie, and so sin after sin, they seeme like the stony ground to receiue it with ioy, and thinke to beautifie their heads with this precious ornament: but when hee tels them there is no communion between Christ and Belial, that if this garment be put on, all other vanities must be put off; they then turne their day into darknesse, and reiect Christ, that would bee an eternall crowne of beautie to their heads, and wrap their temples in the vncomely rags & refuse of euery nations pride: and in these royes they cause their seruants to spend many houres on euery day in the weeke, but especially on the Sabbath day, to decke their bodies, as if they were but little children, which had need of one to put on their clothes. Some put on Christ as a cloake, which hangeth vpon their shoulders, & couereth them: when they go abroad to be seene of men, they can cast on the cloake of holinesse, and seeme for a while as holy as the best; but so soone as they come home, the cloake goeth off, and the man is as hee was, whose vizard was better then his face. Thus hypocrites put on Christ, as many retaine vnto Noblemen, not to doe them any seruice, but to haue their countenance. Many put on Christ like a hat, which goeth off to euery one which meetes them: so euery temptation which meetes them, makes them forget what they heard, what they promised, what they resolued, and chaunge their way, as though they had not repented at all. So the common people (like your selues) put on Christ, they are zealous so long as they are in the Church, and beate their breasts, and cast vp their eyes like the Publican, when they heare a sentence which moues them; as though they would doe no more against that saying whiles they liue: but the next busines putteth all out of minde, till they come to the Church againe. Some put on Christ as a gloue, which zouereth but the hand; so they put on the face of Christ, or the tongue of Christ: but their hands worke, and their feete walke, as they did before: So many professors of religion put on Christ, which call but for discipline and reformation, that they might get a name of zeale, and sin-

ceritie

certie to couer some fault, which they would not be suspected of. Thus euery man would couer himselfe with Christ, but they haue not the skil, or they haue not the will to put him on. What will you doe then? Though the garment be neuer so good, yet it is not good to them that do not weare it: for what profit haue wee of the garments which wee doe not weare? they neither keepe vs from heate nor cold. Therefore *Paul* doth not bring you a garment to lay by you for the moaths, but hee bids you put it on. Here is the cunning now, in putting it on. If *Paul* had taught vs this, then you would hearken vnto him. Well, you shall heare what *Paul* saith to the putting of it on.

First (saith *Paul*) you must cast away the workes of darkenes, and then put on the armour of light: first, you must put off, and then put on. As the Eagles feathers will not lie with any other feathers, but consume them which lie with them: so the Wedding garment will not bee worne with filthie garments; but scornes, like the Arke, that *Dagon* should stand by it. If a man may not weare womens apparrell for lightnesse; may hee weare the diuels apparrell, and clothe himselfe with pride, with couetousnesse, with enuie, with hypocrisie, with vncleannesse, and when hee is like the diuell, sit at Gods table? No man (saith Christ) patcheth a new piece to an old garment: and wilt thou patch an old piece to a new garment? God forbad the people to weare linsie wolsey, because it was a signe of inconstancie: but this is inconstancy it selfe.

Verse 11.

1. Sam 5. 8.

Mat. 2. 12.

Heut. 19. 15.

John 10. 23.

Raue. 3. 15.

Hee doth not put on Christ, but putteth off Christ, and putteth on *Belial*, which fashions himselfe to God, and the world too. As Christs coat was without seame, so they must bee without staine that weare it. For when a man putteth on faire clothes, he maketh himselfe faire too, and auoideth euery foule thing, lest it should foule his clothes; so must hee which putteth on Christ: for the finest garment is soonest stained. Therefore when thou hast put on this garment, thou must wash thy selfe, and picke thy way, and chuse thy workes, and handle nothing that is foule, for marring thy clothes: that is, thou must not thinke, as thou diddest, nor speake, as thou diddest, nor liue, as thou diddest, but remember that thou hast changed thy Master, and serue him with whom thou art bound. For if God and the diuell

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Inde 3.

Reuel. 10. 6.

Ephes. 3. 30.

2. King. 2. 13.

Matth. 4. 19.

uell could not agree vpon *Moses* body, for one to haue one part, and the other another part, but God would haue all: much lesse will God agree that the diuel should haue part of the soule, which would not yeeld him part of the body. Thus haue you heard what you must put off: now heare how Christ must bee put on. As the Angell taught *Iohn* to reade the booke, when he bad him eate it; so we must put on Christ, as if we did eate him, not as the Papists doe in their Masse; but as the meate is turned into the substance of the body, and goeth through euery part of man: so Christ and his Word should goe from part to part, from eare to heart, from heart to mouth, from mouth to hand, till wee be of one nature with them; that they bee the very substance of our thoughts, and speeches, and actions, as the meate is of our body. This is to eate Christ and his word, or else we do not eate them, but chew them, and when our taste is satisfied, spue them out againe. Thus we must put on Christ, for the word signifieth so to put him on, as thou wouldest put him in, that hee may be one with thee, and thou with him, as it were in a body together. As he hath put on all our infirmities, so wee must put on all his graces, not halfe on, but all on; and claspe him to vs, and gird him about vs, and weare him, euen as wee weare our skin, which is alway about vs. Then there shall be no neede of wires, nor curles, nor periwigs: the husbands shall not bee forced to racke their rents, nor inhaunce their fines, nor sell their lands, to decke their wiues: but as the poore mantle of *Elisha* seemed better to *Elsha*, then all the robes of *Salomon*: so the Wedding Garment shall seeme better then all the flaunts of vanitie, and put euery fashion out of fashion, which is not modest, and comely like it selfe. If you will know farther how to put on Christ, you shall see how your Text will catechize you in his three names, Lord, Iesus, Christ. The Apostle seemeth to spell out the way vnto vs, how we should weare this Garment: First, we must put him on as Lord: then we must put him on as Iesus: Lastly, we must put him on as Christ. Thou must put him on as Lord, that is, thy ruler to command thee: thy tutor to gouerne thee, and thy master to direct thee: thou must bee no mans seruant but his, take no mans part against him, but say with the Apostles, *Whether is it meet to obey God or thee?* Thou must put him

on

on as Iesus, that is, thy Sauour in whom thou trustest, thy protector on whom thou dependest; thy redeemer on whom thou beleeuest: thou must not looke for thy saluation from Angell, nor Saint, nor any thing beside him. For the name of Iesus signifieth a Sauour, and is giuen to none but him, and he is not onely called the Sauour, but the Salvation, in the song of *Simeon*; to shew, that he is the onely Sauour: for there bee many Sauours, but there can be but one saluation: as there may be many tortures, and yet but one death: Therefore, when he is called the Saluator, it implieth, that there is no Sauour beside him. Thou must put him on as Christ; that is, a King to rule, a Prophet to teach, a Priest to pray and sacrifice, and pacifie the wrath of God for thee. For this name Christ, doth signifie, that he was anointed, a King, a Priest, and a Prophet for man: a King to rule him, a Priest to offer sacrifice for him, a Prophet to teach him. So that he putteth on Christ as Lord, which worshippeth none but him: hee putteth on Christ as Iesus, which beleeueth in none but him: and he putteth on Christ as Christ, which worshippeth none but him, beleeueth in none but him, and heareth none but him.

Iesus hath the like name, but not from God, nor to that end
Luk. 1.69.
Iudg. 3.6.
Luk. 3.3.5.
Act. 3.22.
Heb. 8.3.
Mat. 1.16.
Heb. 1.8.

Gal. 3.17.

Rom. 6.3.
Ephes. 4.22.

Rom. 12.3.

Job 29.14.

1. Cor. 10.16.

You put on Christ first, when you are baptized: then you were sealed and consecrated to his seruice: so soone as you came into the world, you vowed to renounce the world and follow God. How many haue put on Christ thus, and since haue put him off againe? which haue broken the first promise that euer they made, and were neuer faithfull to God since. You put on Christ againe, when you are called and sanctified, that is, when you cast off the old man, which is corrupt with the lusts of the flesh, the pride of life, and the cares of this world; and put on the new man, which is regenerate in righteousness and holinesse to the image of Christ, or likenesse of *Adam* in his innocency: for to put on the new man, is to become a new man, as if thou were borne againe, and conceiued of the holy Ghost. Of this *Job* speaketh when he saith, *I put on iustice and it conereth me.* You put on Christ againe, when you receiue his holy Sacrament, and are partakers of his body, & blood, that is, the merits of his obedience & passion by faith, which beareth him as if she did see him, and seeth him as if she did feelee him, and feelee him as if she did taste him, and tasteth him as if she did digest him, then

Christ

*Phil. 3. 21.**1. Cor. 15. 49.*

Christ is become yours, and dwelleth in you, and feedeth you with his grace to eternall life, as the bread and wine sustaineth the life present. Lastly, when you haue put on Christ in these three sorts, which is your garment for this world; after you shall put on Christ in heauen, and be clothed with his glory, and that shall be your last vesture which shall neuer weare out.

*Gen. 27. 15.**Ioh. 3. 16.*

Thus haue you heard what is meant by putting on Christ: first, to clothe our selues with righteousnesse and holinesse like Christ: and then because our owne righteousnesse is too short to couer our armes, and legs, and thighes of sinne, but still some bare place will peere out, and shame vs in the sight of God, therefore we must borrow Christs garments, as *Iacob* did his brothers; and couer our selues with his righteousnesse, that is, beleue that his righteousnesse shall supply our vnrighteousnes, and his sufferings shall stand for our sufferings, because he came to fulfill the law, and beare the curse, and satisfie his father for vs, that all which beleue in him might not die, but haue life euerlasting.

Now I haue shewed you this goodly garment, you must goe to another to helpe you to put it on; and none can put this garment vpon you, but he which is the garment, the Lord Iesus Christ. Therefore to him let vs pray.

FINIS.

THE WAY TO WALKE IN.

Rom. 13. 13.

Let vs walke honestly, as in the day, not in gluttony and drunkenesse, neither in chambering and wantonnesse, nor in strife and envying, &c.

IN Auing already shewed you a kingdome, now I will shew you wherein this kingdome consisteth, and in what it doth not consist: as in *Rom. 14.* hee sheweth that it consisteth not in meates and drinckes, &c. But in righteousnes, & peace, and ioy in the holy Ghost. But because I am to
speake

speake of some vices which this Text calleth mee vnto, I will proceed in them; beseeching you, as you shall heare them to be condemned, so speedily to proceed in execution to put them to death, and so to goe forward with the rest of your finnes.

Let vs walke honestly as in the day, not in gluttonie and drunkennes, &c. As if he should say, Know you that I bid you put away fro you the works of darknes: he nameth not al the works of darknesse, but chiefly those that doe raigne and are cause of more wickednesse, that is, gluttony, drunkennesse, strife, and enuying, &c. three monsters comne out of hell, and troubling the whole world, therefore cast off these, and you haue cast off all.

Now to speake of them, I will begin where the vices begin: and as I point them out vnto you, so I pray you to slay them, as if you had marshall law in your hands to put them to death. By this narration the Apostle sheweth the chaine of sin, how one sinne will draw on another after it: for no sin is so base, that it will go alone, wherefore resist all finnes or none; for if you entertaine one sinne, it will presently draw another after it, and so the whole house will be full of theeuers: as *Gebers* his pride made him to lie, and *Adams* fall made him to excuse himselfe, and *Peters* deniall made him sweare, and after his swearing made him curse himselfe, &c. for the sinner cannot stay after he hath committed one sin, to commit another, nor till he hath come to the bottom of hell. If I should stand to anatomize and paint out all vices in their kind, I should craue a longer time then is allotted to me, therefore I will briefly touch them.

As huge as the sea is, yet one may taste the saltnesse of it: in a drop; so in one sin you may see how ill fauoured all the rest be; for there is no sinne but weakeneth the bodie, shortneth the life, corrupteth and consumeth the goods, peruerteth grace, and maketh vs odious to God and Angels. You are giuen to hate your enemies, these are they, therefore hate them: they keepe you from repentance, lest you should bee saued: wherefore I will shew you what is in this boxe, lest the same goe into your eyes and so blind you.

Walke not in gluttonie, drunkennes, and strife, &c. These come like faire Ladies, with presents in their hands to woo the vnsustainable soule of man; gluttonie commeth with the pleasure of the
L flesh,

flesh, drunkennesse with the satisfying of the thirst. Strife with the revenge of the enemies.

And first what gluttonie and drunkennesse offereth, and how many haue beene deceiued with their sweete meates and strong drinks, till all haue beene turned into a belly, and so turned the body into sinne; daily experience teacheth vs.

Now by the way, the Apostle (wee must note) doth approue sobrietie and vertue, that as a man may drinke and not be drunken, so he may eate that he loueth, and not glut himselfe for he forbiddeth not to eate meate, but not to eate too much, lest thou surfer: for the golden meane is good for al things. *Salomon* doth not forbid to eate hony, but eate not too much, lest thou surfer. As the body may not offend the soule; so the soule may not iniurie the body, lest it be vnfit to serue the soule.

Many there be that thinke they haue not sinned in gluttonie till they surfer: but this is gluttonie in excesse, and punisheth it selfe with many diseases, as dulnes of wit, want of memorie and shortnes of life. Now that you may sinne in gluttonie and not surfer, appeareth by the rich man in the 16 of *Luke*, who fared deliciouly every day and neuer surfetted, yet for all that hee is called glutton; to teach vs that there be gluttons which doe not surfer. This kinde of sin much displeaseth God, when men eate and drinke and rise vp to play, and remember not the afflictions of *Ioseph* and *Lazarus* lying in the doole: many bee such banquettes where none do come with a wedding garment, and where Christ is neuer invited. Many things may perswade vs to temperance, and we may learne it of the beasts, who desire no change, nor hoord not, & are content. God provided meate for all creatures, as herbes, rootes, & grasse, before he provided any for man; to teach and instruct vs, what little care we should haue of our belly: for wee liue not by bread only, but by every word that proceedeth out of the mouth of God. Christ hath taught vs to fast, when hee prepared himselfe thereunto in the wilderness; but hee neuer by any example taught vs to feast: some there be which thinke hee did neuer eate flesh but in the Paschall lambe. Which although it doth not teach, or debar vs from eating flesh, which *Peter* was willed to eate in the vision; yet it teacheth vs to tame the flesh, lest *Hagar* should get the

upper hand of her mistresse: When the belly is full, the flesh lieth, the tongue prayeth, the wits sleepe, and Sinne carrieth away the minde; when the vnderstanding is away: As the moyst and waterish grounds bring forth nothing but frogs & toades: so the belly and warric stomack that is stuffed like a tun, bringeth forth nothing but a drowzie mind, foggie thoughts, filthy speeches, and corrupt affections: therefore the Physitian, saith, nothing better for the body then abstinence: the Diuine saith, nothing better for the soule then abstinence; the Lawyer saith, nothing better for the wits then abstinence: but because there is no law for this vice, therefore it breaketh out so mightilie. Whoredome hath a law, Theft hath a law, Murther hath a law: but this sinne is without a law: *si sine lege non est*

Now to the second sin, which is Drunkennes: these are two sisters, betwixt whom there is little difference. In this sin some are mad, some are merrie, some doe vomit, some do sleepe, and some doe reele, and therefore is no difference betwixt a man and a beast, saying that he obserueth, and the other castron. As euery Scripture that maketh against Theft, maketh against Non-residence: so euery reason which maketh against gluttonie, maketh against drunkennesse: *quia sine lege non est*

Now after these cometh chambering and wantonnesse: & no maraele faith one, though the imps do follow when the diuell goeth before: for fulnesse of bread went before the sinne of the Sodomites. So when *Dauid* had dined and was full, walking vpon his palace, his eyes glanced, his flesh lusted, his heart consented, the fire burned, and there was no water to quench it. And therefore in that so great a champion as *Dauid* did fall; let him that standeth, take heed lest he fall, And seeing that thou in thy selfe art no stronger, or mightier, imitate and follow the example of those that are cunning wrastlers, who to cast down others will first fall downe themselves: so we to ouerthrow our enemies must subiect our selues, and humble our selues first by fasting and prayer.

Sodomie was burned, but the sinnes haue escaped. Sweete words, soft attire, wanton behauiour, and such like, haue conspired and agreed all together to set honesty to sale. And we vse daily to pray that we be not led into temptation: and yet we doe

leade our selues into temptation. For our faire words, wanton gestures, and daintie fare, with many other pleasures doe becke-
vnto sinne: and if there bee no wine, why hangs the bush? and
if there be no wantons, why is there any wanton, or vnseemly,
or vngodly attire?

*Let vs not walke in gluttonie & drunkennes, neither in cha-
bering and wantonnes, nor in strife and enuying.* It is hard to say
which of these sins is most in the world; happily some will say, I
haue been no glutton, no drunkard, no whoremonger, no mur-
therer, no false image worshipper, &c. But who can come forth
and say hee is free from strife? for strife hath compassed the
vwhole world; strife in Countie, strife in Citie, strife in Court,
strife in Common-weale, strife in the Church; who can say that
he is free from strife, or that hee hath not iniured his brother?
Surely that man shall stand alone, for it wil light vpon none but
Christ.

I can but exhort you with the Apostle, that you would not
walke in strife and enuying; therefore put away these amongst
the rest: for he y hath not put off these, hath not put on Christ:
and if he haue not put on Christ, he is no Christian. Enuy is sin,
and it punisheth it selfe like gluttonie: for it fretteth the heart,
storneth the life, and eateth the flesh, as the fire consumeth
the wood; it is the mother of strife, and a great worker in the
court. This is it which brought labour and sicknesse and death
into the world, euen the enuie of the Serpent, and the diuell; and
it will condemne thee in thy conscience, if thou be an enuious
man. Nothing resembleth God more then loue; for *God is loue*:
so if thou hast loue, thou resemblst God. But if thou hast enuy,
and art an aduersarie, thou resemblst the diuell: for thou canst
not come neerer the diuell any way, then to be enuious. As the
dust commeth with the winde, so the diuell commeth with en-
uie; and he that is possessed with enuie, is possessed with the di-
uell. Why doth the Apostle say in the third chapter of his epistle
to the Colossians, *Above all things put on loue*? Because loue is
best of all. Why doth he call loue *the band of perfection*? Because
it bindeth all vertues together. If loue bee the band of perfecti-
on, to binde all vertues together: then enuie is the band of im-
pietie, to bind all sins together: therefore if we must cast off all
bug

but loue, wee must cast off enuie. Then canst not come to the kingdome of peace, without loue. The kingdome of Satan is at peace, and shall not Gods kingdome be at peace? Shall wee be at peace with the flesh, the world, and the diuell, and bee at variance with God, and at strife one with another? *Enuie is cruell, wrath is raging, but who can stand before enuie?* Pro. 27. And if there be none can stand before enuie, how then can enuie stand before God?

If thou canst not forgiue him that doth offend thee, thou prayest against thy selfe, and askest vengeance vpon thee: therefore the Apostle exhorteth thee not to let the Sunne go downe vpon thy wrath, Eph. 4. 26, Charitie enuieth not (saith S. Paul): therefore see thou haue charitie, lest thou bee counted an enuious person. The beasts of the field are armed with hornes, with hoofes, with tuskes, and such like to take reuenge: but nature hath left nothing for man to put him in minde of reuenge: and yet man aboue all other creatures is most desirous of reuengement, for he hateth his owne life; therefore it is against nature, to enuie. *John* saith, He that hateth his brother is a manslayer, and loueth not God, neither knoweth God: If an enuious man (saith he) say he loueth God, he is a lyer, because he hateth his image: if he say he knoweth God, he is a lier. How canst thou loue God, and hate good men? and how canst thou loue learning, when thou hatest the learned? so doth the enuious man all both good and bad: therefore this is the worst sinne, because it commeth neerest the sinne against the holy Ghost.

Consider therefore whom thou hatest, euen thine image. The diuell was appointed to hate man, and not man to hate man: and if thou hatest a good man, thou hatest God: if thou hatest an euill man, thou hatest one like thy selfe; and if thou hatest one like thy selfe, thou hatest thine own soule: therefore as Saint Paul saith, *Hauing peace with all men.* Canst thou not hate the sin, and loue the person? as the Physitian hateth the disease, and yet loveth the diseased.

As a great many of Bees can lodge together in a hie, so a legion of diuels can dwell together in one man: but many, although they cannot liue asunder, yet they cannot liue together.

Wherefore now consider the pedigree of peace, God is the

God of peace, the holy Ghost is the Spirit of peace; the Angels are the messengers of peace, the Ministers are the Preachers of peace, and the Magistrate is the defender of peace: shall wee then, that haue the God of peace, the Spirit of peace, the Messengers of peace, the Preachers of peace, the Magistrates of peace; and (as I may say) the Queene of peace; bee at enuie and waite one with another? Maruell not though I am so long vpon this sin, for there is none of you that heare mee this day; but you can giue me sufficient matter to speake hereof. Then can I want words, when ye bring matter? shall I not wrastle, and seek to ouerthrow this giant, which challengeth euery man?

(As no man finding a Serpent leaueth him before he be dead; so let vs slaughter this monster while he is vnder the axe, that he neuer rise any more. Consider of the wrong thou doest to thy selfe, whe thou enuiest another, for the stroke of enuie redounds vnto thee. It were better thou didst gratulate them with good things, as good men haue done, & do daily; but in stead of imitating their vertues, or commending their gifts, we enuie them, and maligne them, and so their ioy is our sorrow. But the enuious man doth pay for his spite, for it requoilles vpon himselfe; and enuie is punished with enuie, and hatred also with hatred; for he which hateth all, shall be hated of all. Thus he is tormented for another, as *Herod* tormented himselfe for *Christ*; & the Jewes troubled themselves for *Paul*: for enuie is as gall to the heart, as prickes to the stomacke, and as a canker in the mouth, and euer vexeth thee, as the euill spirit of *Saul* vexed him.

Love is so contrary to enuie, as that it hath more ioy of others welfare, then enuie hath of his owne. Therefore an enuious man may be compared to *Cain*; who when he had killed his brother *Abel*, was so troubled, that hee said, *whosoever findeth me shall kill me*. The covetous man although he will not communicate his owne goods, yet he would haue others to communicate their goods: the proud man, although hee bee proud himselfe, yet he would haue others to be humble: but the enuious man careth not who doth any good.

As the Eagle doth account them bastards that cannot abide to looke vpon the Sun: so *Christ* doth account them bastards, which will not take him to be an example of lowlineffe.

Every creature doth impart his good unto man, but the envious man: he hath separated himselfe from doing good to any, euen as an Apostata.

Every vice is the contrary of some vertue; as intemperance, to moderation; incontineney, to chastitie; pride, to humility: but enuie is contrary to all, This is the cognizance of the diuell: for God saith, *By this shall all men know thatge are my disciples: if you loue one another*; so the diuell be saith by this that we know that you are my disciples, if you enuie and hate one another. The proud, the prodigall, the couetous, the lasciuious, they are loued of some, but the enuious man is hated of all. And this is so lothsome vnto him, that he cannot abide it in any, but in himselfe.

Therefore, if we loue our selues, let vs loue our neighbours; for nothing doth more please God then loue: so that if the blacke-Moore could be cleane, there is water enough to wash him. But the flesh of man is more strong then all these reasons.

God hath put enuie betweene As and the Serpent, and the Serpent hath put enuie betweene man and man.

When Joseph had laden his brethren full of come, and sent them away, he bad them not to fall out by the way: so I would this lesson, when we haue plenty of all things, and are full, had deepe impression in our hearts, that we forget it not. *Full not vs by the way*.

F I N I S

To the Reader.

WHEN these Sermons of Nebuchadnezzar, were first printed by our vnderstandings Copy, and by means thereof haue passed through the hands of diuers, hauing in some places the mind of the Author obscured, in other some the sentences vnskillfully patched together; whereby the Authors discription might be furthered, & the sale of the Sermons haue bin hindered. Now as I haue caused them to be examined by the best Copies, & to be corrected accordingly, so I thought good to certifie thee of the same, & the wants which were in the first impression might not cause thee to suspect this impression also, & so discourage thee from acquainting thy selfe with the excellent instructions offered in these Treatises.

THE PRIDE OF NE BY CHADNEZZAR.

Daniel 4. 19.

29 At the end of twelue moneths he walked in the royal palace of Babel:

30 And the King spake and said, Is not this great Babel, that I have built for the house of my kingdom, by the might of my power, and for the honour of my maiestie?

THE King had chosen this storie of *Nebuchadnezzar*, where he was laid down his pride, his fall, and his restitution:

This *Nebuchadnezzar* was a wicked King, and therefore God warned him by a dreame, and by *Daniel* to amend his life, but all would not serue: he made many shewes, but hee rauoltes againe: therefore at the last God gaue him ouer for a time, and he became like a beast, until hee acknowledged his power to come from God. A warning to all Rulers, to put them in remembrance, that one Ruler is aboue, which must be serued of them all, or else all their buildings, & treasures, & guard, will not shield them from iudgement when the stroke commeth; no more then they could saue *Nebuchadnezzar*. At the end of twelue moneths (saith *Daniel*) this King walked in his royal palace. The Prophet sheweth y hee had deserued this punishment before, and that his dreame which hee had, did tell him that his kingdom should depart from him for his pride; yet this respite of twelue moneths was granted him, like the fortie daies which were granted to the *Ninuites*, to try what hee would doe upon his warning, and whether he would repent as the *Ninuites* did. Therefore the holy Ghost sheweth how the time ran, and how he liued after: as if he would say, If he will retaine yet, and be warned by the dreames, or by the Prophets which I sent him, I will stay my hand, & his kingdom shall not depart from him. But here he sheweth, that he forgot his dreame like a dreame, and was more desirous to know what it meant, then to be warned by it. The twelue moneths ran, moneth after moneth, yet *Nebuchadnezzar* is all one, now his dreames are gone, he thinketh that all is ended, therefore hee gets him vp into his palace

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amidst his delights, to beake himselfe as it were, in the sun of all his pleasures, where indeed he hastned God to take away all his pleasures, and delights from him. When hee should haue repented, as the Prophet *Daniel* willed him, & ripped vp his sins; and bewailed his wicked life, and poured forth teares, and preuented his iudgement with prayer vpon his knees; then was he stalking in his galleries, & thinking what sin should bee next, to fill vp the number of his rebellions, that God might not spare him when he iudged: so the wicked will not suffer the prophecies of God against them to be vaine, but they will put God in minde of their punishments, and sinne till the punishment doe come vpon them, to fulfill the threatnings due vnto them.

Some thinke that *Nebuchadnezzar* walked vpon the roofof his palace, from whence hee might see all parts of the Citie round about him, like the mountaine whither the tempter led our Saviour Christ to shew him the beautie of the world.

This the Prophet *Daniel* would signifie; that the King liued in ease as he liued before, and pleased himselfe in vanitie full for all his warnings, and turned his time of repentance to sinne againe. Therefore God would deferre the time no longer, but cut him down, like the barren and fruitlesse figge-tree: to teach vs to take mercie when it is offered, and repent while wee haue time and space, and if God speake vnto vs but once, so lay it vp in our hearts for euer, not looking or expecting to bee spoken to againe, because God is not bound to admonish or giue vs any warning at all.

One would haue thought that *Nebuchadnezzar* would haue remembered his warning while hee had liued, which had such a strange and fearfull dreame, and after that another dreame, being no lesse strange and fearful then the former dreame, to confirme it; and after, such a Prophet to expound it; and the exposition of it threatening such a miserable ruine and downe fall to himselfe.

One would haue thought and beleued that hee could neuer haue forgotten it, nor put it out of his remembrance, although he had liued vnto this day. But like a wonder which lasteth not about nine daies, so is the repentance of them which sin by custom: for when sinne is rooted it sticketh fast, and will hardly be

be weeded out, though God should send vs dreames & visions, or should raise vp Prophets; *Daniel* himfelfe cannot make this black-More white, which alwaies hath bin blacke before. And this we may see in our felues: for why haue wee need to heare so often of repentance, more then of any thing else, but that it is such a thing as we cannot frame our felues vnto? If we be warned of any thing but of sinne, one warning will serue. But wee are so incorporate, and mured to sinne, that a thousand Sermons will not serue: so custome hath made sinne stronger in many, then the word of God. Well, remember or apply it how ye will. After twelue moneths God will come and take account of his dreames, and of his Prophets which hee sent him, to see what he hath proficed by them. Although he hath leaden feet which are long in coming, yet hee hath iron hands, which when he commeth, will strike home.

Now the twelue moneths are expired, God comes and finds *Nebuchadnezzar* vpon his towers: when he should haue cast himfelfe downe to the ground, and thought vpon his dreame and *Daniel*, and so haue humbled his pride; hee was preached vpon his rooff, and there he begins to crow of his wealth: *Is not this great Babel, which I haue built for the house of my kingdom, by the might of my power, and for the beauty of my ministe?* See how the man standeth in admiration of his vantage, like an V. surer which doeth on his money, as though hee had deserved immortall fame for spending his money vaintly. *Is not this great Babel, &c.* he should rather haue said, *Is not this Nebuchadnezzar's folly*, which he hath built for a mocke to his name, and an impeachment to his wisdom, for men to say when they passe by, *Looke how our King hath bestowed his reuenues; here lie our Subsidies & tributes in this stone wall.* But *Nebuchadnezzar* thinks that euery one will praise him for his folly: therefore like a woman when she is pricked vp in her brauery, thinks that all doe admire her, & hath as goodly an opinion of her selfe, as the Peacock hath of his feathers, & frameth all her looks, & her gestures, and her speeches accordingly: so when *Nebuchadnezzar* sate in his palace, & saw such shewes about him; now, saith pride, thou must frame thy looks and gestures, and speeches accordingly, or else the Kings palace will bee brauer then
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the king himself: so he beginneth to exalt his minde higher the his palace, and to looke and speake stouter then hee did before. The tentation was no sooner in his heart, but the words were in his mouth, and he pleased himselfe therein so well, that hee could not refraine being alone: but as a foole admires himselfe in a glasse; so when hee was alone, and no body with him, hee strouted along, and bragged by himselfe, to thinke what a iolly fellow hee was, & how men began to talke of his buildings. By this we may see how wealth and honour change manners, and how a gay coate, or a great band, or a gold ring can braue a mans mind, and make him look and speake after another manner, then he is accustomed when they are away from him.

It is a wonderfull thing, to see what power these pette vaine toyes haue ouer the mind, and alter and change a man suddenly, to make him thinke better of himselfe that day hee weares them, then any other day besides.

Is not this great Babel, which I haue built for the house of my kingdome, by the might of my power, for the honor of my maiestie? Before the holy Ghost laieth down *Nebuchadnezzars* words, marke how he commeth vnto them, *The King spake and said: Spake and said?* was not one enough, but he must say, spake and said? this doubling of the words theweth, that he spake with a premeditate pride from his heart roote, which passed not whether it were a sin or no, come what will come of it. The holy Ghost doth bring other speeches with *He said*, and no more: but here he saith, *Spake and said*, as though he spake twice, nor as hee spake at other times; but like a man at defiance, which would not recall any word, but if he could say more, hee would say more to anger.

Did I call it great Babel? I may call it great Babel. Did I say that I built it? I will say that I built it. Did I adde, for the honor of my maiestie? let it goe for the honour of my maiestie. Thus he spake, and said, as though he would be constant in his pride, although he were constant in no other thing.

Is not this great Babel, which I haue built for the house of my kingdome, by the might of my power, for the honor of my maiestie?

Three things I note in this saying. First, what a glorious opinion *Nebuchadnezzar* had of his vaine building, out of these words,

words, *Is not this great Babel?* The second out of these words, *which I haue built by the might of my power*: wherein he tearmeth himselfe the founder of it, as if hee had done all without a helper. The third is, that in all his worke hee sought nothing but vaine glorie; out of these words, *For the honour of my maiestie*. These three sinnes *Nebuchadnezzar* doth bewray in one brag, and in all those three we are so like, that the beasts were not so like him, when he became like a beast.

First, we haue not so wonderfull an opinion of God, or of his word, or of heauen, as we haue of our owne acts, although wee be neuer able to do halfe that *Nebuchadnezzar* did. Secondly, this is our manner, to attribute al to our selues whatsoeuer it be, riches, honour, health, or knowledge; as though all came by labour, or policie, or art, or literature: if we cannot draw it to one of these, then we thinke it fortune, although we vnderstand not what fortune is. If we did couit our selues beholding vnto God for the, then we would find sometime to be thankfull vnto him.

Lastly, when wee ouer-view these matters, this is our solace and comfort, to thinke these are the things which make mee famous and spoken of, and pointed at: and then wee end, as though it were enough to be pointed at, *Is not this great Babel?* That which one loues, seemes greater & more precious aboue all which he loueth not, although they be better then it: so did these buildings seeme to *Nebuchadnezzar*.

One would not thinke that a house were a matter to make a King proud, although it were neuer so faire; stone wals are not so precious, that he should repose all his honour vpon lime and mortar. But this is a iust thing with God; vaine hope, vaine prosperitie, vaine comfort, and vaine glory, that may deceiue them when they trust vnto it. Therefore as the faithfull soule looketh vp to God, or vpon the word, or vp to heauen, and saith to it selfe, is not this my hope; is not this my ioy, is not this my inheritance? So the carnal man when he looketh vpon his buildings, or his ground, or his money, saith to himselfe, is not this my ioy, is not this my life, is not this my comfort? So while he pores and gapes vpon it, by little and little the loue of it growes more and more in his heart, vntill at last he hath minde on nothing else.

This was the first dotage of *Nebuchadnezzar*: the second

was, which I haue built by the might of my power. What a vaunt was this, to say, that he built Babylon? when all histories accord, that it was built by *Semiramis* before *Nebuchadnezzar* was borne: therefore why doth he boast of that which another did?

The answer is easie, why doe other men so now? we see that euery one doth labour to obscure the fame of others, that they may shine alone, and beare the name themselves, especially in great buildings: for if they doe but adde or alter any thing in Schooles, or Hospitals, or Colledges, they looke straight to be counted the founders of them, and so the founders of many places are forgotten. So it is like that *Nebuchadnezzar* did adde or alter something in this city, and therefore he took all to himselfe, as the fashion hath been euer since. But if none had built it, but he had been the founder of it (as some would seeme) yet this had bin a proud and arrogant speech, to say, which I haue built by the might of my power: for it was not hee which could build Babel, no more then *Nimrod* could finish Babel: but vlesse the Lord build the house, the builders build in vaine. Therefore when he said by the might of my power, he should haue said, by the might of Gods power. But by this you may plainely discern, how hard and difficult a thing it is to hit vpon a right word to a good work, which hath not a good thought to bring it forth. Therefore make the roote sweete, or the fruit will bee fower, counterfeit as cunningly as you can.

Lastly, when he putteth in for the honor of my maiesty, he sheweth that he was of *Absoloms* humour, who although he had deserved shame, yet he would haue fame; because he had no children to keepe his name in remembrance, therefore he erected a pillar, which he called *Absoloms* place: so, many stately houses and places in England, beare the names of those Lords or others that doe possesse or owe them, for the like vanitie.

Here *Absolom* thought to be buried, as *Nebuchadnezzar* thought to dwell in his palace; but he was cast into a pit, as *Nebuchadnezzar* was turned into the wilderness. So *Shabna* made his sepulcher in one Countrey, and was buried in another: for why should pride haue the reuward of humility? Humility (saith *Salomon*) goeth before honour, that is to say, honour is the reuward of humility: & yet *Nebuchadnezzar* would be honored for

for his pride. What had he, or *Shebna*, or *Absalo* done that they should erect such monuments, to bee praised after death, which were not worthy to be praised in their life? Before the building, *Nebuchadnezzar* had done nothing worth speaking of: for because he liued alwaies like a beast, therefore God punished him like a beast: and did he deserue now to be spoken of in all ages, for heaping of stones together? We may see that great men are proud of a small matter, and they looke to bee praised for euery thing they doe. But looke how God ouerthwarteth them: for oftentimes in that they look to make their greatest glorie, they shame themselves most of all; and that which they praetise to exalt them, doth disgrace them; and that which they do to win them loue, getteth them hatred. Sin so deceiueth them, like the blind Aramites, that they take a cleane contrary way to their desires, as wee may see in the 11. of Genesis, they which built *Babel*, said they would build it to get them a name; but they got shame, for they could not finish it when they had begun it; but were confounded in such sort, that they knew not what they did; so suddenly they vnderstood not what one another said. So when *Nebuchadnezzar* came to himself againe, he shewed that when hee sought his owne honour, honour departed from him, and he was made like a beast: but when he sought Gods honor, honour came to him againe, and he was made a King. *I. d. p. 11*

This would pull away many toies from womens backs, if they did consider how God maketh them ridiculous, by that they weare to make themselves amiable: if they did thinke that the apparell which they clog on, to please the world, by the secret iudgement of God did not please but displease, they would be ashamed of their attire, as *Eue* was of her nakednesse. Would they weare such gards & paint their faces, but to please? See now how God doth mock them; for they are not liked but disliked, and worser thought of for it, then they that goe in russet coates and seeke no praise at all. They thinke, am I not braue? others think, is she not proud? they think, am I not sweet? others think, is she not light? yet they dreame that euery man praisth them for their brauerie: as *Nebuchadnezzar* thought that euery one would honour him for his palace. If their brauerie condemne them before men, how will it condemne them before God?

God? Therefore when *Nebuchadnezzar* saith, *For the honor of my maiestie*, he should haue said, for the honour of Gods maiestie; and then this had been recorded for his honour indeed, and his house had been the house of God: for as we should speake, and studie, and labour to Gods glorie; so we should build also to Gods glorie, that our houses may be like temples, as *Obadiah* was. But few seek glory that way, they had rather pull down then build in such sort.

Thus you haue heard what *Nebuchadnezzar* spake in secret, as though God would display the thoughts and pride of such builders. These are the meditations of Princes and Noble men, when they behold their buildings, or open their coffers, or look vpon their traine swining after them, they think as *Nebuchadnezzar* thought, Is not this great Babel? is not this great glory? is not this the traine that maketh me reuerenced in the streetes? are not these the things which shall make my children rich? is not this the house that shall keep my name, and cause me to be remembered, and make them which are children now to speake of me hereafter? When they shall passe by and looke vp, and see these antikes and knackes ouer their heads, they will say; Oh he which built this was a great man, he bare a sway both in Court and countrie: who but he, while he liued? Although this King be dead and buried, yet his pride is escaped and come to vs. *Nebuchadnezzar* hath children yet aliue, which build as high as he, looke as high as he, go as braue as he, spend as vainly as he, and are as proud as he, although they be not kings, nor dukes, nor earles, nor knights, nor yet good squires: looke vpon their palaces, and thinke whether they bee of *Nebuchadnezzars* brood; Is not this great Babel? &c. is not *Nebuchadnezzar* Lord of it? Oh if they might liue to walke in these galleries still, they would desire no other heauē: but *Nebuchadnezzar* hath shewed the way before them, and they must all dāunce after him, though they were as mightie, though they were mightier then he: Death will not take his kingdom for a ransom. Now what is Babel? and what is *Nebuchadnezzar* the king thereof? Now Babel is destroied, and the king that built it laid in the dust: had it not beene better to haue built an house in heauen, which might haue receiued him when he died?

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The name of these palaces may well be called Babel, that is, confusion, because they prophetic confusion to them that build them, because their foundation is pride, their wall's extortion, their roof's ambition, and all within them vsurie, briberie, and crueltie. If this be the best that *Nebuchadnezzar* hath to vaunt of, what is the worst which he may be ashamed of?

When I see how earnest this King was about his dreame, and how loose he fate after in his palace, me thinkes I see the image of the world in one man. How liuely doth *Nebuchadnezzar* resemble the dreamers of our time? He could not rest till he knew the interpretation of his dreame; such inquirie, such diligence to know Gods will, that a man would haue thought, Now if the King meete with a Prophet that can tell him the truth, and instruct him from God, that his dreame warned him to amend his life, he will then reclaime himselfe, and reforme his realme, and become such a King as was neuer in the land before.

But behold, no sooner resolued of his doubt, but he is readie to be warned againe; & was not so attentue to the Prophet, as he was to his dreame, although he cared for neither: for when he vnderstood that his dream went about to change the course of his life, he went away like *Naaman* in a chafe, and cared no more for his dreame after. Before the dreame came, all would haue said, that such a dreame would haue humbled his heart for euer. Before the Prophet came, all would haue said, that such a Prophet would haue conuerted him with a word: but *Nebuchadnezzar* is *Nebuchadnezzar*; and if another dreame come more fearfull then this, yet *Nebuchadnezzar* would be *Nebuchadnezzar*, and loue his palace better then Paradise.

So wee thinke, if God would send a famine vpon this land, that would make vs feare him: but God hath sent a famine, and yet wee doe not feare him. If God would send an earth-quake vpon this land, that would make vs feare him: but God hath sent an earth-quake, & yet we do not feare him. If God would send a pestilence vpon this land, that would make vs feare him: but God hath sent a pestilence, and yet we doe not feare him. If God would send warre vpon this land, that would make vs feare him: but God hath sent warre, and yet wee doe not feare him: therefore what will make vs feare him?

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There be many which dreame vpon religion, as *Nebuchadnezzar* dreamed vpon his dreame; and as hee desired onely to know what it meant, so they desire onely to know. *Must* (saith the yong man to Christ) *what shall I do to come into heauen?* He would faine know the way to heauen, but when Christ shewed him the way, he would not take it: so they will goe first preacher to preacher, as *Nebuchadnezzar* sent from one wise man to another, to be resolved in points of religion. Such a scrutiny, such attention, such heed, as though they would run out of the world, & go beyond all, that a man would think they would do any thing, as the Iewes came vnto *Moses*, & this young man vnto Christ: But whē they haue heard what they came for, they doe like *Nebuchadnezzar*, as they did before; now they say it was but a dreame, because the meaning doth not answer according vnto their will. So *Achab* enquired of the Prophet, to heare what he would say, but it appeares that he neuer meant to follow him, except he would answer as he would haue him.

When it comineth to the act, which is euery mans triall, then you shal see who are like *Nebuchadnezzar*, that is, which affect onely to know; and who is like *Zachens*, that is, which practise as they know: for as the truth is reuealed, so it must bee witnessed, or else the fall of *Nebuchadnezzar* sheweth what iudgement will follow vpon such neglecting.

Because he would not doe as his dreame warned him, and as the Prophet counselled him, therefore God forsooke him, and his kingdome departed from him, and he was thrust out of his palace, and turned like an oxen into the wilderness, where hee liued like a beast vntill seuen yeeres were ended. A warning to all, to take warning by the word, for it is the gentle warner; the next will be harder, the third and fourth harder then it, like to the nine plagues of Egypt, which did exceed one another: for what is he that can weigh the wrath of God, or the grieuousnes of sinne?

Some men would thinke, that *Nebuchadnezzar* might haue spoken all this without any such great offence as was taken at it (for he said no more, but that it was a faire house, and that he builded it, and that he erected it for his honour), seeing many vnder Princes delight in worse vanities then faire buildings,

and speake vaine often in a weeke. Therefore when you see how it displeaseth God to vaunt of these earthly things, or to impute any thing to our selues; thinke what shall be the doome of great finnes. If *Nebuchadnezzar* became like a beast, and lodged in the wilderness for his pride; they which beare pride, and couetousnes, and lust, and wrath, and malice in one breast, shall lodge in hell, and become like diuels, because they are like beasts alreadye. Therefore let this bee in stead of *Daniels* warning; If God did take such strait account of *Nebuchadnezzar* for his dreame, what hee had profited by it; what account will he take of vs, what profit we haue made by *Nebuchadnezzars* fall and punishment.

Thus you haue heard what the voice spake from earth; now you shal hear what the voice spake from heauen; for it followeth, *While the word was in the kings mouth, a voice came from heauen, and said, O king to thee be it spoken, thy kingdom shall be take from thee, &c.* God wil warne him no more by dreames, nor by Prophets, as hee did: but his iudgements, shall speake. Here is fulfilled y^e which *Elihu* saith to *Iob*, *God speaketh once and twice by dreames & visions in the night, & man seeth it not: at the last God openeth his eyes, by the corrections which hee had sealed: so God spake vnto Nebuchadnezzar first by dreames; & after by his Prophets, & Nebuchadnezzar regarded it not; at last God openeth his eyes by correctiōs; which he had sealed vp, that they should not touch him if any other messenger could bring him.* As the holy Ghost doth note the time when *Nebuchadnezzar* spake in his palace; so he noteth the time when God spake from heauē, *Even while the words were in the kings mouth*; as though he should say, God answered before he looked for it, when hee thought God had bin as farre from him, as he was all the yeere before. Thus God lay (as it were in his scout) to watch when he spake treason, and to apprehend him vpon it: O *Nebuchadnezzar*, thou hast vaunted these twelue moneths since I warned thee: I made as though I heard not, but suffered thee to do and speake thy pleasure: and vauntest thou still? Surely thou shalt scape mee no longer, I will not heare one word more against mine honour. So he cutteth him off while the words were in his mouth, and pronounceth the word of iudgement against him.

The

Job. 33. 14.

The first note in this verse, is the time when God spake from heauen. *Pride* (saith *Salomon*) *goeth before the fall*: so while pride had spoken, then iudgement spake, euen while the proud word was in his mouth. See how God shewes that these brags offended him, and therefore he iudges while he speaks. How short is the triumph of *ſ* wicked? When they begin to crow, God stoppeth their breath; & iudgement seazeth vpon them, when they think no danger neere them. So while *Baltazar* was in his mirth with his Nobles, the fearful hand wrote his doom vpon the wall, & presently his mirth was changed into sadness, that he became as one that was stricken with a pallsie: so while *Herod* vaunted himselfe, and the people honored him like a God, the Angell of God smote him vpon his throne, & immediately he was deuoured of wormes in the face of the which honored him: so while the Philistins were triumphing and banqueting, *Samson* pulled the temple vpon their heads: so while the men of *Ziklag* were feasting and dancing, *Dauid* came vpon them and slew them: when the Israelites were at their Manna & quails, euen while the meate (saith *Dauid*) was yet in their mouthes, God tooke away their liues: when *Iabs* children were making merrie one with another, the wind came & blew downe the house: while the old world was marrying and giuing in marriage, the flood came and drowned them: while the Steward was recounting with himselfe, and thinking that his master knew not what policie was in his heart, suddenly his Lord called him to account: while the charle was musing of his barnes full of corne, and laying to himselfe, be merry my soule, that night his soule was taken from him: so while we sin and thinke nothing of it, our sin mount vp to heauen, & stand at the barre, & call for vengeance against vs: how soon *Abels* blood cried for vengeance of *Cain*? Wee cannot sinne so quickly, but God seeth vs as quickly. How many haue beene stricken while the otter hath beene in their mouthes, as *Ieroboam* was stricken while he strooke, that they might see why they were stricken? and yet all this will not keep vs from swearing. Though a man sin often, & steale his sins, as it were without punishment, yet at last hee is taken napping, euen while the wickednesse is in his hand, and his day is set when hee shall pay for all, whether it be after twelue moneths,

or twelue yeeres, when it commeth, it will seeme too soone. Therefore once againe let this be in stead of Daniels warning, if God did take so strait account of *Nebuchadnezzar* how hee had profited by his dreame; what an account will he take of vs, how we haue profited by *Nebuchadnezzars* punishment? Here I end.

FINIS

THE FALL OF KING NEBVCHADNEZZAR.

Daniel 4. 28. *While the word was in his mouth, a voyce came from bea-
men, saying: O King Nebuchadnezzar, so thee be it spoken, thy
kingdome is departed from thee.*

*29 And they shall drine thee from men, and thy dwelling shall
be with the beasts of the field, they shall make thee to eate grasse
with the oxen, and seuen times shall passe ouer thee, untill thou
knowest that the most high God beareth rule ouer the kingdome
of men, and giueth it to whomsoeuer he will.*

*30 The very same houre was this thing fulfilled, upon *Nebu-
chadnezzar*, and he was drinen from men, and did eate grasse as
the oxen, & his body was wet with the dew of heauen, til his haire
were growne as Eagles feathers, and his nails as birds clauers.*

Rom the 26. verse to the end of this chapter, is laid
downe the pride, fall, and restitution of *Nebuchad-
nezzar*. The two first verses are like a banner of his
pride, which sheweth him in his ruffling as it were in the aire,
before hee knew God or himselfe. The three next verses are the
discouery of his shame, which shew him in his miserie, as it were
groueling on the ground, after God hath cooled his courage.
The foure last verses are the celebration of his recouerie, which
shew him in holinesse as it were rapt into heauen, and singing
with the Saints for ioy, that God had brought him vnto his
knowledge, though it were through shame and trouble, and
losse of all that he had seuen yeeres together. Of his pride wee
haue heard already: yet because wee are friends to vices as we

are

are to men, so long as they prosper and flourish; but when they decay and fall, then we shrink away and are ashamed of them: so it may be, if ye could see pride take a fall, though ye loue her well, yet yee would forsake her like a bankrupt, when yee see that she can pleasure you no longer.

Therefore ye shall see *Nebuchadnezzar* vpon his feet again: before you beheld him vpon his knees, that when ye see what a King hee was in his galleries, and after finde his seruants in his palace, and his subiects in his throne, and himsele like a beast in the wilderness, God may giue you hearts to thinke a little of this sinne, what it is which cost so deare, and is so common now in euery house, as it was then in the Kings Court.

After twelue moneths (saith *Daniel*) that is, Twelue moneths after God had warned this King by dreames, and by *Daniel*, to repent his sinnes, he was strouting in his galleries, and thought what sinne should be next, as though hee had neuer heard of dream or Prophet. By this computation of sinne, wherein the moneths are obserued so exactly, how long *Nebuchadnezzar* rebelled after hee was warned, *Daniel* shewes what reckoning God keepes of our moneths, and weekes and daies, which hee giues vs to repent, as he did *Nebuchadnezzar*; and what an account we shall make of them, as *Nebuchadnezzar* did: though we count no more of our age then the childe doth of his youth, and haue done no more of our taske at twentie, then when we were but ten; nor at thirty, then when we were but twenty; nor at fortie, then when we were thirtie, yet we shal giue account of moe houres in the day of iudgement, and it shall be heauier to the old then yong; to you which haue the word thē they which want it: and there is great ods between *Nebuchadnezzar* and vs, for he which challenged *Nebuchadnezzar* for 12 moneths since hee was warned, may challenge vs of twelue yeeres since wee were warned, and yet wee looke not for so great punishment as fel vpon *Nebuchadnezzar* for twelue moneths. *Daniel* names there 12 moneths, as though he would speake of a great matter, & shewes how worthy *Nebuchadnezzar* was to be punished, because hee might haue reformed his life since hee was warned: for there were twelue moneths betweene his dreames and his punishment. But that yeere wherein hee had so many

warnings and teachings was as vaine as the rest, and vainer then the yeeeres before: for now he should haue been a mourner like the King of Niniueh, when *Ionas* threatned destruction vnto them. But like a victor of a country, returned from battell to solemnize his triumph, first he decked his palace as braue as himselfe, and then he walkes his stations in it, and when he hath set all things before him which might make him forget God, and like a serpent that would burst, vnlesse hee discharged some of his poison, he breaketh out & said, *Is not this great Babel, which I haue built by the might of my power, for the honor of my maiesty?* Wherein obserue first, what a glorious opinion this vaine King had of his vaine buildings. Secondly, how that hee names himselfe the founder of them, as though hee had done all without an help. Thirdly, that in al his works he sought nothing but vaine glorie, as hee witnesseth against himselfe, saying: *Which I haue built for the honor of my maiesty*: not for γ honor of Gods maiesty, but for the honor of *my maiesty*. So first that which he should haue contemned, as Christ did the beauty of the temple; hee admired: and nothing seemed so glorious to him, as that which made him shamefull to God. Secondly, that citie which was built by *Semiramis*, hee arrogateth to himselfe, and neuer ioyned the chiefe workmaster with him, but saith, *Which I haue built by the might of my power*, when he should haue said, by the might of Gods power, *for vnles God build the house, the builder* (saith *David*) *buildeth but in vaine*. Lastly, that which he should haue built for the honour of God, as the man built a chamber for the Prophet, he builded for *his* honor, as our *Nebuchadnezzars* doe. Therefore when all his pleasures were prepared like a feast, and he came to sit downe at the banquet, it happened to him, as to the churle in the Gospell, after hee had filled his barnes, when hee came to sing in his heart, *Be merrie my soule*, that night his soule was taken from him, and the Diuels made merry with it in hell: so he had feathered his nest, and began to crow vpon his roost, *Is not this great Babel, &c?* as if he should say, Now *Nebuchadnezzar* make thee merrie; that houre his honour was taken from him; for a voice came down from heauen, like the terrible hand which wrote vpon the wall when *Baltazar* sat at his banquet; and dasht his pride vpon such a rocke,

rocke, that within an houre all his pompe and pleasures, and treasures, suffered such a shipwracke, that his fall was more admired of all, then his glorie and his buildings were admired of himselfe. Thus all the ioy, and pleasure, and glory of pride, are spoken with a breath, and stopt with another.

You haue heard what the voice spake from earth, now ye shal heare what the voice sounds from heauen. These three verses following declare this. Kings fall, when and how, and from whom it was. *While the words were yet, &c.* there is the time. *A voice, &c.* there is the Iudge. *O King, &c.* there is the arraignment. *Thy kingdome, &c.* there is the iudgement. *He was driven from men, and lined with beasts in the wilde desse, till his haire were growne like Eagles feathers;* There is the execution and manner of his punishment. First of the time, *while, &c.*

As *Daniel* obserued the time when *Nebuchadnezzar* sinned, so he obserued the time when *Nebuchadnezzar* is punished: as if God had lien in wait to catch him in his words, and take him at the trip, euen as he watched *Lots* wife when she looked back, and transformed her into a pillar of salt, so soone as shee looked behind her: so now the Lord lay as it were in the scout, to watch when *Nebuchadnezzar* spake treason, and to apprehend him vpon it; O *Nebuchadnezzar*, thou hast vaunted these twelue moneths since I warned thee, & I made as though I heard not, but suffered thee to doe and speake thy pleasure, and vauntest thou still? Surely thou shalt escape me no longer, I will not heare a word more against mine honour. So he cut him off while the words were in his mouth, and pronounceth the words of iudgement against him. If you marke the time when the voice spake from heauen, you may see three wisdomes of God. First, God takes him in his fault, that he might see his fault, as *Ieroboam* was stricken when he strooke the Prophet, that he might know why he was stricken. Then he takes him suddenly, because hee contemneth his warning, as the fire came vpon Sodom, while they contemned *Lots* warning. Thirdly, God takes him where hee is pleasantest and lustiest, and safest, in his palace, which was like a castle; as hee tooke *Herod* when his guard stood by him, that he might see that nothing can guard him from God, but God must guard him from danger, or else Princes bee not safer then

1. King. 13.

Genes. 19. 24.

Mat. 12. 23.

Num. 11. 33.

Num. 22.

Verse 22.

& 13. 10.

Acts 12. 23.

1. King. 13. 4.

Gen. 4.

Reuel. 3. 15.

Mat. 26. 14.

15. 16.

subjects: so though a man sinne often, and steale his sinnes as it were without punishment, yet at the last hee is tooke napping, while the wickednes is in his hand; as the Iewes were while the quailles were in their mouthes, and his day is set when hee shall pay for all, whether it be after twelue moneths, or twelue yeers, whensoever it commeth it will seeme too soone. Vengeance doth stay till sinne bee ripe, and watch the time when they are most occupied, then iudgement steps forth, like the Angell to stop *Balaams* in his way, because the punishment is more grievous and terrible when they looke not for it (for the worst that is, with like *Balaam* to die the death of the righteous) therefore God will crosse them in that: though they prosper alwaies before, yet their end shall bee a kinde of iudgement vpon all their life, & a prophecie of torment, for all men to see what becomes of the wicked after death, that they may feare to bee like vnto them. As when wee see some fall downe vnder the table while they sit swilling at the wine: some stricken dumb in the pulpit, while they preach vntruths; euen as the Philistines were slaine while they feasted, & as *Herod* was shamed while hee vaunted, and as *Ieroboam* was stricken while he strooke. What doth this teach vs, but that our sinnes depart from vs so soone as they are done, vnto the Iudge; and there they accuse vs, as *Cains* murder cried out against him, so soone as hee slew his brother? *I know thy works*, saith God: he may say, I know thy works & thy thoughts too: for *Iudas* could not go so closely about his treachery, but that Christ did know when the thought entred into his heart, and heard when he conferred also with the Scribes, & saw likewise when he tooke the bribe, though he kept a time to punish him, as hee saith, *Psal. 37. vers. 2. When I see a conuenient time, then will I execute iudgement.*

Now the time was come when this King should be made an example vnto all other Kings after him, to amend their liues, & reforme their realmes, when as the Prophet commeth from God vnto them, to tell the what they should do. When *Dreame* and *Daniel* had done what they could, now God calles forth his iudgements and bids them see what they can doe, and commands them to chace *Nebuchadnezzar*, vntill he haue lost his kingdome, vntill he be driven out of his palace, vntill he be fled into

into the wildernes, vntill he be degenerate like a beast, vntill his subiects, and seruants, and pages, make their sport, and gaze and wonder at him like a foole which goeth vnto the stockes, or a trespasser, which is gazed at vpon the pillorie: so the King was debased, when God heard him but vaunt of his buildings. Therefore let vs take heede and bee carefull, after what fort we speake, and what words slip from vs, lest God take vs in our lyes, or oathes, or slanders, or ribauldrie, as he tooke *Nebuchadnezzar* when his tongue walked without a bit: for if hee had supposed that God had been so neere, and that hee would haue answered him as he did, he would haue held his peace, and laid his hand vpon his mouth, rather then pay so deare for a vaine word, which did him no good when it was spoken.

The second note of the Iudge, *A voyce came down from heauen*: the controuling voice came downe from heauen; God is most offended with our sin: for *Nebuchadnezzar* might haue spoken more then this, before any other man, and no man could controule him, because he was King; & Kings delight in greater vanities then buildings, yet no man saith, Why doest thou so? because *Salomon* saith, *He which repeateth a matter, separateth the Prince*: that is, hee which tels Princes their faults, maketh them his enemies: therefore since *John Baptist* died, only God is left to reprove almost all that sinne by authoritie: yet there is one in heauen hath an eare and a tongue, and checketh the King as boldly as euer the King checketh his subiects. When the voyce from earth spake vainely, the voyce from heauen spake iudgement. Here is the King of heauen against the King of earth, the voyce of God against the voyce of man: a diuine wrath warring with an humane pride: the fire is kindled, woe to the stubble. The Lord of hosts is in armes against the Lord of Babel, and begins to lay hands on him, and to thrust him out of his throne. First he rattles him like a thunder, *O King Nebuchadnezzar*: as if he should say, for all thou art a King, thou shalt see whether any other be aboue thee. Now gard thy person, now defend thy honour, for hee whom thou hast despised, threatneth to take thy kingdome from thee; goe now & walke in thy galleries, fetch one turne more before thou bee turned out of doore, and walke with the beasts in the Forrest.

Now

Now he comes to the arraignment, and calls him to the bar, *O King Nebuchadnezzar, so thee be it spoken.* He was neuer called King with lesse reuerence, nor had such pay for sinne in all his raigne. God giues him his title, and he telles him his lot, hee calles him King, but without a kingdome: as if he had said, late King of Babel, hold vp thy hand. Here a King is arraigned in his owne kingdome, and no euidence giuen against him: but as though he had witnessed against himselfe, as al sinners do, God condemneth him out of his owne mouth; and to open his eares, he calleth him by his owne name, *O King Nebuchadnezzar*, as the prisoner is called when hee holds vp his hand at the barre. Then hee pronounceth the iudgement, *To thee bee it spoken;* to thee which aduancest thy selfe like God; to thee which wouldest not take heede by thy dreame; to thee which wouldest not be warned by the Prophet; to thee which diddest all for thine owne honour. Now hearken to thy iudgement, *Thy kingdome is departed from thee;* thou shalt be driuen out of thy palace; they which should honour thee shall expulse thee; thou shalt raigne with the beasts in the desert; there shall bee thy dwelling seuen yeeres: goe now and stalke in the woods, as thou didst in thy palace, and when thou art among the Lions, and Wolues, and Beares, looke vnto Babel which thou hast built.

How doth this speech differ from *Nebuchadnezzars* speech? his words were but words: but Gods words were, *He spake and it was done.* For in the same houre that which was spoken was done (saith *Daniel*); and whatsoeuer the voice threatneth vnto our sinnes, or vnto the sinner, shall be done at first or at last. To *Nebuchadnezzar* it was said, *Thy kingdome shall bee taken from thee:* To vs it is said, Thy life shall be taken from thee. To him it was said, *Thou shalt bee thrust forth into the desert:* To vs it is said, Thou shalt be throwne forth into darkenes. To him it was said, *Thou shalt be like beasts:* To vs it is said, Thou shalt be like the damned. Shall not the voice spoken to vs bee remembered with God, as well as the threatning menaced to him?

This voice came from heauen, and therefore it spake home; not like them which glide by the faults of Princes, and whisper behind their backs, as though they would reprove them if they durst, but for feare lest the Prince, or Counsellor, or Iudge,

or Magistrate should take it as he meanes it, and thinke that he aimes at them: which makes them speake in parables, as though they would cast a vaile ouer their reproofe, and eate their message before they haue spoken it. The holie Ghost teacheth vs here to reprove so, that whosoeuer sinneth may know that thou speakest to him. He which speaketh from heauen (as the voyce did) must speake like *Iohn Baptist* among the Publicans and harlots and souldiers, as though hee went from one to another and said, this is spoken to thee, this is spoken to thee, this is spoken to thee. For vnlesse we come neere these mortall Gods and proud *Nebuchadnezzars*, as neere as *Elias* came to *Achab*, when hee said, *It is thou that troublest Israel*, they will possit it ouer, and thinke that thou speakest not to them vntill thou speakest plainly, as the voyce spake from heauen, *To thee be it spoken*. And they must reforme the matter, or else God will shew some iudgement vpon them, as hee did here vpon this great King *Nebuchadnezzar*.

Now the decree goeth forth, that *Nebuchadnezzar* shall be King no more, *Thy kingdom is departed from thee*. This is such a saying, as if *Nebuchadnezzar* had thought of it before, hee would haue wept when hee vaunted, to thinke that his honour was going from him, when he thought it was coming to him: and yet his kingdom was not departed from him, and yet God saith, *thy kingdom is departed from thee*, because the decree was past, which should as surely come to passe, as if it were past alreadie. Therefore because wee care not so long as the Prophet saith, wee shall die; wee shall suffer, wee shall answere, he leaueth *shall*, and saith *now*, as God saith to *Abimelech*, *Thou art a dead man*; not *thou shalt die*, but *thou art dead*: which roused him more, then if he had threatned him an hundred deaths, because he thought that he should die presently: So the holie Ghost is forced as it were to exceede and speake more then wee thinke he should speak, for the hardnes of our hearts, which heare like stones, and goe like snails. If wee haue but a weeke to repent, we will deferre it to the last day, that we may sinne all the rest.

Therefore it was meete to say, *Thy kingdom is departed from thee*: that seeing his iudgement should not stay, hee should not stay his repentance. If this voice had said, *Thy Babel shall sinke as*

Nemrod.

Nemrod Babel did it seemeth he would haue thought his honour buried: but when he was stript, not only of his palace, but also of his kingdome, what heauie newes was this vnto him, which thought himselfe equal with God, and now may not be a King? But when hee was thrust among beasts to eate grasse with oxen, what a downe-fall was this, to bee brought vnder all his subiects? which spake euen now as though there were none but he: and now his seruants seruant would not bee like vnto him. So the King of Kings will be honoured of Kings, as they are of their subiects, or else hee will tread vpon their crownes, and they shall heare the same at last, *Thy kingdom shall depart from thee.*

Now followeth the execution of his iudgement: for *Daniel* saith, *The same houre all this was fulfilled.* So he sheweth the order of it: as a prisoner is brought to the bar, and led to a gibbet, so the King was drawne from his throne, and turned into the wilderness, where he abode among wilde beasts so long, *till his haire was growne like Eagles feathers, and his nailes like birds clawes.* When God began he made haste; it was long before he spoke, but when he spoke he did it, and effected in an houre all that the dreame and the Prophet had foretold.

Then was fulfilled, *The pride of man shall bring him low:* Euen in the houre that *Nebuchadnezzar* advanced himselfe more then before, in the same houre he was brought vnder al his subiects, all his seruants and pages; so he which setteth vp, can pull downe; hee which gaue, can take; he which made, can destroy. Therefore let no man vaunt, though he were a king, of his house or land, or farme, or children, but know that he should haue nothing, if God did not regard him more then other: and thinke when thou doest reade this story, whether thou be not as proud of thy wealth, as *Nebuchadnezzar* was of his palace; whether thou be not as proud of thy children, as *Nebuchadnezzar* was of his kingdome; whether thou bee not as proud of thy parentage, as *Nebuchadnezzar* was of his honour; whether thou be not so proud of thy learning, as *Nebuchadnezzar* was of his traine. If thou bee as proud, then to thee saith God, *O King to thee be it spokē.* or, O subiect to thee be it spoken, these blessings shall be taken from thee. For, hath God taken no mans kingdome

come from him but *Nebuchadrezzar* hath he taken no mans office from him but *Isaiah* hath hee taken no mans riches from him but *Isaiah* How did *Antiochus* and *Julian* and *Herod* and *Saul* and *Ahab* and *Jezebel* and *Richard* the third goe from their thrones, as if God had pulled them out by the eares? he had no respect to their persons, but vsed them like beasts, as hee did *Nebuchadrezzar*, and fulfilled his threatening: the candle of the wicked shall be put out. Therefore as Christ saith vnto them which came back, *Remember Lot's wife*: so I may say to them which beare high mindes, and proud lookes, and stout words, Remember King *Nebuchadrezzar*, how God resisted the proud. Now if any man long to be resolu'd, how this King was changed to a beast, he must not imagine any strange metamorphosis, or popish transubstantiation, as though his shape were altered, or his manhood removed, or that he put on hornes and hoofs, as Poets faine of *Asop*: for the voyce doth not say that he should become a beast, but that he should dwell with the beasts. *Daniel* doth not say that his head, or armes, or legges were transformed: but that the haire of his head, & the nailes of his fingers did grow like Eagles feathers, and like birds claws, as every mans haire and nailes will do, if he doe not pare them.

Lastly, *Nebuchadrezzar* saith not, that his shape was restored vnto him, but that his vnderstanding was restored vnto him: all which declare, that he was not chaged in body, but in minde: not in shape, but in qualitie. A sauage minde came on him, like that which draue *Cain* from the companie of men, and hee became like a Satyre, or wilde man, which differeth not from a beast, but in shape: though he was chaged to a beast, yet this was a strange alteration, to be so chaged in an houre, that his Nobles abhorred him, his subiects despised him, his seruants forsooke him, none would companie with him but the beasts. Consider this all that aduance your selues against God, and despise his word, as *Nebuchadrezzar* did. Take warning by a King, which euen now walkt in his galleries, & his Nobles serued him in his palace, with all dainties that the aire, or sea, or land could afford: now he is turned to grasse & feed like an ox with the beasts in the wilderness. This was to shew that God makes no more account of the wicked then of beasts, and there-
fore

fore the holy Ghost calleth them often by the name of beasts; shewing how that sin and pleasure make men like beasts: when they haue abused their wits often, and peruered their reason, at last God taketh their vnderstanding from them, and they become like beasts, lothsome to themselves & others: many such beasts we haue still like *Nebuchadnezzar*, who were fitter to liue in the desert among Lions, where they might not annoy others, then in townes amongst men, where they infect more then the plague. Thus if you haue not considered the beastlines of sinne, looke vpon *Nebuchadnezzar* like a beast. If you would see the guilt of it, looke vpon wandring *Cain*. If you would see the stence of it, looke vpon franticke *Saul*. If thou wouldst see the feare of it, looke vpon trembling *Balaazar*. If thou wilt see the shame of it, look vpon *Humam* hanging vpon his owne gallows. If thou wilt see the end of it, looke vpon the Glutton frying in hell. These are the pictures of sin, which God hath set for a terror before vs, like the pillar of salt, or *Abraham* Sepulcher to speake to vs. Take heede by those; when I haue warned you, as I warned them, I will punish you, as I punished them. This is the Epitaph, as it were, which God ingraueth vpon *Nebuchadnezzar* Sepulcher.

Gal. 4.13.

1. Sam. 16.14.

Dan. 5.6.

Hesl. 7.10.

Luke 16.23.

Gen. 19.20.

Ios. 7.29.

Be thou an example to Kings and Rulers, for all the children of pride, beware how they follow themselves as *Amphim*, who admaned them.

Thus he which sets vp, can pull downe. Did not I send thee dreames to warne thee? Did not I send thee a Prophet to warne thee? If either of them would haue serued, thou mightest haue ruled still, and walked in thy galleries, & feasted in thy palace, and iudged vpon thy throne, and dyed a King: but now thy kingdome is departed from thee. Who would bee like *Nebuchadnezzar*, now hee is like a beast? If this Heathen was thus challenged for his warning, which had heard but one Prophet; we may tremble to thinke what wee shall answer for our warnings, which haue been threatened as often as the Israelites, and yet prouoke the Lord while hee serueth vs, like those which curse the Sunne while it shineth vpon them.

Thus you haue seene the fall of pride. Euen now hee said, *Is not this great Babel?* Now he may say: Is not this vnhappy Babel?

not: euen now hee said, which I haue built, by the might of my power: and now he may say which I haue built by the vanity of my pride: euen now he said, for the honour of my maiestie: now he may say for the ruine of my kingdome: yet after this he rose againe and came to himselfe, and receiued his kingdome, and honored him which punished him so. But the time will preuent me to speake of his restitution, therefore here I end.

THE RESTITUTION OF NEBYCHADNEZZAR.

Daniel 4. 31. &c.

31 And at the end of thise daies, I Nebuchadnezzar lift up mine eyes vnto heauen, & mine vnderstanding was restored vnto me, and I gaue thanks vnto the most high, and praised and honored him that liueth for euer, whose power is an everlasting power, and his kingdome is from generation to generation.

32 And all the inhabitants are reputed as nothing: and according to his will hee worketh in the armie of heauen, and in the inhabitants of the earth, and none can stay his hand, or say vnto him, why dost thou so?

33 At the same time I had my vnderstanding restored vnto me, and I returned to the honor of my kingdome; My glory, and my beautie was restored vnto me, and my counsellers, and my Princes sought vnto me, and I was established in my kingdome, and my glorie was augmented toward me.

34 Now therefore I Nebuchadnezzar praise and extoll and magnifie the King of heauen, whose workes are all truth, and his maiestie iudgement, and those that walke in pride hee is able to abase.

Now wee are come to his restitution: first, Nebuchadnezzar was humbled, as God humbleth his enemies; now hee is humbled as God humbleth his children; that although hee had more honour then hee had before, yet hee is not proud of it as hee was before, but crieth with the Prophet Dauid, *Psal. 115. 1.* Not vnto me, O Lord, not vnto mee, but vnto thy name giue the glorie. So hee which said, not only with heart, but almost with mouth

mouth too, there is no God; now with heart and mouth hono-
reth none but God: his pride and his fall *Daniel* declared, but
when he came to his restitution, he makes *Nebuchadnezzar* to
speake himselfe, and giue thanks in his owne person, like a wit-
nes brought in to testify the truth of this wonderfull storie.

When the Prophet had shewed how this King vaunted, and
how he was debased for it; presently after he had spoken it, he
calls in as it were the King himselfe, to wimes his report, and
declares how he was raised again, like a man, which having recei-
ued grace from a Prince or great person, is brought in before him
to giue thanks for his fauour receiued, and then is dismissed.

In these verses two things shew themselves at the first view,
that is, *Nebuchadnezzars* restitution, and his thankfulness in his
restitution. First hee sheweth the time when he was restored, in
these words, *At the end of these daies*; the he sheweth the man-
ner how hee was restored, in these words, *I Nebuchadnezzar*
lift up my eyes to heauen, and mine vnderstanding was restored to
me. In his thankfulness, first he extolleth Gods power, in setting
him vp and pulling him down, and raising him againe; then he
commendeth Gods iustice and truth, which deserues to bee
praised for his iudgements, as much as for his mercy; as though
he reioyced that God had made him like a beast, that he might
dye like a man.

At the end of these daies. As *Daniel* noted of his pride,
when he walked in his palace, to shew how pride growes out of
buildings, and wealth, and apparell, and such rootes: so he no-
teth the time of his fall, while the words were in his mouth; to
shew that he was punished for his pride and ignorance, that he
might know where to begin his conuersion, & abate his pride,
and when hee had taken away the cause, then God would take
away the punishment: so likewise hee noteth the time of his
restitution, *At the end of these daies*, that is, after seuen yeeres
were expired; to shew how long the sicknesse of pride is in cu-
ring, and to shew how euery thing was fulfilled which was
prophecied, euen to the point of time, for it was told him by
Daniel, that hee should bee like a beast seuen yeeres; therefore
Nebuchadnezzar is prompt as it were to confesse the truth,
and say as the Prophet said, *At the end of these daies*, that is, at
the

end of seuen yeeres, I *Nebuchadnezzar* was restored to my kingdome, as *Daniel* told me. Yet another note is set vpon this beast: Left we should thinke that God only regardeth the season, and thinkes seuen yeeres punishment enough for such a sin; he saith not barely, that his vnderstanding & honour was restored vnto him whē seuen yeeres were ended; but that they were restored vnto him when he began to lift vp his eies vnto heauē: to shew that this blessing came from aboue, and that hee which had humbled him, had restored him againe; as if he should say to all that are cast downe with sicknes or pouerty, or infamy, or any trouble whatsoeuer in body or mind; He which hath humbled you will raise you, as he hath done me: but you must looke vp vnto heauen, and lift vp your hearts vnto him, and then your vnderstanding, and comfort, and wealth, and pleasure, and health, and liberty, and good name, and all, shall returne vnto you againe: like *Iobs* sheepe, and camels, and oxen, in greater number then hee had before. As all the blessings of God returned to *Nebuchadnezzar* when he looked vp to heauen; so they shall come backe like a riuer vpon you, when your eyes can goe by these vanities and looke vpon him which lookes vpon you: or else seuen and seuen yeeres shall passe ouer you, and you shall be neuer the better, but worse and worse; like *Saul* which was vexed more and more, till he had killed himselfe.

Therefore as the Iewes looked vp to the brazen Serpent, which was a figure of Christ, whē they would be healed, Num. 21.8. so al that would recouer that which they haue lost, or obtaine that which they want, *Nebuchadnezzar* doth teach them here to lift vp their eyes to heauen, from whence (saith Christ) cometh euery blessing of man; *At the end of these daies, I Nebuchadnezzar lift vp mine eyes, &c.* Like a man which is wakened out of a long trance, now hee began to stirre and lift vp his eyes: when the heart is once lift vp, it will lift vp the eyes, and the hand and voyce and all to heauen: hee which neuer looked vp to heauen so long as his comfort was vpon the earth, now his mind is changed, his lookes and gestures, and speeches, and all, are changed with it. As though God would shew a visible difference betweene the spirituall and the carnall, euē in their lookes and gestures, as there is betweene a childe and an old

Gen. 3. 14.

man, The spirituall mindes are heauenly, and looke vp, because their ioy is aboue: The carnall mindes are earthly, and looke downe like beasts, because their pleasure is below. As the Serpent grouels vpon the ground: so doth the Serpents seede, and hath not so much as the countenance of grace.

Therefore by lifting vp his eyes to heauen, is signified that the time was come, which the Lord had set downe, that hee should be like a beast, vntill he had learned that lesson, *That she most high beareth rule ouer the sonnes of men.* Therefore *Nebuchadnezzar* sheweth that he had learned his lesson. For he looked not vp to heauen to behold the Sunne, the Moone or the starres, like an Astronomer: but thinking how he had set himselfe against heauen, from whence came all his honor; in a godly shame and holy anger toward himselfe, hee turnes. his face from earth to heauen; to magnifie him, which had humbled him, that so conterned him, which aduanced him. Now hee talkes no more of his palace, nor his power, nor his maiestie; though it be greater then it was: but he looked aboute his owne palace, to another palace, from whence that terrible voyce came downe vnto him, *Thy kingdome is departed from thee.* Which expresseth his contrite heart, and wounded spirit, how many passions battelled within: as if he should chide himselfe, and say: Vnthankfull man, my power euer descended from aboue, and I euer looked vpon the earth; and mine honor came downe from heauen, and I neuer lift vp mine eyes before: But now, saith he, goe vp my voyce, and my hands, and my eyes: how long will ye pore vpon the earth, like a beast? so hee lifted vp his eyes vnto heauen. After he had lifted vp his eyes, hee beginneth to pray, and praise, and giue thanks to God: which sheweth that he did not only lift vp his eyes, but his heart too. For, vnlesse we can say with *Dauid*, *I lift up my heart*, *Psal. 25. 1.* it is in vaine to lift vp eyes, or hands, or voice, as the hypocrites doe; because he which is a spirit, will be worshipped in spirit, *Ioh. 4.* Therefore *Mary* saith, *My heart doth magnifie the Lord*, *Luk. 11. 46.* As for the Infidels, and Idolaters, they haue no hearty seruice; but their religion is like an occupation, which is done with the body. For when wee reade of the sacrifice or prayers of the Idolaters, and Infidels, we doe not finde, that they lift vp their hearts to their Idols,

Idols, but their hands, or their eyes, or their voyce, as the Baalites rored to *Baal*, 1. King. 18. 28. & the Mariners cried to their Sea-Gods, *Jonas* 1. 5. and the Ephesians shouted to *Diana*, Act. 19. 28. but the lifting vp of the heart is the holy seruice, and alway appropriate vnto God, which saith, *My sonne giue mee thy heart*, Pro. 23. 26. Therefore now *Nebuchadnezzar* lifts vp his heart to God; shewing that hee had learned that lesſon which God gaue him ſeuē yeeres to studie, that *the most high beareth rule over the sonnes of men, &c.*

Now God thinkes the time long enough: and as hee reformed the ground after the flood, with fruite, and hearbes, and flowers againe: so he reformeth *Nebuchadnezzar* with vnderstanding, and beautie, and honour againe. As when he repented himselfe, and said, I will drowne the earth no more, Gen. 8. 21. so, I will chase *Nebuchadnezzar* no more; now hee knowes a king about him, he shall be a king againe: now he seeks my honor, I will giue him honor: now he magnifieth him which debased him, I will returne to exalt him. So the voice which thundered from heauen, *Thy kingdome is departed from thee*; sounds againe, *Thy kingdome is restored to thee*. For it was not told that he should be like a beast vntill he died; but *vntill he knew that the most high beareth rule over the sons of mā*. Therefore when he knew this, nothing could stay him from his kingdome, no more then they could stay him in it before. Thus the displeasure of God is but an *interim*, vntil wee know some thing y we should know, and then *Nebuchadnezzar* shall bee King againe; then the sicke man shall be whole againe: then the bond man shall be free again; then the poore man shall be rich againe. His mercies are called euerlasting, because they endure for euer, Psal. 36. 1. 2. But his anger is compared to the clouds, because it lasteth but a season. Whom hee loueth he loueth to the end: but whom hee scourgeth he scourgeth to repent; as *Hezekias* was sicke vntill he wept; *Nebuchadnezzar* was banished but vntill he repented: Now the first cure of the Kings restitution was of his minde: *Mine vnderstanding* (saith *Nebuchadnezzar*) *was restored vnto me*. To shew what an inestimable gift our vnderstanding and reason is, whereby we differ from beasts, for which wee cannot be thankfull enough; therefore he records it twice; as though

his heart did flow with gladnes, and his tongue could not chuse but speake often of it, as a man thinketh and speaketh of that which he loueth. *Mine vnderstanding was restored vnto me, &c.* That which was first takē away, was first restored again; which so soone as it was gone, hee was counted a man no more, but a beast. As *Dauid* saith, *Like horse and mule which haue no vnderstanding*, Psal. 32.9. counting them which are void of vnderstanding no better then horse and mule. Therefore they which haue lost their vnderstanding at the Tauerns, as many here haue done somtimes; & they which vnderstand not yet what is the booke of God, are but horse and mule, though they beare the visors of men. After he had said, *Mine vnderstanding was restored to me*, hee annexeth, *Mine honour was restored to me*; so hee grew to a King againe. As he was wont to put on one robe after another, when he was a King: so when God would make him a King againe, first he puts vpon him *his* robe of vnderstanding, as it were the foundatiō of a King, like the princely spirit which came vpo *Saul*, 1. Sa. 10.9. And whē he had a princes hart, then God gaue him a princes power, and proclaimed like a voice from heauen, *Nebuchadnezzar king of Babel*: so gloriously he rose again like the Sun, with a triumph of his restitution, and welcome of his subiects, like the shout which went before *Salomō*, 1. King. 1.34. One would thinke when *Nebuchadnezzar* was a King, God would neuer haue made him like a beast; nor after haue made him a king again: for who would suffer a beast to rule ouer thē, seeing such stomackes are in men, that they will hardly endure any Rulers? Therefore it is strange, that these men would suffer one to rule ouer them that had bin seuen yeeres like a beast; it is euen as if one had lien seuen yeeres in the graue, & after come to challenge his house & goods from them which haue it in possession, and count it their owne: I thinke such a one should haue so cold a sute, that vnles it were some few that loued him while he liued; he might go againe to his graue for a house to dwell in: so no body looketh now for *Nebuchadnezzar* to come out of the wildernes; he was the vnlikeliest man in the world to be king, after such a change: but see what God cā do, though al be against it: he which made a King like a beast, raised a King of a beast.

Mine vnderstanding (saith *Nebuchadnezzar*) *was restored to*

me, and more then that, *mine honor was augmented*, more then it was when I was so proud of it. As God turned his heart, so hee turned the hearts of his Nobles and people, that they receiued him for their King againe, and sought vnto him, and reuerenced him, for all the disgrace which they had seen, which made them before to contemne him like a beast.

Here a wise man may studie and wonder like *Elisha* when his master was rapt to heauen. For as though a snuffe had been taken from the ground, and set in the candlestick againe, and shined brighter then it did before: so *Nebuchadnezzar* was raised from the dust, and set in the throne, euen now no man cared for him, and now no man dare displease him; that which *Salomon* saith in Pro. 16. 17. *When the waies of a man please the Lord, hee will make all his enemies at peace with him*: so when *Nebuchadnezzar* pleased the Lord, God gaue him grace with men, & his glory was augmented. *My glory was increased*, &c. that is, he receiued not only his kingdom, and power, and honor againe, but he receiued vsury of the. For, this seuen yeeres banishment, they had been put out seuen yeeres to the banke, for him to receiue more when he came againe; so when he sought his own honor, honor departed from him, his palace could not hold it, his treasures could not redeeme it, his Guard could not stay it, but pride chafed it away whilest he followed after it. But when he sought Gods honor, and cared not for his owne, honor was increased, according to that, *I will honor them that honor me.*

1. Sam. 2. 30.

What would *Nebuchadnezzar* say to our *Nebuchadnezzars* (if he were liuing) which thinke it against their honor to seeke Christs honour, and that if his kingdome went vp, their kingdome should goe downe; like *Herod* which thought he could not be King if Christ should raigne; and the Pharises, which thought they should be despised if Christ were regarded?

If *Nebuchadnezzars* honour came vnto him for the honour which he gaue to God: how long will their honour last, which eate and drinke, giue and take, set vp and pull downe, and doe all that they doe to honour themselves? as *Nebuchadnezzar* built Babel vntill that voyce came thundring from heauen, *Thy kingdome is departed from thee*, thy office is departed from thee, thy life is departed from thee. Some haue exalted them-

selues, like *Nebuchadnezzar*, & are not fallen yet : some mounted vp haue fallen lower & lower like *Balaam*, but they are not yet as the ground : they haue ruled like beasts, longer then *Nebuchadnezzar*, and yet looke not vp to heauen, that they may be changed. Thus *Nebuchadnezzar* is welcome to his throne againe.

True vnder-
standing.

Know & doe.

Now he hath receiued grace, let vs examine his thankfulnes. If you marke how euery thing comes in his order, you shall see a marueilous consequence obserued, both in his Fall and Restitution. When he looked vpon his palace, then he waxed proud; when he waxed proud, then God threatned him; when he was threatned, then God banished him; when hee was banished, then hee lift vp his eyes to heauen; when hee lift vp his eyes to heauen, his vnderstanding came vnto him; when his vnderstanding came vnto him, then he gaue thanks to God : shewing vs the vse of our vnderstanding, why God hath giuen reason vnto men, viz. to serue him & praise him vpon earth. As *Nebuchadnezzar* worshipped God so soone as he came to vnderstanding : so as soone as we come to yeeres of discretion, and begin to vnderstand, we should begin a new life, and serue him whom all creatures doe serue with vs : or else our vnderstanding is vaine, and we are beasts still: for by this *Nebuchadnezzar* shewes that hee had vnderstanding, and was like a man; because hee gaue praise to God, and was moued in heart to worship him which made him, according to that definition that *Dauid* maketh of vnderstanding. *Psal. 111. vers. 10. They which obserue th-m haue a good vnderstanding.* They which obserue the Comandements, haue a good vnderstanding; not they which speak of the Comandements, nor they which write of the Comandements, nor they which preach of the Comandements, but they which keepe the Comandements, haue a good vnderstanding. The rest haue a false vnderstanding, a vaine vnderstanding, an vnderstanding like that of the Scribes and Pharisees, which was enough to condemne them, but not to saue them.

By this euery man should trie his wisdome: for so soone as vnderstanding commeth to him as it came to *Nebuchadnezzar*, it will exort prayer and obedience from him whether hee will or no : therefore our *Nebuchadnezzars* are beasts still,

still, for this is no part of their vnderstanding.

But he which can go beyond all, in shifts and policie, is counted the wisest man in Court & City. Oh, if *Machianel* had liued in our countrie, what a monarch should hee be? What honour and wealth, and power, and credit, might he haue risen vnto in short time, whether he had been a Lawyer, or a Courtier, or a Prelate? Me thinke I see how many fingers would point at him in the streetes, as they doe at his apes, and say, There goeth a deepe fellow, he hath more wit in his little finger then the rest in their whole body. You talke of sectaries how fast they grow, and how fast they breed; I warrant you where any sectary hath one son, *Machianel* hath a score; and those not the brats, but the darlings of the land; which if they had but a dram of religion for an ounce of their policie, they might goe like Saints among men. But we speake to the belly that hath no eares.

Now let vs see the parts of this kings confession, y^e we may see how his thankfulness did answer to his sinne. Before he had robbed God of his honor: now, as though he came to make restitution, he brings praise, and thanks, and glory in his mouth. First, he aduanceth Gods power, & saith, that *his kingdome is an euerm-lasting kingdome*: in which words he confesseth that God was about him, because that his kingdome was not an euerm-lasting kingdome, but a momentanie kingdome, like a sparke which riseth from the fire, and falleth into the fire againe. Therefore he sheweth what a foole hee was to vaunt of his kingdome, as though it were like Gods kingdome, which lasteth for euer.

Secondly, he magnifieth the power of God and saith, that *God doth what he listeth both in heauen & in earth*, and nothing can hinder him, or say vnto him, *what doest thou?* vnder which words he confesseth againe, that God was about him, because he could not raign as he listeth: for whē he thought to liue at his pleasure, he was thrust out at doores, and God said not to him, *what doest thou?* but, *Thy kingdome shall depart from thee*: therefore he sheweth what a foole he was to vaunt of his power, as though it had bin like Gods power, which cannot be checked.

Thirdly, hee commendeth the iustice of God, and saith, that his workes were all truth, and his waies were all iudgement. Vnder which words, he confesseth againe, that God was about

him : for his waies were all errors, and his works were all sins, as the end proued. Therefore he shewes what a foole he was; to vaunt of his workes, as though they had bin like Gods workes, which cannot be blamed : therefore he concludes, *I Nebuchadnezzar praise, and extoll, and magnifie the king of heauen*. When he lighted vpon the right string, marke how he harpes vpon it, and doubles it and trebbles it, like a bond which is ratified with many words of like sense ; so he ratifieth his bond to God with many words of like meaning, *I will praise, and extoll, and magnifie the King of heauen* : as if hee would praise him, and more then praise him. They which loue with the heart, and repent frō the bottome, praise and praise, pray and pray, giue and giue, serue and serue, that is, when they haue serued him, they are ready to serue him againe.

Here is a glasse for all the children of pride. Firſt, looke vpon *Nebuchadnezzar*, you that are great men like *Nebuchadnezzar*. For thus will God make his example of great men, because they should be examples to others. Many wicked men died in Iurie, and scarce a man was by to see their end : but *Herod* was stricken before the people, that all might see, because hee was a wicked king. There were many in Babel as proud as *Nebuchadnezzar*, but none but *Nebuchadnezzar* was made like a beast; because he was a proud King : so God doth stomacke sinne in those that beare his owne person. As Princes vse to picke those that are principall and chiefe in rebellion to make them examples of terror to others, which were ring-leaders in the treason : so God doth bend his shot against the Captaines of his enemies, like the King of Aram, which charged his souldiers, that they should fight with none but against *Achab* the King, as it is written in 2. Chron. 18. 30. For as *Salomon* saith in Prou. 19. 25. *Strike the strong, and the rest will beware*: so iustice shewed vpon a Ruler, or great personage, doth terrifie many. If wee could see but one of our *Nebuchadnezzars* so degraded, it would make all the rest better in their office, and thinke when they sit in their maiesties, as *Queene Hester* did, that their power is giuen them for the Church, and not against the Church. *Paul* being before *Festus* and *Agrippa*, wished not, vnto the King *Agrippa*, more wealth, or more honor, or more riches, but more Religion,

gion, which is the greatest want of Princes and Magistrates. They sit in Gods chaire, and are called Gods, but are not like God, but like Mammon, except their names and their crownes: peradventure a *Dauid*, or a *Salomon*, or a *Ioshua*, that is, some few remember whose person they beare: the rest are like *Saul*, and *Herod*, and *Nebuchadnezzar*, which know not from who their kingdomes come. *Nebuchadnezzar* built for his honour, and they build for their honour: *Nebuchadnezzar* gathered for his wealth, and they gather for their wealth: *Nebuchadnezzar* sought after his pleasure, and they seeke after their pleasure: *Nebuchadnezzar* vaunted of his power, and they vaunt of their power: what did *Nebuchadnezzar* which they do not, but repent, which they do not? I cannot wish them beasts to do them good, like *Nebuchadnezzar*; because it is a question, whether they are worse then beasts already: but if we could driue them out of their palaces to liue like beasts in the wildernesse, it were a good riddance, for there they should doe lesse harme; where now their proud hornes doe gore others, and their hoofs is vp to strike euery one that is better then themselues: which maketh many flye into the wildernesse, from their house and Church and calling, lest they should fall into their clutches. The Lord which restored *Nebuchadnezzar* from the likenes of a beast, restore them to the likenes of men, or else fright them like *Nebuchadnezzar* to runne from their roomes, that better may haue their places.

Thus you see *Nebuchadnezzar* was made like a beast, that he might dye like a man: for hee could neuer learne from whence his kingdome came, vntill hee had been apprentize seuen yeeres vnto the crosse; and when hee perceiued who tooke his kingdome from him, then he perceiued also who gaue his kingdome to him, and learned his thankfulnes in the wildernes, when all the blessings were gone which he should haue bin thankful for. He thought that God was no body, vntill hee became like no body himselfe; and then who but God? no power but of him, no honor but from him. His first honor came from God, as well as his last: but then he was like a beast which knew not his owner, like a babe which knew not his father, like an image which knowes not his maker; but now he knoweth from whom Kings
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raigne, and hath learned to say, thy kingdome, as well as my kingdom, and is like to the Elders in the Reuelation, which cast downe their crownes before the Lambe.

Such a schoolemaster is affliction, to teach that which Prophets and Angels cannot teach. For the Prophet and his dreame had told him as much before, yet he could neuer say, The Lord hath giuen, before he did see how the Lord had taken. They say a friend is neuer knowne before hee bee lost: so when God fled, then *Nebuchadnezzar* followed: but when God called, then *Nebuchadnezzar* contemned: when he hath all things he is vnthankfull, and when he hath nothing he beginneth to bee thankfull.

So we must learne Gods loue out of his wrath, and spell his goodnes out of his iustice: therefore we preach iudgement vnto you, to make you flie vnto mercy; wee denounce the law against you, to make you loue the Gospell; wee shew you hell, to make you seeke heauen. Because wee are like *Pharaoh* his Sorcerers, though wee receiue neuer so much, yet we neuer say, the finger of God hath done this: but when he begins to plague vs, then we crie, the finger of God hath done this: therefore if we will not be inuited, it is good to bee compelled. To conclude, hee which made *Nebuchadnezzar* a King when he was like a beast, is hee which makes them rich which were poore, and he which makes them free which were bounden, and he which makes them beloued which were hated, and he which makes them wise which were rude, and he which makes them whole which were sicke: they must stay a time, seuen daies, or seuen weekes, or seuen moneths, or seuen yeeres, as *Nebuchadnezzar* did; and when they are readie for it, it will come suddenly, as the Angels came to refresh Christ so soone as he was hungrie: yet a little while, a little longer, comfort is on foote, and that goodnesse which is comming, will come, as the Sun which was rising is risen: For, as *Nebuchadnezzar* said, mine honour was restored to mee; so I am sure many heere may say, my right was restored to mee, my libertie was restored to mee, my health was restored to mee, my good name was restored to mee, in lesse time then *Nebuchadnezzars* honour was. And what then? Therefore let *Nebuchadnezzar* praise, and extoll, and magnifie the King of heauen,
whose

whose workes are all truth, and his waies iudgement, and those that walke in pride he is able to abase. This is the conclusion of all Gods benefits; they which do not praise and extoll the King of heauen, are worse then *Nebuchadnezzar*.

Therefore let all which said in their hearts like *Nebuchadnezzar*, Is not this the house which I haue built? is not this the land which I haue purchased? is not this the money which I haue gathered? are not these the children which I haue begotten? say now with *Nebuchadnezzar*, for all, I praise and extol, and magnifie the King of heauen, which can take all againe, as he did from *Nebuchadnezzar*.

Thus you haue seene pride and humilitie, the one pulling *Nebuchadnezzar* out of his throne, the other lifting him vnto his throne, whereby they which stand, may take heed lest they fall, and they which are fallen may learne to rise againe.

FINIS.

A DISSVASION FROM PRIDE, AND AN EXHOR- tation to Humilitie.

1. Pet. 5. 5.

God resisteth the proud, and giueth grace to the humble.



Aint *Peter* teaching euery man his duty, how one should behaue himselfe to another, exhorteth all men to bee humble, and abstaine from pride: as though humility were the bond of al duties, like a list which holdeth men in a compasse; and pride were the make-bate ouer al the world: to which *Salomon* giueth witnesse, *Pro. 13. 10.* saying, *Only by pride man maketh contention:* because pride maketh euery one thinke better of himself then of others, wherby he scorneth to giue place to the other; & therefore when neither party will yeeld as *Abraham* did to *Lot*, how *Genes. 13. 2.* should there be any peace? Thus pride doth breake the peace, and humility doth set it againe: therefore to toll men from pride to humility, as it were from the concubine to the right wife, the Apostle

*Genei. 3.
1. King. 2. 35.*

*Prou. 3. 32.
Psalme 35.*

Apostle sheweth how God is affected to pride, and what mind he beareth to humilitie: *God respecteth the proud, and giveth grace to the humble*: as if he should whisper men in the eares and say, Take heede how you company with pride, or giue entertainment to her, for shee is not *Cesars* friend, the King counteth her his enemy, and all that take her part: she hath been suspected euer since the Angels rebelled in Heauen, and *Adam* sought to be equall with God: therefore his Maiestie hath a stich against her, as *Salomon* had to *Shemei*, and would not haue her fauourites come to his Court, vnlesse they hold downe their Mace, stoope when they enter. But if you can get in with Humilitie, and weare the colours of lowlinesse, then you may goe boldly, and stand in the Kings sight, and step to his chamber of presence, and put vp your petitions, and come to honour. For humilitie is very gracious with him, and so neere of his counsell, that as *Danid* and *Salomon* say, he committeth all his secrets to her. This is *Peters* meaning, that the humble shall find grace with God and men: as we reade of *Danid* and *Iohn Baptist*, according to that in Psalm. 1. vers. 4. *All things which he doth shall prosper*: but the proud shall be troubled and crosted, and when they would doe best, they shall doe worst, when they would grace themselues, they shall shame themselues: and God will be to them like the spirit of *Saul* which tormented him where-soeuer he went. This sentence is repeated againe, *Iam. 4. 6.* The like sentence to this is in *Prou. 3. 34.* where hee saith, *With the scornfull he scorneth: but he giveth grace to the humble.* The like sentence is againe in *Prou. 16. 18.* where he saith, *Pride goeth before destruction.* And in *Prou. 15. 32.* *Before honour goeth humilitie.* The like sentence is againe in *Prou. 29. 23.* where hee saith, *The pride of a man shall bring him low: but the humble in spirit shall enjoy glory.*

*Rom. 4. 13.
Mal. 1. 3.
Gen. 5. 8.*

The like sentence is againe in *Luke 1. 46.* where the Virgin sings, *He hath put down the mighty from their seat, and hath exalted the humble and meeke*; that as it were by two or three witnesses, pride might be condemned, and humilitie acquitted. One is to God like *Iacob*, of whom he saith; *Iacob have I loued*: the other is to God like *Esau*, of whom he saith; *Esau have I hated.* *Isaac* loued *Esau*, because he loued venison: but *Rebecca* loued *Iacob*

Jacob, because hee was loued of God. So the proud are in the Kings Court, because they seeke honour; but the humble are in Gods courts, because they contemne honor. As he saith in Pro. 3.34. *With the froward hee will shew himselfe froward*: So hee threatneth here, that with the proud, he wil shew himself proud; that is, if they challenge, he will defend: if they wil prouoke him, he will resist them: if they will climbe higher then their compasse, he will pull them lower then their will.

Peter speakes of the proud, as if they did challenge God like champions, & prouoke him like rebels; so that, vnlesse he did resist them, they would goe about to deprive him of his rule, as *Corah*, *Dathan*, and *Abiram* vndermined *Moses*. For so the proud man saith, I will be like the highest, and if he could, aboute the highest too. This is the creature that was taken out of the dust, & so soone as he was made, hee opposeth himselfe against that Maiestie, which the Angels adore, the thrones worship, the diuels feare, and the heauens obey. How many sinnes are in this sinfull world? and yet as *Salomon* saith of the good wife, Pro: 31.29. *Many daughters haue done veruously; but thou surmountest them all*: So I may say of pride, many sinnes haue done wickedly; but thou surmountest them all: for, the wrathful man, the prodigall man, the lasciuious man, the sursetting man, the slothfull man, is rather an enemy to himselfe then to God; the enuious man, the couetous man, the deceitfull man, the vngatefull man, is rather an enemy to men then to God: but the proud man sets himselfe against God, because hee doth against his lawes; he maketh himself equall with God, because he doth all without God, and craues no helpe of him: he exalteth himselfe aboute God, because he will haue his owne will, though it be contrary to Gods will. As the humble man saith; *Not vnto vs Lord, not vnto vs, but vnto thy name giue the glory*. Psal. 115.1: so the proud man saith, *Not vnto him, not vnto him, but vnto vs giue the glorie*: like vnto *Herod*, which tooke the name of God, and was honoured of al but the wormes, and they shewed that he was not a God but a mā. Act. 12.21. Therefore the proud men may be called Gods enemies, because as the couetous pull riches from men, so the proud pull honour from God. Beside, the proud man hath no cause to bee proud, as other sinners haue,

2.King.1.9.

Heb.10.

3.Sam.17.2.

Reuel.12.7.

haue; the couetous for riches, the ambitious for honor, the voluptuous for pleasure, the enuious for wrong, the slothfull for ease: but the proud man hath no cause to bee proud, but pride it selfe, which saith like *Pharaoh, I will not obey*, Exodus 5.2. Therefore God is specially said to resist the proud; because the proud resist him. Here is heauen against earth, the Creator against the creature, the father against the son, the Lord against the seruant, the Prince against the subiect: who is like to winne the field? *If the Lord iustifie* (saith *Paul*) *who shall condemne?* So, if the Lord resist, who shall defend? If his law come with thunder and lightning and tempest, with what terror will hee come himselfe? It was but a brag, when the king of Iuda proclaimed warre against the king of Aram, and said, *No man shall deliuer them out of my hands*: but it is true when God saith, *No man shall deliuer them out of my hands*. Therefore the author to the Hebrewes saith, *It is a fearefull thing to fall into the hands of God*: for he euer ouercommeth. Therefore when the Egyptians perceiued that God fought against them, they cried, *We will flie, we will flie: for God fighteth against vs*, Exod. 14. 25. So the proud may crie, *I will flie, I will flie: for God fighteth against vs*. When the King of Iuda proclaimed warre against the King of Israel; the King of Israel returned answere, that the thistle rebelled against the Cedar, 2.King. 14.9. & yet there was but king against king; a man against a man: how much rather may the King of heauen answere this proud earth, The thistle rebelleth against the Cedar? The Giant durst challenge but one of the host of Israel; but the Lord challengeth al the host of pride, Euen as he giueth grace to all that are humble: so hee resisteth all that are proud. It had bin too heauy for them, if he had said, the Lord doth not care for them: for Gods care preferueth vs; and our owne care doth but trouble vs: but to say that the Lord doth resist them, is as if *Michael* should denounce warre with the Dragon, till he hath cast him into the pit; this is a marshall word, and comes with armes and weapons vpo them. If a man should see a Lion come vpon him, would hee not start? If hee should see a Giant come against him, would hee not feare? But now the Lord of hosts, the Lion of Iuda, which destroyed the Giants, is vp in armes to resist the proud; and the proud feare not so much as the

the humble. *God resisteth the proud, & giveth grace to the humble:* 1. Pet. 5. 5.
 but the world resisteth the humble, and giveth grace to the proud, as *Danid* notes. Men will praise thee, not when thou reformest thy selfe to God, but when thou doest forme thy selfe to thy lusts: that is, they which will be strouters, shall not want flatterers, which will praise euery thing that they doe, and euery thing that they speake, and euery thing that they weare, and say it becomes them well to weare long haire; that it becomes them well to weare bellied dublets; that it becomes them well to iet in their going; that it becomes them well to sweare in their talking. Now, when they heare men sooth them in their follies, then thinke they, we haue nothing else to commend vs; if men will praise vs for our vanities, we will haue friends enow: so the humour swelleth, and thinks with it selfe, if they will look vpon me when I doe set but a stout face vpon it, how would they behold me if I were in apparell? If they doe so admire me in silkes, how would they cap me and courtseme, and worship me if I were in veluets? If I be so braue in plaine veluet, what if my veluet were pinckt, or cut, or printed? So they studie for fashions, as Lawyers doe for delayes, and count that part naked which is not as gaudie as the rest; till all their bodie be couered ouer with pride, as their minde with follie. Therefore *Danid* Psal. 37. 6.
 saith, that pride is as a chaine vnto them: that is, it goeth round about them like a chaine, and makes them thinke that all men loue them, and praise them, and admire them, & worship them for their brauerie. Therefore as *Saul* said to *Samuel*, *Honour me before this people*: so the proud man saith to his chaine, and his ruffes, & his pincks, and his cuts, Honor me before this people. All that he speaketh, or doth, or weareth, is like *Nebuchadnezzar* Dan. 4.
 & his palace, which he buile for his honour. This is their worke; so soone as they rise, to put a Pedlers shop vpon their backes, and colour their faces, and pricke their ruffes, and frisle their haire; and then their daies worke is done: as though their office were to paint a faire Image euery morning, and at night to blot it out again. From that day that pride is borne in the heart of a man, as the false prophets were schooled to speake as the King would haue them: so their eyes, and feet and tongues are bound to speake, and looke, and walke, as the proud heart doth 2. King. 21. 8.
 prompt

prompt them. If God were in loue with fashions, he were neuer better serued then in this age: for our world is like a pageant, where euery mans apparell is better then himselfe. Once Christ said, that soft clothing is in Kings Courts: but now it is crept into euery house: then the rich Glutton ietted in purple euery day, but now the poore vnthrift iettes as braue as the Glutton, with so many circumstances about him, that if ye could see how pride would walke her selfe, if shee did weare apparell, shee would euen goe like many in the streets: for she could not goe brauer, nor looke stouter, nor mince finer, nor set on moe laces, nor make larger cuts, nor carry more trappings about her, then our ruffians and wantons doe at this day. How farre are these fashions altered from those leather coates which God made in Paradise? If their bodies did change formes so often as their apparell changeth fashions, they should haue more shapen then they haue fingers & toes. As *Ieroboams* wife disguised her selfe, that the Prophet might not know her; so wee may thinke that they disguise themselues, that God might not know them: nay they disguise their bodies so, till they know not themselues; for the seruant goeth like his master, the handmaid like her mistris, the subiect like the Prince, as though he had forgotten his calling, and mistooke himselfe, like a man in the darke, which puts on another mans coate for his owne, that is too wide, or too side for his body: so their attires are so vnfit for their bodies, so vnmeet for their calling, so contrary to nature, that I cannot call them fitter, then the monsters of apparell. For the Giants were not so monstrous in nature, as their attires are in fashion; that if they could see their apparell but with the glance of a spirituall eye, how monstrous it makes them (like Apes and Puppets, and Vices) they would sling away their attire, as *Dauid* flung away *Sauls* armour; and bee as much ashamed of their clothes, as *Adam* was of his nakednesse.

Pride hath been the deuifer of all these vanities, which now neither shame, nor lawes, nor preaching can take away: Therefore had we not need to shew you, how God resisteth this vice, that careth not for any else? Who can tel how this weed groweth? seeing we haue nothing to be proud of, but more cause to be ashamed of our selues, and fly from the face of God: & man

too, then *Adam* our father had? we were earth, we are flesh, and we shall be wormes meate: what cause hath earth, or flesh, or wormes meate to be proud? We are borne in sin, we liue in miserie, we shall die in corruption; what cause hath sin, or miserie, or corruption to puffe vs, but to humble vs? There is nothing good which we are proud of: but a wise man is ashamed of the same things whereof we boast. It is a wonder to see, how a gay coate, or a gold ring, or a wrought handkerchiefe can braue a mans minde, that he thinks better of himselfe that day when he weareth them then any day else; and speakes, and walkes, and looks after another fashion then he did before.

Gen. 3. 13.

If you could say as the Disciples said, Luk. 10. 17. *Lord, the devils are subiect vnto vs: Yet (saith the Lord) glory not in this.* How many things doe we glorie in, which we should not, if we may not glory in the gift of miracles? euen as a couetous man is greedy of a halfe peny, & an enuious man is angry for a word, so the proud man is proud of a feather. Therefore shall not God

Gen. 1. 1.

resist them which glorie in all things but himselfe, and should glorie in nothing but him? as he did emulate that loftie Babel, so hee doth resist these loftie mindes. But for pride the Angels which are in hell should be in heauen: but for pride we which are in earth should be in Paradise: but for pride *Nebuchadnezzar* which is in the Forrest should be in his palace: but for pride, *Pharaoh* which lies with the fishes should be with his Nobles:

Jude 1.

Gen. 3.

Dan. 4.

Exod. 14.

no sinne hath pulled so many downe, as this which promised to set the vp. Of all the children of pride, the Pope is the father, which sitteth in the temple of God, and is worshipped as God: The Lords Ministers are called *seruants*, and his ministers are called *Lords*. But for pride the Pharisees would haue receiued

2. Thes. 2. 4.

Note.

Christ as gently as his disciples: but for pride *Herod* would haue worshipped Christ as humblie as the shepheards: but for pride our men would goe like *Abraham*, and our women like *Sara*, as they would be called their children: but for pride Noblemen would come to Church, as well as the people: but for pride

Matth. 4. 2.

1. Pet. 1. 9.

Gentles would abide reproofe, as well as seruants: but for pride thou wouldest forgiue thy brother, and thy brother would forgiue thee, and the Lawyer should haue no worke. But when thou thinkest of these things, pride comes in and saith, Wilt

thou

thou goe like a haggler? wilt thou follow Sermons? wilt thou take the checke? wilt thou put vp wrong? what will men say? that thou art a mome, and a coward, and a foole, and no man will reuerence thee, but euery man will contemne and abuse thee. Thus men are faine to put on the liuerie of pride, as they put on the liueries of Noblemen, to shroud and defend them from the contempt of the world. Who hath not felt these counsailes in his heart, which would not belecue that any pride was in him? Yet as *Absolon* was a worse son then *Adoniah*, because *Adoniah* rebelled against his brother, but *Absolon* rebelled against his father: so pride hath worse children then vanitie of apparell. Tyrannie in Princes, ambition in Nobles, rebellion in subiects, disobedience in children, stubbornnesse in seruants: name pride, and thou hast named their mother, therefore shall not God resist pride? which hath sowed so many tares in his ground, that scarce a mā can say like *Dauid*, *I am not high-minded*, Psal. 131. 1. Giue me the mindes of all men humbled, and there is nothing left to raise strife in the world. But as *Iames* saith, *The hart of man lusteth after enuie*: so the heart of man lusteth after pride: though he haue many heart-breakes and pulldownes, and many times no countenance to shew it; yet if a little sparke be put to the tow, you shall see how soone this flax will flame: therefore *Salomon* saith, Eccl. 3. 10. that all the troubles that God layeth vpon a man, haue this purpose, *to humble him*; as though al troubles were little enough to humble pride; and that but for pride, there were no neede almost of our troubles. For the auoiding of this vice, God suffereth mē to fall into other vices, which men abhor & punish, as theft, & fornication, and drunkennesse, to make them ashamed by these vices which were not ashamed of pride: this is an argument, that of all sins pride is the worst, because God suffereth other sins to come and shame vs, lest we should be proud. Againe, pride hath this propertie and sleight, that it mixeth it selfe with our good workes, and followes vertue: as from the ashes of a Phoenix ariseth another Phoenix, so of the ashes of our good workes, ariseth pride. When the diuell cannot stay vs from a good worke, then he laboureth by all meanes to make vs proud of it, and so he staineth our worke & stealeth our reward. For though a man doe neuer

1. King. 1. 5.

1am. 4. 5.

so much good, yet if he bee proud of it hee loseth his reward, as the Pharisees did: therefore the best & the wisest, and the holiest mē had need to watch this vice: for if they take not great heed, it will make them proud of their wisdom, and of their zeale, and of their goodnes. *Paul* was almost puffed vp with revelations: *Aaron* and *Miriam* began to rebell, because they thought themselves as good as *Moses*; and all the fathers of any heresie, began their heresie at this, a magnificat opinion of themselves, and an ouerwening of their owne gifts. So pride setteth vpon the best, euen as the tempter set vpon *Christ*. Againe, a man had need to take heed of pride, for she will not keepe counsell: but if he be proud, she will tell that he is proud; and therefore is called an impudent sin, because she describeth her selfe in the eye, in the speech, in the gesture, in the looke, in the gait, like the drunkard, so that a man cannot be proud, and seeme humble. 2. Cor. 12. Num. 19. Math. 4.]

Thus God hath tied a iust punishment to this vice, that hee which entertaineth the vice that hee loueth, should not auoide the name which he abhorreth, but he shall be esteemed proud, and called proud of all that know him; and many that know him not, shall point at him with their fingers in the streets, and say, there goes a proud fellow: which they pronounce of no vice else, but the drunkard, because these two bewray themselves. Thus you see how the proud resist God: now you shall see how God resisteth the proud: they are so heady, that almost none dare resist them but God: *I will resist them*, saith God. Therefore when he heard the proud man say, in the 14 of *Esaiab*, *I wil ascend vp into heauen*, he answered himselfe; *Thou shalt be brought down to the grave*. This is he which resisteth y proud. When *Hamans* wife heard her husband say, that *Mordecai* was against him, because he was an Israelite, she said y her husband should take the foile, and *Mordecai* should preuaile. What if she had heard her husband say, that the Lord of *Mordecai* was against him: If the seruant be so terrible, who dare encounter with his Master? God hated *Esaú*, and how did *Esaú* prosper? though he was the elder brother, yet he missed the birth-right; *Rom. 9.* and though his father loued him, yet hee could not blesse him; *Gen. 24. 30.* because God hated him. God was wroth with the Angels and droue them out of heauen; God was wroth with *Adam* and thrust Heb. 6. 13. Luke 1.

*Genes. 3.**Dan. 4.**Genes. 4. 12.**1. Sam. 31. 4.**Genes. 6.**Esa. 1. 14.**Iosua. 4. 10.**Genes. 16.**Exod. 14.**Numb. 16.**Dan. 3.**2 Kings. 2. 14.**1 Sam. 4. 7.**Matth. 4.**Psal. 73. 6.**1 Sam. 17. 51.*

thrust him out of paradise; God was wroth with *Nebuchadnezzar*, and turned him out of his palace; God was wroth with *Cain*, and though he were the first man that was borne of a woman, yet God made him a vagabond vpon his owne land; God was wroth with *Saul*, and though he was the first king that euer was annointed, yet God made his owne hand his executioner; God was wroth with the old world, and though the earth was naked when they were drowned, yet he regarded nothing, but destroyed a world of men together. This is hee which resisted the proud: what shall we doe if the world be against vs, and the flesh against vs, and the diuell against vs, and God against vs too, which should defends vs? In heauen, in earth, and in the sea he finds vs out. And as the displeasure of a King draweth many enemies with it, so the displeasure of God setteth all his creatures against vs: therefore hee is called the Lord of Hosts, as though he came with an armie against vs. When he fought with the Aramites, the Sunne tooke his part: when he fought against the Sodomites, the fire tooke his part: when he fought against the Egyptians, the water tooke his part: when he fought against the Murmurers, the earth tooke his part: when hee fought against the Idolaters, the Lions tooke his part: when hee fought against the Mockers, the Beares tooke his part: this is he which resisteth the proud. What can he hope, which remembreth that God is set against him, and that the Lord of heauen and of earth is his enemy? this thought made the Philistims flye, and say, *God is come into the hosts*. No enemy is like this enemy, hee euer ouercommeth, and when hee hath overcome, hee can cast into hell, and make the diuels torment them againe: therefore well might *Salomon* prophesie, *Pr. 29. 23. The pride of man shall bring him low*: for God hath overcome him who brought pride into the world; and as pride brought him low, so *Salomon* saith, it shall bring men low too. What a turne is this, that that which hee tooke like a chaine (as *David* saith) to adorne him, doth hang him? that which he tooke to exalt him, doth debase him? that which he tooke to win loue, getteth hatred? that which he tooke to obtaine glorie, procureth shame? as if God did take the sword out of his hand, as *David* tooke the sword of *Goliath*, and slue him with his owne weapon.

When

When the Pharisee said he was not like the Publican, Luke 18. 11, he said true: for then he was not like the Publican indeed, because the Publican was better then hee. So, when a proud man thinkes best of himselfe, then God and men thinke worst of him; all his glorie is but like a vapour, which climbeth as though it would goe vp to heauen, but when it comes to a little height, it falls downe againe, and neuer ascends more. So *Adam* thought that the faire apple should make him like his Maker, Gen. 3. but God resisted his pride, and that apple made him like the Serpent that tempted him with it. *Abalon* thought that rebellion would make him a King, 2. Sam. 15. 2: but God resisted his pride, and his rebellion hanged him on a tree.

Nemrod thought that Babel should get him a name, Gen. 11: but God resisted his pride, and the name of his building was called Confusion euer since. *Nebuchadnezzar* built his palace for his honour, Dan. 4. but God resisted his pride, and his palace spued him out when his seruants remained in it. *Sennacherib* builded a sepulchre for his memorial, Isa. 22. but God resisted his pride, and buried him in another countrie, where he had no sepulchre provided. *Herod* hoped when the people cried at his words, *As the voyce of God*, that hee should be worshipped euer after as God: but God resisted his pride, and before he descended from his throne, the wormes so defaced his pompe, that none which called him God, would be like vnto him: so when women take more paines to dresse themselves then they doe all the yeere after, and pay dearer to maintaine one vice, then they neede to learne all vertues, they thinke to please men by it; but God resisteth their pride: and all that see them, though they cap and currie to them, yet they iudge worse of them, and thinke that they would not weare these signes of lightnes & pride, vnlesse they were light and proud indeed. Thus if their apparell condemne them before men, how will it condemne them before God? If sinne did not blind them, would they so deceiue themselves to take the contrary way, & think that should honour them which disgraceth other? But as *Balaam* was stopped & knew not who stopped him: so they are resisted, and know not who resisteth them. Though they doe all to please, yet they can please none: they please not God, for God resisteth the; they please not the

Numb. 22.

humble, for the humble are contrarie to this, they please not the proud, for the proud do enuie them which strue to be as proud as they: they please not themselves: because that they cannot be so proud and braue as they would be; onely they content and please the diuell, because their pride doth intitle him to them.

Thus much of Gods battels against the proud. Heere Peter leaueh the proud with this brand in their forehead, *This is the man whom God resisteth*, then he turneth to the lowly, and comforteth them: *But he giueth grace to the humble*: as if he should say, You are like *Iohn* the beloued Disciple, which leaned on Christs bosome: *Ioh. 13. 23.* though God resisted the proud, yet he will not frowne vpon you: but when he resisteth them, he will giue grace vnto you, as if he should say; the proud are without grace: for God giueth not grace vnto the proud, but to the humble, according to that of *Esa. 66. 2.* *To him will I look, even to him that is poore and of a contrite heart, and trembleth as my word:* therefore, *Learn of me* (saith Christ) *to be humble & meek*, as though the humble and meeke were his schollers. Therefore God must needs loue the humble, because they are like his son: they shall haue his best gifts, of which he saith; *2. Cor. 12. 9.* *My grace is sufficient*: as if he should say, hee which hath giuen you his grace, can he deny you any thing? as Christ saith, *He which hath giue vs his son, will he not giue vs all things with him?* Therefore grace may be called the gift of gifts, because all gifts come with grace, as the Court goeth with the Queene. Therefore feare not to be humble, lest you bee contemned: for all the promises of God are made to humility, and yet men feare to be humble, lest they should bee contemned. Humilitie did not make *Iohn* contemptible: but when he refused the name of a Prophet, Christ saith, that he was more then a Prophet, *Mat. 11. 2.* Humilitie did not make *Moses* contemptible, but as hee was the mildest man vpon earth, so he was the greatest vpon earth, *Numb. 12.* Humilitie did not make *Dauid* contemptible, but when hee humbled himselfe, he said vnto *Michal*, I will bee more humble yet and lowly in mine owne sight, yet thou and thy maides shall honor me, *2. Sa. 6. 22.* As Christ ceased not to be a king because he was like a seruant, nor to be a lion because he was like a lambe, nor to be God because he was made man, nor to be a Iudge because

he

Matth. 11.

he was iudged: so man doth not lose his honour by humilitie; but he shall be honoured for his humilitie, as the sonne was honoured when hee was humbled, Luke 15. 8. Thus humilitie hath found that which pride sought, like little *David*, which was least accounted of, and yet got the victorie; yea when no man durst encounter with the giant, 1. Sam. 17. 28. This is the ladder whereby we must ascend, Gen. 28. 12. Pride did cast vs downe, and humility must raise vs vp. As the way to heauen is narrow, Mat. 12. 13. so the gate is low, and he had need to stoope which entred in at it: therefore be not proud, lest God oppose himselfe against you; but be humble, and the grace of God belongeth to you. So long as thou art proud & readest this sentence, *God giveth grace to the humble*, thou maist say to thy soule: Soule, thou hast no part herein: for grace is the portion of the humble, and the dowrie of the meeke, and the treasure of the lowly: but to thee it is said, *The Lord resisteth the proud*: as if hee should say, *Avoid Satan*, Mat. 4. or, *Depart from me ye wicked*, Mat. 25. 45. Thus you see how you may haue God your friend or your enemy: *He resisteth the proud, and giveth grace to the humble*. If thou disdain to learne humilitie of man, learne it of God, who humbled himselfe from heauen to earth, to exalt thee from earth to heauen: to which kingdome (when the proud shall be shut out) the Lord Iesus bring vs for his mercies sake.

FINIS.

THE YONG MANS TASKE.

Ecclesiastes 12. 1.

Remember thy Creator in the daies of thy youth.

IF it bee so, as they say, that none but yong men doe heare our doctrine, then this Text. is well chosen for the auditorie, to teach yong men that, which if they learne, they may say with *David*. *I haue more understanding then the ancients* Psa. 119. 100. All Scripture is mans dutie, and answers, like *John Baptist*, to What shall wee doe? In the first

of *John* the second and the twelfth, *John* saith, *I write unto you babes, I write unto you children, I write unto you fathers, I write unto you young men, I write unto you old men.* So the word, which is called a *flying book*, flieth from one age to another, from one sexe to another, from one calling to another, till like a Judge it hath given every man his charge. Among the rest, I may call this Scripture, *The young mans task*: Wherein the Wise man sheweth, when is the best time to sow the seede of vertue, that it may bring forth the fruit of life, & make a man alwaies readie to die. Let him remember his Creator in the daies of his youth, and all his life shall run in a line, the middle like the beginning, and the end like the middle; as the Sun setteth against the place where it rose.

After *Salomon* had described man (like *Martha*) troubling and toiling her selfe about many things; at last he bringeth him to that one thing necessarie, which Christ taught *Mary*: and shewes him, that if he had begun there at first, he had found that which he sought without trouble, and bin happier many yeeres since then he is now. Therefore to them which are yong, *Salomon* shewes what a vantage they haue aboue the aged, like a ship, which seeing another ship sinke before her, looks about her, puls downe her saile, turneth her course, and escapes the sands, which would swallow her, as they had done the other.

So they which are yong, neede not trie the snares and allurements of the world, or the issues and effects of sinne, which old men haue tried before them, but take the triall and experience of others, and goe a neerer way to obtaine their wished desires. That is this (saith *Salomon*) If thou wouldest haue any settled peace or heartie ioy in this vaine or transitorie world, which thou hast been seeking all the time since thou wert borne, thou must *Remember thy Creator*, which did make thee, which hath elected thee, which hath redeemed thee, which daily preferueth thee, which will for ever glorifie thee: and as the kinde remembrance of a friend doth recreate the minde; so to thinke and meditate vpon God, will supple thy thoughts, dispell thy griefe, and make thee cheerefull, as the sight of the Arke comforted *David*: for ioy, and comfort, and pleasure is where as God is, where as light and cheerefulnesse, and beautie is, whereas the

Sunne

Sunne is. Now if thou wouldest haue this ioy and comfort and pleasure to be long, and wouldest escape those thousand miseries, vexations and vanities, which *Salomon* by many weary and tedious trials sought to make naked before thee, and yet held al but vanity when he had found the way, thou must *Remember thy Creator in the daies of thy youth*, at the first spring time: and then thy happinesse shall bee as long as thy life; and all thy thoughts while thou remainest on earth, a foretaste of the glory of heauen. This is the summe of *Salomons* counsell.

Salomon finds man seeking happines out of the way, as *Esa* hunted long for a blessing, and yet went without it: he pities to see him seeke and not find, to runne and not obtaine: therefore he setteth him in the way like a guide sent from heauen, which often had strayed himselfe before, and being now recovered to his right way, stands like a marke of knowledge in the turnings that leade vnto blind by-waies, to direct all those that passe by, that they may follow the readie path that leadeth to eternall happinesse. And because the Traueller marcheth cheerefullie, which knoweth his way before he setteth forth: therefore from the first setting forth, euen from the time of youth, when a man beginneth to run his pilgrimage, *Salomon* tels him how he shall therein prepare himselfe to walke, and sets him in a faire high way, wherein is no turning either to the right hand or the left, which he calleth the remembrance of God. As if he should say, Walke with God as *Enoch* did, and remember well that hee which shall be thy Iudge, doth see all that thou doest, and heareth thee at euery word: and this thought shall keepe thee in the way at all times, like the cloud and pillar of fire, which went before the children of Israel as well by day as by night, when they trauelled in the wilderness.

In the next chapter before, and the ninth verse, *Salomon* said, *Reioyce O yong man in thy youth*: now he hath changed his note to Remember *O yong man in thy youth*. No more *Reioyce*, but *Remember*. *Salomon* mocked before, and shewed what they did remember: here he shewes what they should remember, lest any Libertine should misconstrue him and say, *Salomon* taught to reioyce, *Salomon* gaue vs leaue to sinne, *Salomon* said, doe as ye list, for you are yong men, and haue a priuiledge to bee lasciuious.

uiuous and vaine: he recants with a breath and denies forthwith his word, euen where he spake it.

What saith the *Reioyce O yong man in thy youth*? I would say, Remember O yong man in thy youth. So God mockes vs while we sin, like *Micaiah*, which bad *Ahab* fight against *Aram*, and then forbad him againe; so hee bids them reioyce, and forbids them againe. Reioyce not in thy youth, but repent in thy youth. One would thinke that *Salomon* should haue giuen this Memorandum rather to old men then to yong men, let them repent which looke to dye. Oh, saith *Jeremy*, it is good for a man to beare the yoke in his youth: if it be good to suffer in youth, it is better to learne in youth: therefore if *David* wisht that his tongue might cleaue to the roofof his mouth if he forgot *Ierusalem*: what are they worthie which forget God the King of *Ierusalem*? Can a childe forget his father? Is not God our father? therefore who is too young to remember him, seeing the childe doth know his father? As the deepest wounds had neede to bee first tented: so the vnstablest minds haue need to bee first confirmed. In this extremitie is youth, as *Salomon* shewes them before he teacheth them. For in the last verse of the former chapter, he calleth youth *vanitie*, as if hee should speake al euill in a word, and say that *youth is euen the age of sin*. Therefore when he had shewed yong men their folly vnder the name of *vanitie*, like a good Tutor hee taketh them to schoole, and teacheth the their dutie: *Remember thy Creator*; as though all sinne were the forgetfulness of God, and all our obedience came from this remembrance, that God created vs after his owne image in righteousness and holinesse, to serue him here for a while, and after to inherite the ioyes which hee hath himselfe. Which if wee did remember, doubtlesse it would make vs ashamed to thinke and speake, and do as we are wont. For what man doth remember his Creator, or why he was created, while he sweareth and forswareth, and maketh his trade of sinne, as though there were no God to iudge, nor hell to punish? This is because the remembrance of God which would wake sinners, is so chased from men, for feare it should curbe them of their pleasures, that they dare not thinke of him, but striue to forget him, that they may sinne without feare. Therefore hee becometh

Lam. 3. 27.

Psal. 137. 6.

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meth a schoolmaster for God, and calleth children vnto him before they be corrupted, to teach them this one lesson for the guide of their life, *Remember thy Creator*. To which hee draweth them as it were with two cords: the short flight of their youth, and the infinite infirmities of age. To shew how soone our youth is gone, which we thinke will neuer haue end, *Salomon* doth not reckon it by yeeres but by daies, *in the daies of thy youth*; so the Scripture numbers our life by daies and houres, and minutes, to reach vs to make vse of all our time, and euerie day to thinke vpon the end. Yet lest they should poste ouer this remembrance vnto age, which is the generall day that all set to repent; after this verse *Salomon* brings in the old man deafe, and blind, and lame, and stammering, for the young man to behold, as if hee should say; Looke my sonne, is this man fit to learne, which cannot heare, nor see, nor speake, nor goe? Therefore remeber thou thy Creator in the daies of thy youth before this dotage come. This then is the leuell of our messlage to hasten them forward which trauell towards heauen, because there is a great space betweene God and vs, and much adoe to aspire the top of mount Sion, but more adoe to aspire the top of the mount of Heauen.

Therefore as *Abraham* rose early to sacrifice his sonne in the morning: so in the morning of thy life sacrifice thy selfe to God, and let him which is *Alpha* in euery thing, bee *Alpha* in thy conuersion, that is, the beginning as well as the ende. Because we are giuen to set the best last, that wee may haue a longer time for our sinnes and pleasures, like the Iewes in the first of *Agge* and second, which said alway, the time was not yet come when they should build the temple; therefore the holie Ghost crieth so oftens *This is the acceptable time, This is the day of saluation, To day heare his voyce*; like *Rebecca* which taught her son the neereft way to get the blessing. When Christ went about to cast out Diuels, they said, that he tormented them before the time: so whensoever thou goest about to dismisst thy sins and pleasures, though thou stay till thou be an old man, yet they will say still that thou dismisst them before the time. But then is the time, when the Diuell saith, the time is not yet: for the diuell is a liar, and knoweth that with what liquor our vessels

Gen. 22. 3.

2. Cor. 6. 2.

Gen. 27. 9.

Matth. 8. 19.

selues be seasoned at first, they will taste of the same euer after, whether it be good or bad. Therefore as God sueth to haue vs begin at goodnesse, so the Diuell wooes vs to begin at wickednesse: alleaging either that we are not resolved yet to leaue our pleasures, or else that God is exceeding mercifull to sinners, or else that we shall haue space enough to serue him hereafter. So hee stands as it were at the ladder foote, and keepes vs off with these weapons, that we cannot get vpon the first staffe, but one thought or other pulleth vs backe, when the foote is in the stirrop ready to ride away from all our sins at once. Thus wee haue long purposed to serue God, and euery man thinketh that hee should be serued, but we cannot accord of the time when to begin: one saith when I am rich, another saith when I am free, another saith when I am settled, another saith when I am old, then my pleasure will leaue me, and I shall be fitter to fast and pray, and sequester my selfe, but now I shall be mocked if I bee not like others. Thus like bad borrowers when our day is past already, we craue a longer and a longer, and yet a longer, till we be arrested with death: so the prince of creatures dieth before he considered why hee liued: for as no discipline is vsed where Christs discipline is neglected, so no time is obserued, where Gods time is omitted.

Note.

1. Cor. 9. 24.
Exod. 25. 10.

It is an old saying; Repentance is neuer too late: but it is a true saying; Repentance is neuer too soone. Therefore wee are commaunded to runne, that we may obtaine; which is the swiftest pace of man. The Cherubins were portraied with wings before the place where the Israelites prayed, to shew how quickly they went about the Lords businesse. The hound which runs but for the Hart, girds forth so soone as he sees the Hart start: the Hawke which flieth but for the Partridge, taketh her flight so soone as she spieth the Partridge spring: so we should follow the Word so soone as it speaketh, and come to our Master so soone as hee calleth. For God requiring the first borne for his offering, and the first fruits for his seruice, requireth the first labours of his seruants, and (as I may say) the maidenhead of euerie man. Therefore so soone as man was created, a law was giuen him, to shew that he should liue vnder obedience from the day that he is borne. So soone as he is borne, he is baptized

Gen. 2. 15. 16.

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in the name of God, to shew that when wee cannot runne to Nere. Christ, we should creepe vnto him, and serue him as wee can in youth and age : so soone as he beginneth to pray, he saith, Thy name be hallowed, thy kingdome come, thy will bee done, before he askes his daily bread, to shew that wee should seeke the will of God, before the food which we liue by, much more before the sins and pleasures which we perish by : so soone as the Lord distributed the talents, hee enioyned his seruants to vse them. Who is so young which hath not receiued some talent or other ? therefore youth cannot excuse him, because the talent requires to bee asked of euery one which hath it. So soone as God had created the man & the woman, he commanded them to encrease and multiplie : shall wee encrease and multiplie in the flesh, before we encrease and multiplie in the spirit ? The first thing which God did after he had created heauen and earth, he did separate light from darknes, to shew vs how wee should separate good from euill, before our good become euill. The first lesson that *Iohn* taught, was, *Repent, for the kingdome of heauen is at hand*, Matth. 3. 2. The first lesson that the Disciples taught, was, *Repent too, for the kingdome of heauen is at hand*, Mat. 19. And the first lesson that Christ taught, was, *Repent, for the kingdome of heauen is at hand*, Matth. 4. 10. to teach vs what wee should do first ; *Repent* was the first lesson to yong and old : For what can we owe God to morrow, which we are not indebted to day ? Therefore *Dauid* prayed, *Teach me O Lord to number my daies* : not my yeeres, nor my moneths, nor my weekes, but my daies : shewing that wee shall answere for daies as well as yeeres, for to day as well as to morrow : and for our youth as straitly as our age, which made him crie, *Remember not the sinnes of my youth* ; which hee would not haue spoken, if God did not marke the sinnes of youth as well as age. Therefore he calleth children vnto him as *Salomon* doth, and saith, that hee will teach them the feare of the Lord. For should children honour their father, and not honour God ? It was a sweete comfort, when the children went before Christ to his temple, and sang their *Hosanna*, to make their fathers ashamed, which did not know the Messias when he came, when their little children knew him. It is written that when Christ heard a yong man answer,

Gen. 1. 14.

Psal. 90. 12.

answere, that hee had *kept the Commandements from his youth*, *Christ began to loue him*; which shewes how Christ loueth these timely beginnings, when wee make him our nurse, and draw our first milke from his breasts. There is not one confession for old men, and another for yong men: the old man saith not, I did beleue in God, the yong man saith not, I will beleue in God, but both say, I doe beleue in God: for he which is called *I am*, in Exod. 3. loueth I am, and careth not for I was, nor I will be. When Christ asked *Peter*, *Louest thou me?* hee looked that *Peter* should answer him, *Yea Lord I loue thee*: and not driue him off, as *Felix* did *Paul*, I will heare thee, I will loue thee, whē I haue a conuenient time. For hee which will not come when God calls, whatsoeuer he say, it is impossible that he should resolve to come hereafter: for he which is euil, how should he resolve to be good? Therefore now or neuer, now and euer: the tree which buddeth not in spring, is dead all the yeere: when a man is first married, he may vse the matter so, to win his wife vnto him, or to enstrange her heart for euer. When a Pastor cometh first to a place, with a small matter hee may make the simple people like him or dislike him, so long as hee staieth: when the heire comes to his lands, lightly all his tenants beginne to speake well of him, or euill of him: when a Prince cometh to the Crowne, by the lawes which hee maketh first, the people ghesse how he will rule euer after, and either dispose their harts to loue him, or with his death.

1 Chron. 10.

Therefore the sage and beaten Counsellors aduised *Rehoboam* when hee began to raigne: *Shew thy selfe louing to the people this day, and they will be thy seruants for euer*. As though all the daies after could not doe so much as the first: Such a victorie it is to beginne well, as our prouerbe saith, Hee which hath begun well, is halfe his way: especially it is good for a man to begin his repentance before hee learne to bee euill: for herein our mindes doe follow our bodies; If our children bee deformed in their youth, wee neuer looke to see them well fauoured: so if the minde bee planted in sinne, seldome any goodnesse buddeth out of that stocke. For vertue must haue a time to grow, the seede is sowne in youth, which cometh vp in age.

And

And if wee can say of others, when wee see a gracelesse boy, thou wilt proue a wagstring, if thou liue to be elder; why should we, if we begin as ill as he, thinke that wee shall bee better and better, which iudge that he will be worse and worse? As the arrow is directed at the first, so it flieth all the way, ouer or vnder, or beside, but it neuer findeth the marke, vnlesse it bee leuelled right in the hand; so they which make an euill beginning fore-speake themselves at the first, and wander out all their race, because when they should haue leuelled their life, they took their aime amisse. Therefore happie are they which haue their arrow in their hand, and day before them, for they neede not wish to be yong againe. Now kill the Serpent in the egge, for when he is a Serpent he will kill thee: if thou canst not ouercome sin in the infancie, before the roote fasten, and the fence bee made about it; how wilt thou struggle with the Lion, when hee seeth his pawes, and sin is become like an old man, so tough and forward, that he will not heare? As hard as it is to reclaime one of these old sinners, or grand Papiests, which are incorporate into poperie; and as poyson is setled in a Serpent: so hard it will bee to reclaime thee, when thou wilt begin to say, it hath been my custome, and I cannot leaue it.

Trie thy strength but with one of thy sins, & see what shifts, what excuses, what delaies it will finde; and how it will importune thee to let it alone, as the diuell tormented the child before he went out: if thou canst not discharge one vice that thou hast accustomed thy selfe vnto; when all thy vices are become customes, how wilt thou wrastle with them?

Therefore we bend the tree while it is a twig, and breake the horse while he is a colt, and teach the dog while he is a whelp, and tame the Eagle while he is yong.

Youth is like the day to doe all our works in. For when the night of age commeth, then euery man saith, I might haue been learned, I might haue been a teacher, I might haue been like him, or him, but the haruest was past before I began to sow; and Winter is come, now my fruite should ripe. Thus euerie man that is old saith, he cannot doe that which hee thought to doe, and crieth with *Salomon*; Catechise the child in his youth, and he will remember it when hee is old: so corrupt him in his youth,

Dan. i.

youth, and he will remember that too. This *Nebuchadnezzar* perceiued, and therefore hee chose the towardliest children of the Israelites to traine them vp in Idolatric, like the Popish Seminaries, that they might be his instruments another day. If he had let the alone till they had learned the truth first, he thought that they would not take his way: therefore he tooke them before they had any religion, to frame them to his religion. If Idolaters and Papists be so cunning in their generation, to poyson their children betime, lest they should proue Christians after, what care appertaineth to Christians to season their children in their spring, like the vertuous Ladie which *Iohn* commendeth, lest they proue Papists and traitors, and reprobates, when they looke for comfort of them? There was nothing which made *Rehoboam* to chuse such yong Counsellors, when hee began to raigne, but because they were his companions before, therefore they became his Counsellors after. This is the preferment of our sins, if they haue been our companions in youth, in age they will looke to be our Counsellors and masters too. Therefore the best season to seeke God, is to seeke him early before the floods of wrath arise, and the heape of finnes stand vp like a rampired wall betweene God and vs. *They which seeke mee early, shall finde mee*, saith Wisedome, in the eighth of Prouerbs: *but to them which deferre* (she saith) *they shall seeke me, but they shall not finde me*, Prou. i. *because they did not chuse the feare of the Lord*: that is, when good and euill were set before them, they did preferre euill before good, as a man chuseth that which hee liketh. Therefore *when they seeke me* (saith God) *they shall not finde mee*. How doe yee say then that yee will seeke God, when God himselfe saith that ye shall not finde him? Therefore in the fourth of Prouerbs and the seuenth verse, Wisedome is called *the beginning*; to teach vs to seeke Wisedome in the beginning: for saith Christ, *If yee seeke the kingdom of heauen first, all the rest shall be cast vpon you*: hee saith not, if you seeke the world first, heauen shall be cast vpon you; but if you seeke heauen first, worldly things shall be cast vpon you. Hee which doth belecue this, would first seeke the kingdom of heauen, for that which followeth; that all the rest might be cast vpon him; as when *Salomon* desired wisdome before honour,

Matth. 6. 33.

honor, God gaue him wisdome and honour too, because hee sought the best first.

There was a poole in Iurie, where the sicke and leprous lay : for at one time of the day, the Angell came and stirred the wa-
 ter, and then he which stept in first was healed of his disease : he
 which stept in first was healed, saith *Iohn*, none but hee which
 stept in first; so he which taketh time is sure, but he which fore-
 sloweth time, oftner faileth then speedeth. For when golden
 opportunitie is past, no time will fit for her. If *Elias* would bee
 serued before the widow, when shee had but a little cruse of
 oyle, which was not enough to serue her selfe; will God be ser-
 ued after *Elias*? will God bee serued after thee? nay after the
 flesh, and after the Diuell? Thou maist reade in *Leu. 19. 13.* that
 God would not haue the labourers hire stay in thy hands all
 night, but would haue thee pay him before thou sleepe. If
 God would not haue the labourers due stay in thy hand one
 night, how darest thou keepe his due from him day and night?
 so many dayes and nights, weekes, and moneths, and yeeres
 together? where is the morning sacrifice which God requi-
 reth? nay where is the euening sacrifice which God requireth?
 the gloomie morning hath ouercast the whole day. Doeſt thou
 thinke it enough if thou doe not sit in the seate of the scorers,
 or if thou do not stand in the way of sinners? he which standeth
 staieth not, he which sitteth taketh his ease, but he which wal-
 keth goeth his way. Yet hee which walketh in the way of sin-
 ners, though he neither sit nor stand, is not of the blessed num-
 ber: But he which neither sitteth nor standeth, nor walketh, is
 blessed, saith *Dauid*, *Psa. 1. v. 1.* Alas then why doe we sit, if they
 which stand are accursed, & they which walke are not blessed?
 Christ saith, *First seeke the kingdom of God*, & we say, first let me
 bury my father, first let me bid my friends farewell, & so many
 things first. So long in burying our father & bidding our friends
 farewell (that is, the riches and honors, and pleasures of this
 world) that there is no time left to seeke the kingdome: but
follow me is turned to, follow vs: Christ must follow our sinnes;
 and come after our pleasures, or els he shall not be serued at all.
 When we were children, we deferred till wee were men: when
 we are men, we defer till we be old men: when we are old men,

Iohn 5. 2.
Note.

Note.

Matth. 6. 33.

Note.

we deferre till death: in all our life wee finde no leifure to liue well, but flit from sin to sin, from wicked thoughts to wicked speeches, from wicked speeches to wicked deedes, as the flye skippereth from scab to scab, vntill wee be cast so farre behinde, that we haue no courage to goe forward; or else straid so farre out of the way, that we care not to seeke it againe. Therefore I cannot say to you as Christ said: *First seeke the kingdome of heauen*, for then you should haue sought it long agoe: but now I must say with the Apostle, *Redeeme the time*, and *At last seeke the kingdome of heauen*. For it is to be feared, that as little flies, when many came together, plagued and destroyed the Egyptians: so short houres, but many, in sin and securitie, will steale away our whole life, and deceiue our repentance, while wee liue like beasts longer then *Nebuchadnezzar*.

Note.

There bee not many *Lots*, but many *finger like Lot*, loth to depart, vntill they see the fire burne. If the Angell had not snatched him away, *Lot* had perished with Sodome for his delay. There be not fise foolish Virgins, & fise wise, but fise for one knocke when the doore is shut. There be not many *Simons*, but many as old as *Simen*, which neuer yet imbraced Christ in their hearts. They thought to repent before they were so old, yet now they dote for age, they are not old enough to repent yet. Nay I answere, many masters of Israel, Mayors, Aldermen, Sheriffes, Iustices, Baylifs, Constables, Gentlemen, know no more what it is to bee borne againe, then *Nicodemus* which came by night: *line after line*, sermon after sermon, and *the blacke-More like himselfe*. All their Tearmes are vacations, all their religion promises, and all their promises hypocrisies. In stead of catechising their children, as *Salomon* teacheth them, they catechize them to hunt and hawke, to ride and vaunt, to ruffle and sweare, to game and daunce, as they were catechized themselves, lest the childe should proue better then his father, and then hee is qualified like a gentleman. Is this to seeke the kingdome of heauen first, or last, or not at all? Woe to the securitie, woe to the stubborneffe, woe to the drowfinesse of this age. The theefe commeth at midnight, and wee sleepe till the dawning of the day: we let in Satan before we bid him auoide: we sell our birth-right, before it come to our hands: wee seeke

for oyle, when our lamps should burne: this day passeth like yesterday, and to morrow wee shall spend like this day. So hee which should haue the first fruites, can get no fruites, because we marre the ground before we sow it.

Consider this ye, which might haue knowne a thousand things more then ye do, if ye had begun when *Salomon* taught you. God will not alway knocke at the doore, Christ will not alway clocke like a Hen, *Iohn* will not alway trie in the wilderness: but mercie is in the fore-ward, and iudgement in the re-ward. They which can say now, We haue a Prophet; shall say, We had a Prophet, but we entertained him like the Gergesites: so God sent him away from vs like *Jonah* to the Ninuites, when the Israelites despised him. Yet Wisdome crieth in the streetes, Let euery *Ioseph* store vp before the famine comes: for he which promisseth thee pardon when thou doest returne, doth not promise that to morrow thou shalt returne. Repentance is a gift, and a gift must be taken when it is offered. The time past is gone, and thou canst not recall that to repent in; the time to come is vncertaine, and thou canst not assure that to repent in; the present time is onely thine, and thou maist repent in that: but anon that will be gone too. Therefore as *Samuel* began to serue God in his minoritie, as *Timothie* read the Scriptures in his childhood, and *Iohn* grew in spirit as hee ripened in yeeres: so whether thou be old or yong, thy repentance cannot come too soone, because thy sinne is gone before. If thou lackest a spur to make thee runne, see how euery day runneth away with thy life, youth commeth vpon childhood, age commeth vpon youth, death commeth vpon age, with such a swift saile, that if all our minutes were spent in mortifying our selues, yet our glasse would be runne out, before we had purged halfe our corruptions. All these examples and sentences, and prouerbes, and reasons doe cry with *Salomon*, *Remember thy Creator in the daies of thy youth*. This is the kings commendation or greeting to the collidge of youth. But how should yong men remember God, when old men forget him? If *Noah* be drunke, who shall rebuke *Cham*? It is time to remember God in age, or else to forget him for euer. Therefore as the Israelites gathered twice so much Manna the day before the Sabbath as they gathered any

day before that, because they might not gather vpon the Sabbath: so the gray head which looketh euery day for the last sabbath when he shall rest in the graue, should pray twice as much, heare twice as much, doe twice as much, to prepare the sacrifice of his body and soule readie & acceptable vnto God; because the night is at hand, when hee cannot heare, nor pray, nor repent any more. It is said, the diuell is very busie because his time is short, but an old mans is shorter. What haste should he make that must goe further then the Moone, then the Sunne in a yeere, or a moneth, or a weeke, which the Saints were going all their life. Therefore, if youth had neede of legges, age had neede of wings to flie vnto God. But as Christ said, *The poore receiue the Gospell*, though the rich be more bound; so we may say, the yong men receiue the Gospell, though the old men haue more cause.

Note.

The yong men follow Christ, the yong men heare the word, the yong men sanctifie themselues, the yong men stand for the Church, the yong men beare the heate of this day: old *Noah* is drunke, old *Lor* is sleepeie, old *Sampson* hath lost his strength. Once the yonger brother did steale the blessing from the elder, and now hee hath got it againe, as the malice of *Esaue* shewes, which persecutes him for it. I speake it to their shame, they that weare the furies and scarlets, as though they were al wisdome, and grauitie, & holinesse euen to the skirts, may say as *Zedeckias* said to *Micahiah*, when did the spirit depart from me and go to thee? when did zeale depart from vs and goe to you? They are so noulsed to the world and acquainted with sinne, that it is too late now for the world to speake vnto them; they may looke vpon the signes of wisdome, and grauitie and holinesse, when they see their long beards & gray heads, & side gownes, and aske, why is this bush hanged out and no wine within? What maruell then if they bee not reuerenced but mockt and pointed at, when *Sem* and *Iaphet* had neede to come againe, and couer their nakednes? What a shame was it to the Israelites whē Christ said by a Canaanite, I haue not found so great faith in Israel? So what a shame is it to the elders, that Christ may say againe, I haue not found so great faith, nor knowledge, nor zeale in masters, and fathers, and rulets, as in seruants, and children

dren, and prentises? Which made an olde father of this time say, which now is with God, that if there were any good to be done in these dayes, it is the young men that must doe it: for the olde men are out of date, their courage stoopes like their shoulders, their zeale is withered like their browes, their faith staggereth like their feete; and their religion is dead before them. Be assured of this, that yee are come to that time which your selues set to repent: and yet as though there were another age to repent after olde age, you spend olde age like youth, as if you were appointed to die in your sins. *God hath chosen the weak things,* saith *Paul*. 1. Cor. 1. so I may say, God hath chosen the young things to doe his worke: as if the Lord had spoken to you in his wrath, Fathers I will prouoke you by your children; Masters I will prouoke you by your seruants: as once he threatned to prouoke the Iewes by the Gentiles. Therefore be of good cheere, yong *Daniel*, yong *Samuel*, yong *Timothie*: though our aduersaries be as the Aramites, yet there be moe with vs then against vs. Flesh and blood could not ouercome flesh and blood: but if you be sanctified, it is the spirit which hath sanctified you: for the diuell would not goe out, vnlesse a stronger then the diuell hath entred the house: when you come to bee rich and elder like *Demas*, then take heede that ye do not imbrace the world as *Demas* did, and turne to that which ye condemne. The Vine would not leaue her grapes, nor the Oliue her fatnesse, nor the fig-tree her sweetnesse to be a King, but the bramble did; he is not a vine, nor an oliue, nor a fig-tree; but a bramble made for the fire, which leaueth his righteousnesse to become worse. He which is of the Church wil say with the Church, *I haue washed my feete: how should I defile them againe?* Let the dog turne to his vomit, and the swine to their wallowing: but hold thou on thy sacrifice like *Abraham* to the euening of thy life, and a full measure shall be measured vnto thee, as thou hast measured thy selfe. Vnto the which measure without measure, the Lord

Iesus bring vs.

FINIS.

THE TRIALL OF THE RIGHTEOVS.

Pfal. 34. 19.

Many are the troubles of the righteous: but the Lord deliuereth him out of all.



He summe of this verse is, as if hee should say, Let the righteous looke for moe troubles then other, and likewise let them hope for greater comforts then other: for when they are well, they shall be eclipsed againe, to shew that their light was but borrowed: and when they are eclipsed, their light shall returne, to shew their difference from them whom God hateth, which fall from plague to plague, as they runne from sinne to sinne.

This verse hath three parts: for here the righteous are *the agents*, their condition *troubles*, and the Lord *their deliuerer*: So many things fall out contrary vnto our mindes euery day, that he which wanteth patience in this world, is like a man which standeth trembling in the field without his armour, because euery one can strike him, and he can strike none: so the least push of paine, or losse, or disgrace, doth trouble that man more which hath not the skill to suffer, then twentie trials can moue him which is armed with patience, like a golden shield in his hand, to breake the stroke of euery crosse, and saue the heart though the body suffer: for while the heart is whole, all is well. *A sound spirit* (saith Salomon) *will beare his infirmitie, but a wounded spirit what can sustaine?* Pro. 19. 14. Therefore as the lid is made to open and shut, to saue the eye: so patience is set to keepe the soule, and saue the heart whole, to cheere the bodie againe. Therefore if you marke, when you can goe by an offence and take a little wrong, and suffer trouble quietly, you haue a kinde of peace and ioy in your heart, as if you had gotten a victorie: *and the more your patience is, still the lesse your paine is.* For as a light burthen, borne at the armes end, weigheth heauier by much, then a burthen of trebble waight, if it be borne vpon the shoulders, which are made to beare; so if a man set impatience to beare his crosse, which is not fit to beare; it wil grumble, and murmure

rummure, and start, and shrink, and let the burthen fall vpon his head; like a broken staffe, which promisseth to help him ouer the water, and leaueth him in the ditch. But if you put it to patience, and set her to beare it which is appointed to beare, shee is like the heartie spies that came from Canaan, and said, *It is no- Iosh. 2. thing to overcome them:* so patience saith, it is nothing to beare, it is nothing to fast, it is nothing to watch, it is nothing to labour, it is nothing to be emied, it is nothing to be backbited, it is nothing to be imprisoned: *In all these things (saith Paul) wee Rom. 3. 37. are more then conquerors.* As though all these things came not

to make vs mourners, but to make vs conquerors: nay more then conquerors, because a conqueror conquereth his enimie but once: but we conquer these as often as Christ did the tempter. Thus al is in the manner of bearing, which maketh persecution seeme ioyful vnto some, and irksome to others; which maketh pouertie welcome to one, and bitter to another; which maketh him sing in his sicknesse, as if he were whole, and thee raue and whine, and curse, as if thou wert not sick but frantick: Therefore Christs yoke is called an easie yoke, because it is easie to some, that is, to them which haue skil to beare it as Christ *Matth. 11. did beare it;* by his infinite patience, he suffered infinite paines for infinite sins. Patience was like a priuie coate vpon his soule, that when the diuell strooke at him, hee was stricken himselfe: when death came to kill him, hee was killed himselfe; and all their shot could not hurt him, because of his preseruatiue which he had about him, like *Sampsons* haire which saued him from *Judg. 16. 17. all his enemies.* If the master carried patience about him for to guard him thorow these pikes of troubles, which stand like the fierie sword betweene vs and paradise: how can the seruant escape them, vnles he be armed as his master was? For what hath *Gen. 3. the poore man* to beare his wants? what hath the bondman to beare his griefes? what hath the sicke man to beare his paines?

but to lay all vpon the shouldiers of patience, and to say with *Jeremy, This is my sorro, I will beare it.* As the tree which *Isa. 10. 19. was cast into the spring,* seasoned the bitterness of the waters; so patience cast into our troubles, seasoneth the bitterness of the *Exod. 17. 3. crosse,* and is as it were in stead of an assistant vnto euery man, to ouerthrow and overcome his troubles, like the Armour-
bearer

1. Sam. 14.

bearer which holpe *Ionathan* to vanquish his enemies. She hath a deuice to draw such a skinne ouer our sores that shall make our pouertie seeme riches, our reproches seeme honour, our bondage seeme liberty, our labour seeme rest, our sorrow seeme ioy, our paine seeme ease, our sicknes seeme health, and all that hurt vs, reioice vs, vntil we say with *Dauid*, *Thy iudgements are pleasant*: shewing that Gods iustice is as pleasant to the patient, as his mercies to others. Therefore what a peace-maker were this in the Common-wealth, if the Magistrate had patience to beare his enuie, if the preacher had patience to beare his studie, if the creditor had patience to beare his losses, if the bondman had patience to beare his seruice, if the husbandman had patience to beare his labour, if the sicke man had patience to beare his paine, if the poore man had patience to beare his wants? for want whereof many thinke themselves in hell, and say that no mans paine is like their paine, no mans wants like their wants, no mans foes like their foes, no mans wrongs like their wrongs, when they can scarce tell where their paine holds them. Therefore albeit few can brooke of Humilitie, and Charitie, and meeknesse, and thankfulnessse, and temperance, and those seuerer vertues, which pull from pleasure; yet euery man doth wish for patience, like a Physitian to ease his griefe, by all meanes that he can: so they which are wicked, although they cannot see the goodnes of other vertues, yet can see the goodnes of patience, and perceiue when they see a patient man, and an impatient man both sicke of one disease, yet both are not troubled alike, but that hee which hath most patience hath most ease, and hee which is most impatient, is most tormented, like a fish which stryues with the hook. Therefore euen those which cannot suffer, that they might haue rest, yet sing the patient prouerbe, *In sufferance is rest*. This is a lesson that I know you would gladly learne, euen as *Pharaoh* longed to know his dreame. Though ye care not for vertue as the cruell Iudge cared not for charitie: Yet if you could gaine such a bargaine by any vertue, To ease you of your paines, it would make you looke vnto vertue, as *Pharaoh* used *Moses*, but to remoue the plagues.

Gen. 41. 25.

Exod. 9. 28.

This power God hath giuen to patience, the medicinable vertue, that it should be like an holesome hearbe in the world;

or

or a generall Physition for all persons and all diseases. Therefore when the Angell had recorded all the troubles which should come in the latter daies: at last hee concluded, *Here is the patience of Saints*: as though patience should beare all. *Apoc. 13. 10.* Therefore so many Scriptures goe like Preachers about the Bible, to exhort vnto patience, like a Beacon which is set vp to call men together, shewing vs, that *by patience we possess our soules*: as though a man without patience had no rule of himselfe: that *a mans wisdom is knowne by his patience*, as though *Luke 8.* that he which is not patient, cannot be wise: *that by patience we receive the promises*, as though the promises did not belong vnto vs, vnles we haue patience: that *patience breedeth experience, and experience hope*, as though he which wanteth patience, had no experience of God, to know the scope of his doings, nor any hope to comfort him about the life to come: besides many reasons moe; *That the afflictions of this world are not worthe of the ioyes that succede them*: that *all things* (euen our afflictions) *turne to the best, if we love God*: that *they are blessed which weep here, because they shall laugh hereafter*: that *if wee suffer with Christ, we shall raigne with Christ*: that *the Lord doth love those whom he chasteneth*: that *by suffering we are made like the sonne of God*, whose life was a persecution; as though the holy Ghost by often calling vpon vs, like the importunate woman, would *compell vs to be patient*, whether our flesh will or no. *Luke 18.*

Besides these honourable praises of patience, the Prophets, Euangelists, and Apostles, haue a set number of examples before our eyes, like banners, of such cures as haue been healed by her: that as the author to the Hebrewes saith, *By faith Abel offered a better sacrifice then Cain*: by faith Enoch was translated before he saw death: by faith Noah prepared the Arke and was preserved from the flood: by faith Abraham was content to sacrifice his son, & yet believed that in his seed all the world should be blessed: by faith Sara receiued strength to bring forth a child when she was stricken in yeeres, and past the strength of the wombe. So I may say of patience: by patience Iob did beare all the torments *Iob. 1.* that the Diuell could heape vpon him: by patience Iacob put vp a thousand wrongs from Laban and his children, and neuer complained in one and twentie yeeres before he departed: by *Gen. 29. 30. 31.* patience

Gen. 45. 15.

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The trial of the Righteous.

patience *Joseph* forgave his brethren when hee might haue put them to death, and gaue them food when they feared reuenge : by patience *Christ* suffered banishment, and reproches; and scourges, vntill he went to his death, like a lambe to the slaughter.

1. Sam. 26. 2.

2. 2.

Luke 8. 2.

1. Sam. 25. 18.

19. 2. 16. 13.

2. Sam. 8. 2. 6.

5. 6. 15. 4.

18. 33.

1. Sam. 30. 6.

2. King. 6. 10.

Among the strange cures of patience, *Dauid* may report of his experience, what this plaister hath done for him : for being a figure of *Christ* he was alwaies hedged about with the crosse, which proued his patience like a touch-stone every day. As *Christ* was contemned of his countrymen, so *Dauid* was contemned of his brethren : as *Christ* fled to Egypt, so *Dauid* fled vnto Gath; As *Christ* receiued food of women, so *Dauid* receiued food of *Abigail* : as *Herod* persecuted *Christ*, so *Saul* persecuted *Dauid* : and the wrath of the King brought many enemies with it, that when hee was anointed, yet hee could not raigne : and when he raigned, yet his raigne was but a warfare: the Philistines against him, the Ammonites against him, the Edomites against him, the Moabites against him, and *Absolon* (his own bowels) against him, for whom he cried, *Would God I had died for thee*. This son which was his darling, was his traitor, & sought his death that brought him to life, as though *Saul* had been risen from the graue againe. In all these troubles *Samuel* shewes what was this pilgrims comfort; *But Dauid comforted himself in the Lord his God*, as though he had no comfort but in God alone. This was the stone vpon which he leaned his head. Be patient, for *many are the troubles of the righteous, but the Lord delinereth him out of all*. When hee did behold his trouble, like the hoste of the Aramites, hee looked backe vnto God, like *Elisha*, and spied one with him stronger then all against him. Therefore respecting his afflictions he crieth, *Many are the troubles of the righteous* : respecting the promise, hee singeth, *The Lord delinereth them out of all*. Thus (by his owne foote) *Dauid* measureth the condition of the righteous & saith, *Many are the troubles of the righteous* : and then by his owne cure he sheweth how they should be healed, saying, *The Lord will deliver him out of all*. If ye marke, the spirit hath directed *Dauid* to those two things which make vs take out troubles grievously : one, because wee doe not looke for them before they

they come. Therefore as Christ told *Peter* before hee suffered, to *Joh. 21. 18.*
 strengthen him when he suffered: so the holy Ghost doth run
 vpon the crosse, to keepe vs in expectation of troubles, that we
 might prepare faith, and patience, and constancie for them, as
Noah prepared an Arke for the flood. The second thing which
 makes vs to start so at the crosse, is, because we are like the Pro-
 phets seruant, which did see his foes, but not his friends: so wee
 see our fore, but not our salue. Comfort seemes a farre off like *2. King. 6. Luke 16.*
Abraham in the heauens, as though it would neuer come so
 low: therefore wee goe about to deliuer our selues as it is said,
Let vs breake his bands, as though we could deliuer our selues. *Psal. 2.*
 But hold your peace, saith *Moses*, the Lord shall fight for you. So *Exod. 14. 14.*
David comes in like a pacifier, and saith, *For not your selues, for*
the Lord will deliuer you. Beare both these sentences in minde,
 that you must goe thorow a sea of troubles, and that then you
 shall come to the hauen of rest, and no affliction shall take you
 before you be armed for it, and in euery trouble you shall know
 where to haue your remedie. *Many are the troubles of the right-*
eous, but the Lord deliuereth him out of al. Here be 2 hands
 of God, like a wound and a plaister: one casteth downe, and the
 other raiseth vp. It is good for a man to know his troubles be-
 fore they come, because afflictions are lightned in the expecta-
 tion. Therefore God saith of *Paul*, *I will shew him how many* *Acts 9. 16.*
things he shall suffer for me. God dealeth plainly, and tels vs the
 worst first, what we shall trust to, as Christ told his Disciples at
 the first: *if ye will be my Disciples, ye must take up the crosse:* cold
 entertainment, to breake their fast with the rod. Other feast-
 makers, saith Christ, broach the best wine first; but Christ kee- *Luke 9.*
 peth the best till the last. This is the manner of Gods procee- *Iob. 2. 10.*
 dings, to send good after euill, as he made light after darknes: *Gen. 1. 3.*
 to turne iustice into mercie, as he turned water into wine: for as *Iohn 2.*
 the beasts must be killed before they could be sacrificed, so men
 must be killed before they can be sacrificed; that is, the knife of
 correction must prune and dresse them, and lop off their rotten
 twigs, before they can bring foorth fruite: these are the cords
 which binde the ramme vnto the altar, lest when he is brought
 thither he should runne from thence againe: this is the chariot
 which carrieth our thoughts to heauen, as it did *Nebuchadnezzar*.

zars, and our assumption before our assumption. This is the hammer which squareth the rough stones, till they be plaine and smooth; and fit for the Temple. This is the first messenger which is sent to compell them to the banquet, which will not come when they are invited. Because we are naturally giuen to loue the world, more then is good for vs, therefore God hath set an edge of bitterness vpon it to make vs to lothe it, like a nurse which layeth mustard vpon her breasts to weane the child from the dug: so, *Many are the troubles of the righteous*, to weane vs from the dug of the world. The crosse is one of our schoolemasters in this life, and the best wisdom is dearest bought: prosperitie seeketh for nothing, but necessitie seeketh and studieth and labourereth, and prayeth for her wants. As the rod maketh the scholler to applie his booke, so all our knowledge is beaten into vs: some learne their goodnesse of pouertie, some of sickness, some of troubles: aduersitie is the fit time to learne the iustice, mercie, power, and providence of God: a fit time to learne the patience, wisdom, faith, and obedience of man; a fit time to learne the subtiltie, frailtie, and misery of this world. All this thou buyest for troubles; yet they are but troubles, not plagues, nor curses, nor torments, but like the trauailes of a woman, when the birth is ripe she is deliuered, and straight she forgetteth all her paines for ioy that a manchilde is borne into the world. So the seruants of God trauell but till the fruites be ripe. When the new man is borne, their trauels are ended, and they forget all their troubles, because one is borne into the world, like the sonne of God. This is the difference betweene the afflictions of the righteous and the vngodly.

When God doth visit the wicked, his punishments are called plagues and curses, and destructions; the plagues of Egypt, the curie of *Caine*, the destruction of *Sodome*. But when he doth visit the righteous, his punishments are called corrections, and chastisements, and rods, which proceede from a father, not to destroy vs, but to trie vs, and purge vs, and instruct vs: therefore when we are afflicted, one saith that God letteth vs blood to saue our liues, for our liues are ranke and must be lopped. And as *Jacob* was blessed and hazed both at one time; so a man may be blessed and afflicted both together. Afflictions doe not hinder

Exod. 8. 6.

Iohn 4.

Iohn 19.

Gen 36.

hinder our happines, but our happines commeth by affliction, as *Iacobs* blessing came with halting, and as peace is procured by warre. *Therefore blessed are ye, saith Christ, who men persecute* *Matth. 5.* *you:* as though they were blessed euen while they were persecuted. Therefore this must not dismay vs, that the Scripture saith, *Many are the troubles of the righteous*, but rather reioice vs, because we beare the marks of the righteous. *Daniel* complaineth not of his sicknes, but of his sins. Who shal fight the Lords batels but the Lords seruants? Therefore when *Dauid* spake of many troubles, he pointed to the righteous, as if he should say; this is your share, the rod is made for the child. Christ called the crosse his cup. The seruant is beloued that drinkes of his masters cup: Therefore Christ reacheth it to the righteous, and bids none but his Disciples take the crosse: euery man which hath his heauen here, doth labour and sweate for his liuing: and shall not they which haue their hel here, suffer more then they which haue their heauen here? All men are subiect to dangers and losses, and sicknesses: *But all that beleue in Christ (saith Paul) shall suffer persecution*: that is, more then dangers, or losses, or sicknesses which the wicked suffer; for the world will not persecute her children, but she will persecute Gods children: therefore this Church is called the Militant Church, because it is alwaies in warfare. Therefore the Gospel is called the Word of the crosse, as though it came to crosse vs: Therefore *Paul* describing the way to heauen, draweth by this line, by many tribulations, the crosse-way is the way to heauen, and the righteous walk in it. Therefore the children of God are not only called labourers, to shew what they should do for God: but they are called soldiers, to shew what they should suffer for God. *The seruant is not aboue his master*: but if Christ should suffer, and wee should rest, the seruant were aboue his master, The prophecie must bee fulfilled: *I will put enmities betwene, the seed of the woman & the seed of the serpent*: but if there be no warre betwene the children of God and the children of the world, the prophecie is not fulfilled. Therefore *Esaie* and *Iacob* had no sooner life, but they began to struggle one with another, before they came out of their mothers wombe. Therefore *Abraham* was banished so soone as he receiued the promise. Therefore *Abel* was enuied of his

1.Tim. 2.

Matth. 20.

Matth. 11.
Gen. 3.

2.Tim. 4.

Act. 14. 22.

Matth. 21.
2.Tim. 2.3.
Job. 15. 20.

Gen. 3.

Gen. 25. 22.

4. 24.

Matth. 2.

Exod. 3. 2.

Luke 23. 33.

Iohn 19. 17.

Psal. 69. 8. 7.

1. 7.

Luke 10. 35.

1. Cor. 10. 13.

his brother so soone as he was accepted of God. The righteous man was alway like *Lot* among the Sodomites, and like *Samson* among the Philistines, set a worke by his enemies. As Christ was no sooner borne, but *Herod* sought his life; so the new man is no sooner borne of the spirit, but the serpent is ready to deuoure him, his brethren to banish him, and hell to swallow him. In all the world hee hath no friend, but hee which made the world. This is the state of the Church militant: she is like the Arke floating vpon the waters, like a Lillie growing among thornes, like the bush which burned with fire and was not consumed: so the Citie of God is alwaies besieged, but neuer ruined. Christians and persecutions close together, like Christ and his crosse. As Christ was made to beare his owne crosse: so they are made to hold their cheekes to the nippes, their faces to be buffeted, their backs to be scourged, their eyes to be pulled out; their peace is persecution, their rest labour, their riches pouertie, their glorie reproches, their libertie imprisonment; although they be the sons of God, the brethren of Christ, the only heires of heauen; yet because they suffer their hell here, they must be content to be subiect to their enemies, to bee abiects to their kinsmen, to be hated of most, to be contemned of all, to be persecuted ouer the earth, a very hauen & receptacle of troubles. Yet as Christ was the sonne of God, though his life was nothing but persecution; so the righteous are the sonnes of God, for all these troubles. This is like a baite in their iourney, to thinke as the Samaritane told his hoste, *If thou spend any more, I will recompence thee when I come*: So Christ will mend their wages when he commeth. Why should not God trie his friends, as well as we trie our friends? The same afflictions (saith *Peter*) are accomplished in others; nay greater afflictions are borne of other, which would make vs despaire like *Cain*. Christ was consecrated by afflictions, therefore wee cannot bee consecrated without afflictions; who would not goe to heauen with *Eliab*, though it were in a whirle-winde? If our troubles be light and few, it is because we are weake and tender, therefore God doth respect our feeblenes, and laieth no more vpon vs, because we are not able to beare more. It is not a signe that wee are righteous, because our troubles are few; but because our troubles are few,

few, it is rather a signe that we are not righteous, because *many* are the troubles of the righteous. For they must bee made examples of patience, they must suffer their hell here, they must bee squared for the Temple, therefore they must haue many strokes to make them fit: God is not like a waspe, which when thee hath stung once cannot sting againe: but there is a generation of crosses, and a pluralitie of troubles. When *Danid* spake of trouble, hee spake of troupes and heapes, and starres and sands, and therefore he saith, *Many*, as though he were faine to lay them downe in the grosse summe, not reckon them. By many tribulations (saith *Paul*) but how many he could not number: For except our sinnes, there is not such plentie of any thing in the world, as there is of troubles, which come from sin: as one heauie messenger came to *Iob* after another; so now since wee are not in Paradise, but in the wilderness, wee must looke for one trouble after another: therefore afflictions are called waters, because as one waue falleth vpon another, so one trouble falleth vpon another.

Act 14.

Iob. 1. 14. 16.

Psal. 42. 7. 8. 9.

As a Beare came to *Danid* after a Lion, and a Giant after a Beare, and a King after a Giant, and Philistines after the King: so when they haue fought with povertie, they shall fight with enuie: when they haue fought with enuie, they shall fight with infamie: when they haue fought with infamie, they shall fight with sickness, like a labourer which is neuer out of worke. Thus you see the righteous in troubles, like the Israelites in exile: Now the Lord commeth like *Moses*, to deliuer them: aduersitie seeketh out the promise; the promise seeketh out faith; faith seeketh out prayer; then God heareth, and mercie answereth. All this while Christ seemed to sleepe, as he did in the ship: now he rebukes the windes and waues, and troubles flie before him, like a troupe of wolues before the shepheard. As he asked the adulteresse, where are thy accusers? and she said they are gone: so he may aske his patients, where are your troubles? and they may say, they are gone: the Sunne rose, and the mists vanished: yet (saith *Danid*) God is good to all that are pure in heart: that is, he remembreth them while he afflicteth them, and is preparing an issue while the crosse prepareth thee. When Christ heard them say, he whom thou louest is sicke, he answered, this sickness

Exod. 3. 10.

Matth. 9. 36.

is

*Jonas 3.**Dan. 4.**Iob. 1. 4. 1. 10.**Exod. 15. 31.
Mal. 3. 6.**1. Cor. 4. 6.
Luke 24. 6.**Iohn 2. 3.**Matth. 2. 20.**Exod. 30. 15.
20. 34.**Psal. 115.
Psal. 3.**Gen. 25. 20.*

is not vnto death, Ioh. 11. 3. So when it may be said, hee whom God loueth is sicke: then it may be said, this sicknes is not vnto death, and though it be to the first death, yet not to the second. Who would thinke when *Jonas* was in the sea, that hee should preach at Niniueh? Who would thinke when *Nebuchadnezzar* was in the Forrest, that he should raigne againe in Babel? Who would think when *Ioseph* was banished of his brethren, that his brethren should seeke vnto him, like his seruants? Who would thinke when *Iob* scraped his sores vpon the dunghill, all his houses were burned, all his cattell stollen, and all his children dead, that he should be richer then euer he was? These are the acts of mercy which make the righteous sing: *The Lord hath triumphed valiantly.* This is the priuiledge of the righteous, as God saith, *Ye sons of Iacob are not consumed:* So they answer againe, *We are not consumed.* Therefore (*Paul* saith) wee are in distresse, but we are not forsaken: as Christ rose out of the graue, so we shall rise out of trouble; and when the gold is fined, the fire shall hold it no longer. When Iesus was in banishment with *Mary* and *Ioseph*, at last the Angell came and said, *they are dead which sought the child's life:* so when the daies of our banishment and scarcitie, and bondage & sicknes are ended; at last tidings shall come that our troubles are dead, and then the righteous shall looke vp like *Moses* when he was past the sea, and see all their enemies, all their troubles drowned behind them, then the hart shall dance like *Miriam*, and sing the song which soundeth before *Moses:* *The Lord, the Lord is strong, merciful & gracious, slow to anger, but abundant in goodnes and truth.* And if *David* had staied at troubles, and spoken of nothing but rods, the wicked might say, as they do in *Psal. 115, where is their God?* and the righteous might complaine with *David, I haue cleansed my heart in vaine:* but as the waters of the sea flow & ebbe again, so the waters of affliction flow & ebbe again; one casteth *Moses* into the water, & another draweth him out of the water. There lieth *Lazarus* at the gate, there lieth *Ioseph* in prison, there lies *Jeremy* in the dungeon, there lies *Iob* in the ashes, there lies *Iacob* in the fields, there lies *David* in the wildernesse, there lies *Abraham* in exile, there lies *Daniel* among the Lions, there lie the children in the fornace: at last comes the yeere of Iubile, and

and all the prisoners of the Lord are set at libertie: therefore they are called the prisoners of hope, because they may hope to be deliuered, &c. Therefore God translateth his crosse from the head to the heart, from the heart to the foote, from pouertie to sicknesse, from sicknesse to labour: that wherefoeuer hee placeth it, we might haue patience; knowing that hee can remoue it as he placeth it. Zach. 9.1.

Then are fulfilled all these sweet scriptures: *The Lord retaineth not his wrath for euer, because mercie pleaseth him*, Mich. 7. 8. *After two daies he will reuine vs, and the third day he wil raise vs vp*, Ose 6. 2. *Surely there is an end, and thy hope shal not be cut off*, Prou. 23. 18. *Heauinesse may endure for a night, but ioy will come in the morning*, Psal. 30. 5. He which hath ouercome death and Satan, and the world, can easily ouercome all the troubles in the world. Rather then *Eliah* shall starue, the Rauens shall feede him: rather then *Ionas* shall drowne, the fish shall saue him; as when the Glutton did not pitie, the dogges tooke compassion. Vntill *Dauid* saith, *The Lord will deliuer*, the righteous and the wicked goe together; but now they part; one is taken, and the other is refused: one is deliuered, the other is left in prison. As *Abram* came not to deliuer the Sodomites, but to deliuer his brethren: so Christ came not to deliuer his enemies, but to deliuer his seruants: not to deliuer them from troubles, but to deliuer them out of troubles; that they may say as well, *The Lord hath taken, as the Lord hath giuen*. As *Dauid* gaue charge to his souldiers, that they should not kill *Absolon* his sonne, though he sent them against *Absolon*, to stay his rebellion: so God forbids his crosse to destroy his children, though hee send them against his children to purge their corruptions. As the Angell passed by the houses of the Israelites, when hee saw the blood of the Lambe vpon their doores: so God hath his markes, whereby he knoweth whom hee should deliuer out of trouble, and whom hee should leaue in trouble. To one he saith, Take my crosse: to another he saith, Bee thou healed: to another he saith, Stay till thy time commeth. Euery hard word may be spoken to the godly as well as to the wicked, but that deadly word, *Depart into euerslasting fire*. Although they seeme to depart heere; yet then it shall be said, come, and not depart. 2. King. 37. 6.
Iob. 1.
Luke 16.
Luke 17.
Gen. 14. 16.
Iob. 1. 21.
2. Sam. 18. 5.
Exod. 12. 13.
Mamb. 2. 5.

Q

As

As *Iohn*, after the voyce of thunders, heard the voyce of Harpers: so when they haue been beaten, they shall bee cherished. Therefore the trials of the righteous; though they bee called many troubles, yet they are not called euerlasting troubles.

ROM. 14. 2.

PSAL. 32. 10.

PRO. 11. 8.

1. KING. 3. 27.

PRO. 21. 18.

EXOD. 8. 9.

GEN. 4.

1. COR. 10. 3.

ACTS. 27.

PSAL. 17. 37.

2. TIM. 2.

As *Dauid* saith here, *Many are the troubles of the righteous*; so in *Psal. 32. 10.* he saith, *Many are the sorrowes of the righteous*: but it followeth, *the Lord will deliuer them out of all.* Nay (saith *Salomon*) *when the righteous escape out of trouble, the wicked shal come in his stead*: that is, the troubles of the righteous shall shift to the vngodly, as the leprosie of *Naaman* went to *Gehezi*. And therefore the wicked are called the ransome of the iust, because they lie in baile for them. As one bird chirpeth to another: so one plague shall whistle to another, and say; Come and help me to torment this sinner (for one plague wil not serue the Egyptians) vntill he be so loden with torments, that he crie like *Cain*, *My punishment is greater then I can beare.* The righteous neuer said, that their troubles were more, or greater, or longer then they could beare; for God hath promised, hee will not lay more vpon them then they are able to beare: but when they begin to sinke like *Peter* vpon the sea, then the hand is ready to catch them, and straight God maketh an issue for their troubles. As the viper leapt vpon *Paul*, and leapt off againe: so troubles leape vpon the righteous, and leape off againe; as though they had mistaken the partie, and rapt at the wrong doore. Therefore, *Marke the vpright man* (saith *Dauid*) *and behold the iust: for the end of that man is peace.* Though his beginning be trouble, yet his end is peace: *He will not suffer the righteous to fall for euer.* He saith not, that hee will not suffer him to fall; but that he shall not fall for euer: that is, at last his shackle falleth from him, the net breakes, the prison openeth, & he goes forth like *Lazarus* out of his graue, to shew what wonderfull things the Lord hath done for him. So *Paul*, after hee had spoken of his troubles (as though hee thought vpon this sentence of *Dauid*) repeateth the same of himselfe, saying: *But the Lord deliuered me out of all.* Therefore one calleth affliction the trance of the righteous, because they seeme dead for a while; but they wake againe: therefore they challenge their enemies, and say,

Reioyce

Reioyce not against me, O mine enemy: for though I fall, yet I Mich. 7. 8.
shall rise.

This should content the righteous, To be deliuered at last: as David quieteth himselfe, saying; *By this I know the Lord fauoreth me, because mine enemies doe not triumph over me*: not because I haue no enemies, or because I haue no troubles which would ouercome me. Therefore when he wrote downe *Many troubles*, he blotteth it (as it were) with his pen againe, as a Merchant razeth his booke when the debt is discharged: and in stead of many troubles, he putteth in, *The Lord deliuereth*. Because he forgiueth all sins, he is said to deliuer from all troubles; to shew that we haue need of no Sauour, no helper, no comfort but him.

The Lawyer can deliuer his Client, but from strife; the Physition can deliuer his Patient, but from sicknes; the master can deliuer his seruant, but from bondage: but *The Lord* (saith David) *deliuereth out of all*. As when Moses came to deliuer the Israelites, hee would not leaue an hoofe behinde him: so when the Lord commeth to deliuer the righteous, hee will not leaue a trouble behinde him. But euen as they pray in Psal. 25, *Deliuer* Psal. 25.
Israel O Lord, out of all his troubles: so hee will answere them, *Be thou deliuered out of all thy troubles*; that is, this and this, and this (that trouble that thou thinkest intollerable, that trouble which thou thinkest incurable;) the Almighty hath might against all. When *Iob* is tried, not a sore shall sticke vpon him. *Iob*. 34.
Therefore, as *Elisha* feared not when he saw as many Angels as 2. King. 6.
enemies: so, now you see as many mercies as troubles, let the comfort satisfie you which satisfied *Paul*, *Fear not*, for I am Acts 27. 24.
with thee, thy pardon is comming: like the Angel which staid Gen. 22.
the sword ouer *Isaacs* head. Reade on but a little further, and thou shalt heare the voyce, which proclaimed warre, proclaime peace: many troubles in the beginning of the verse, and no troubles in the end. What Physition hath been here? The Lord (saith David) *The Lord was in this place* (saith *Iacob*) & *I knew* Note.
is not: so the Lord is in affliction, & men know it not. He which saith, I put away thine iniquities, must say, I put away thine infirmities. For there is no Sauour but one; which saith to death, Gen. 22. 16.
I will be thy death. As the woman was sicke vntill Christ came E. say 43. 25.

Matth 9. 39.

so untill the Lord come, there is nothing but trouble. Many troubles of the righteous; but one deliuerer of the righteous: many terrors; but one comforter. Troubles come in an hundred waies, like water thorough a grate: but mercie entreth alwaies at one doore, like a pardon which commeth onely from the Prince; therefore saith God, *to me is thy helpe*. Hof. 11. 6. *I create comfort*, Esa. 65. Marke, that he calleth himself a creator of comfort: that is, as there is but one Creator, so there is but one comforter: and as hee created all things of nothing, so hee createth comfort of nothing: that is, when all comfort is worne out, and no seed of ioy left to raise vp comfort againe, then hee bringeth comfort out of sorrow, as hee brought water out of the rocke; that we may say, *The finger of the Lord hath done this*.

Exod 17. 6. 8. 14

Nehem. 6. 11.

Prou. 24. 10.

Prou. 15. 15.

Psal. 2.

Prou. 29. 26.

Rom. 14.

1. Cor. 8. 10.

Iosua. 24. 15.

2. Sam. 1.

This is the anchor of the righteous; as hee lookes vpon his troubles, the promise commeth in like a messenger from Christ, (while he is praying and weeping) & saith, *The Lord wil deliuer thee out of all*. Then he resolucth like *Nebemias*, and saith, *Shall such a man as I flie?* Shall such a man as I recant? If I be faint in the day of aduersitie, *Salomon* saith, my strength is small: as if he should say, I was neuer strong, but did counterfeite like *Demas*. If I want comfort in trouble, *Salomon* saith, *A good conscience is a continuall feast*. As if he should say, that I haue not a good conscience, if I haue not comfort in the crosse. Therefore I will wait the Lords leisure, because *Esaie* saith, *Fasth maketh no hast*. I will not breake his bands: because then I am like the heathen. I will not flatter the Iudge: because *Salomon* saith it is vaine. I will not betray the cause: because God hath appointed it to try me. I will not offend my brethren: because *Paul* had rather die, then doe so. I will not charge my conscience: because it can vexe me more then their bands. I will not turne from my profession: because I learned it of God, and vowed to leaue all for it, in the day that I was baptized a Christian. Though my friends tempt me, like *Iob*'s wife; though my flesh flatter me, like *Eue*: though my persecutors would bribe me, like *Balaam*: though they which suffer with me, should reuolt for feare: yet I will be as *Iosua*, which stood alone: & as *Elkana* was in stead of children to *Anna*; so Christ shall be in stead of comfort, in stead of wealth, and health, and liberty to me. For many were the troubles of *Ioseph*, and

and the Lord deliuered him out of all: many were the troubles of *Abraham*, and the Lord deliuered him out of all: many were the troubles of *Dauid*; and the Lord deliuered him out of all: many were the troubles of *Iob*; and the Lord deliuered him out of all: therefore he can deliuer me out of all. But if he doe not (saith *Sidrach*, *Misac*, and *Abednego*) yet we will not doe euill, to escape danger: because Christ hath suffered more for vs. Therefore, If I perish, I perish, (saith *Hester*). She was content that her life should perish: but if my purse suffer, my money doth but perish: if my body be imprisoned, my pleasures do but perish: and who can tell, when he hath suffered that which is appointed? Therefore God saith, *When I see conuenient time*, *Psalm. 75.* *will I execute iudgement*: Not when thou dost thinke it conuenient time; but when he doth thinke it a conuenient time. Therefore (saith *Dauid* to the Lord) *In thee doe I trust, all the day*: that is, if he come not in the morning, he will come at noone: if hee come not at noone, he will come at night: at one houre of the day, he will deliuer me. And then, as the Calme was greater after the tempest, then it was before: so my ioy shall bee sweeter after teares, then it was before: the remembrance of Babylon will make vs sing more ioyfull in Sion. *Math. 28. 6.* *Psalm. 137.*

Thus *Dauid* describeth the iourney of the righteous (as if *Exod. 13. 17.* they should go through the sea, and wildernesse, as the Israelites went to Canaan); Looke not for ease or pleasure in your way, but for beasts and serpents, and theeues. Vntill ye be past the wildernesse, all is strait and darke, and fearfull: but so soone as you are through the narrow gate, all is large and goodly, and pleasant, as if you were in Paradise. Seeing then your kingdom is not here, looke not for a golden life in an iron world: but remember that *Lazarus* doth not mourne in heauen, though he suffered paines vpon earth: but the Glutton mourneth in hell, that staied not for the pleasures of heauen. To which pleasures the Lord Iesus bring vs, when this cloud of trouble is blowne ouer vs, Amen. *Luk. 16.*

FINIS.

Q3

THE

THE CHRISTIANS PRACTICE.

Romans 12. 2.

Be yee changed by the renewing of your mindes, that yee may proue what is the good will of God, acceptable and perfect.

Mat. 21. 29.

When Christ sent forth his Disciples, he said vnto them, *Go preach and baptize*, ioyning these two together, Preaching and Baptizing. This being the occasion of our exercise; because I am to speake of Baptisme, which is the Sacrament of Regeneration, I could not chuse a fitter Scripture, then that which I handled last, which speakes of the renewing of our mindes. For, when mindes are renewed, then the vow which we made in Baptisme is performed.

Psal. 103. 5.

When *Paul* had forbidden the Romans to fashion themselves vnto the world, he shewed them another fashion, which he calls *the renning of the mind*. As the Eagle remueth her youth, so men must renue their minds. This fashion is called the Wedding Garment; which euery man must weare that comes to the banquet of the King. As when men haue gone ouer one fashion after another, at last they come to the old fashion: so here, *Paul* calls them to the old fashion againe, which was vsed in *Adams* time; that is, the image and fashion wherein they were created. Now the reason followeth.

Gen. 1. 26.

That they may proue what the will of God is: As if hee should say, This shall be the fruit of your regeneratiō; when your mindes are renued, you shall know many things, which are hid from you, you shal be able to iudge of doctrines, who preach truth, & who preach error: and you shall vnderstand the will of God; what he would haue you doe, and what he would haue you flie, as if you were in his bosome. As new wine will not abide but in new vessels: so this new knowledge will not abide but in new mindes; the mind renued knoweth God. So that this Scripture may be called the path to knowledge, or the way to found the mind of God: which is a secret that euery man longs to know; but the most turne a wrong lease to finde it, as *Paul* said of *Pe-*

Mat. 9. 17.

ter, he took a wrong way to the Gospel. When the Serpent taught Gal. 3. 14. knowledge, he said, *If ye eat the forbidden fruit, your eyes shall be opened, and you shall know good and euil;* but Paul saith, *If you wil not eat the forbidden fruit, your eies shall be opened, and you shall know good and euill.* This is one reason why Paul would haue them renew their minds, *That they might know the will of God.* Why, doth not the word of God teach vs the wil of God? Yes, but no man doth vnderstand this word, but he which hath a new mind: because as the Sunne is not discerned by any light, but by his owne light: so no spirit can interpret the Scripture, but the same spirit that wrote it; which is called *the holy Spirit,* 2. Cor. 12. 5. because it is *holy,* and because it makes holy. Sinne was the first Gen. 3. 7. vaille which obscured mans vnderstanding: and till the cause of this eclipse bee taken away, the Apostle saith, that wee shall see 1. Cor. 13. 9. but in part. That is, as the Sunne may be seene in his eclipse; but yet he seemes liker to darknesse then to light: so vnderstanding may be seene in the wicked; but it is liker ignorance then knowledge: therfore Paul makes knowledge one of the fruits which bud out of righteoufnesse.

They which haue renued their mindes; saith hee, shall proue what the will of God is: that is, they shall try all that they doe heare, and learne by all that they see, vntill they tracke out the will and meaning of God. As the water ingendreth ice; and the ice againe ingendereth water: so knowledge begets righteoufnes; and righteoufnes againe begetteth knowledge: according to that in Eccl. 1. 26. *To a man that is good in his sight, God giueth wisdom and knowledge.* Therfore though ye haue seene cunning Lawyers by much reading, and expert Physitians by long study; yet you could neuer see a perfect, sound, and iudiciall Diuine, without holinesse. I cannot tell how, This knowledge lies rather in the heart, then in the head: and it is no great Learning gotten by extreme study, but an inward feeling, sent from God (by his Spirit) vnto good men: like the Ram which was brought vnto Abraham when he would sacrifice his sonne. Gen. 22. 13.

As Salomon saith; *The knowledge of good things, is vnderstanding:* so none but they which are holy, haue this vnderstanding: He which can say with David, *I loue thy law, and keepe thy precepts:* Psal. 119. 117. may follow with David, *I haue more vnderstanding then*

- my teachers, and know more then the ancients.* He which cannot stay with *David*, *My heart meditaterh a good matter*, cannot follow with *David*, *My tongue is the pen of a ready writer*. This is the equitie of God; They which are vnwilling to obey, are not thought worthy to know: for what should he doe with his talent, which will not vse it? He which forbids vs to cast pearles before swine, doth stay his owne hand from casting knowledge to the vngodly: they may know so much as shall condemne them; but they neuer know what will saue them. When *Mat. 16. 16. 17.* Christ heard *Peter* say, *Thou art the son of the liuing God*; Christ answered, *Flesh & bloud hath not taught thee this*: shewing that carnall men haue not this knowledge. This is the word, of which Christ saith, *All men doe not receiue it*. It is true, *that the spirit breatheth where it will*: but it will breath vpon none, but her louers. Wisdome is like the daughter of God; which hee marieth to none but to him which loues her, and sues for her. As *David* could not vnderstand why the wicked prospered, vntill he entred into the Sanctuarie of God; and as *Aaron* might not enter the Sanctuarie where God did answer, vntill hee had sanctified himselfe: so if we will vnderstand mysteries, and heare God himselfe speake, we must put off our sins, as *Moses* put off his shooes; or else we shall be like images, which haue eares, and cannot heare. When *Paul* heard mysteries, he was rapt into the third heauen: when God would talke with his Church, he saith, *I will take her aside into the wilderness, & then I will speak friendly vnto her*: so when we will learne Diuinitie, we must goe aside from the world, and sequester our sins, and lift vp our minds aboue the earth; or else it will not stay with vs. As the spirit went from *Saul* when he sinned: so, when knowledge hath saluted the wicked, she bids them farewell: like vnto a Martin, which will not build but in faire houses. It is said in *Iohn 14. 15.* when Iesus went to eate the passeouer, hee came to a chamber which was trimmed: so the chamber which receiueth God, the heart which should lodge knowledge, must be trimmed, and all the sinfull corners swept: or else; as *Sammuel* would not come to *Saul*, so wisdome will not come to that host. There is an har-binger which goeth alway before the knowledge of God, to prepare the house: and this is loue, the bond of perfection:

They

They which haue loue (saith Iohn) know God: but they which haue not loue, know not God; though they haue neuer so much knowledge beside. Vnto good Nathanael, Christ said, *7 thou shalt see greater things then these:* but vnto the obstinate Iewes hee said, *Seeing, you shall not see;* like Hagar, which had the Well before her, and did not see the water. He which cannot say with Paul, *We haue the spirit of Christ,* cannot say with Paul, *We haue knowledge.* Holy men were alwaies interpreters of Gods word: because a godly mind easiliest pierceth into Gods meaning; according to that, *The poore in heart shall see God:* and that in Ioh. 7. *Matth. 5, 8.* *17. If any man wil doe Gods will he shall vnderstand the doctrine,* whether it be of God or no: and in Psalm. 111. vers. 19. *They which keepe thy precepts, haue a good vnderstanding:* and that in 1. Corinth. 2. 15. *The spiritual man vnderstandeth all things.* And therefore the feare of the Lord is not only called *the beginning of wisdom:* but in Prou. 2. 5. it is taken for wisdom it selfe. As when Christ taught in the Temple, they asked, *How knoweth Iohn 7. 15. this man the Scriptures, seeing hee neuer learned them:* so it is a wonder what learning some men haue, which haue no learning; like Priscilla and Aquila poore Tent-makers, which were able to schoole Apollos that great Clerke, a man renowned for his learning. What can we say to this, but as Christ said? *Father so it pleaseth thee.* As when Iacob came so soon with the venison, & his father asking him how he came by it so suddenly Iacob answered, because the Lord thy God brought it suddenly to mine hand: so the holy and righteous men cannot giue any reason, why they conceiue the words of God so easily, and the wicked doe conceiue them so hardly, but that God brings the meaning suddenly to their hearts: as we reade in Luke 24. 45. when the Disciples were seled in the profession of Christ, it is said, that Christ opened their vnderstanding, and made them vnderstand the Scriptures; so suddenly came their knowledge. So we reade in Pro. 1. 23. *Wisdom promiseth to the righteous, If you will turne to my correction, I will poure out my heart vnto you, and make you vnderstand my words.* A schoolmaster might say to his schollers, I will poure out my heart vnto you: but he cannot say as God saith, I will make you vnderstand mine heart. Therefore if the Queene of Sheba thought the seruants

1. Iohn 4. 7.

Matth. 13. 14.

Genes. 21. 19.

1. Cor. 2. 13.

1. Cor. 8. 1.

Act. 11. 15.

Luke 20. 27.

Genes. 27. 20.

1. King. 3. 8.

of

Mat. 11. 28.
Marke 3. 35.

of *Salomon* happie, because they heard his wisdom: how happy was *Salomon* himselfe, that serued God which gaue him wisdom? *Come vnto me* (saith Christ) *all ye which are weary, and I will refresh you.* As Christ hath no comfort but for the wearie: so he hath no wisdom but for the righteous: they are his brethren and sisters, and father, and mother. There is a kind of familiaritie betweene God and the righteous, that he makes them of his counsell; as *Salomon* saith, Pro. 3. 32. *His secrets are with the righteous:* and Ps. 25. 14. *His secrets are revealed vnto them that feare the Lord.*

John 13. 25.
Exod. 3.
Luke 12.

They are like *John* the beloued Disciple, which leaned on his bosome; like *Moses*, to whom he shewed himselfe; like *Simeon*, that imbraced him in his armes; like the three Disciples which went vp to the mount to see his glory. So we reade of *Abraham*, Gen. 18. 17. *Shall I hide it from Abraham*, saith God? As though this were an offence in God, if hee should tell the righteous no more then he tels the wicked: therefore because *Abraham* was a good man, hee told him more then he shewed all the rest. As *Adams* knowledge was perfect, so long as his righteousness was vntainted: so the neerer we come to that righteousness againe, the more things come to our knowledge; according to that, Pro. 28. *They that seek the Lord vnderstand all things.* Such an heart God hath giuen to his seruants, like a touchstone, or a Lampe to goe before them, to examine all things, as they goe in this darke wilderness; lest they should take error for truth, euill for good, or their owne will for the will of God; that they which hate euill might bee preserued from euill, as *Dauid* was from the blood of *Nabal*. Now because none but the righteous haue this lampe before them, you see what a difference there is betweene the knowledge of the godly, and the knowledge of the wicked.

1. Sam. 15.

As the windowes of the Temple were large within, but narrow without: so they which are within the Church, haue greater light then they which are without. They sit like *Pharaoh* in the darkenesse of Egypt, when the other dwell like Israel in the light of Goshen. Knowledge is easie to him which loueth knowledge, saith *Salomon*: but the scorner seeketh knowledge, and findeth it not, saith *Salomon*: Pro. 4. *The spiritual man* (saith *Paul*)

1. Cor. 2. 14.

Paul) searcheth the deepe things of God: but, the naturall man (saith *Paul*) perceiveth not the things of God. Thou hast revealed these things to babes (saith *Christ*): but thou hast hid them from the wise of the world. If any man will do Gods wil, be (saith *Christ*) *Luk. 10.31.* shall understand the doctrine: but to the obstinate Jewes *Christ* saith, you cannot understand my talks. My sheepe heare my voice, saith *Christ*: but to the wicked *Christ* saith, you cannot heare my words. Believest thou for this? saith he to *Nathanael*; thou shalt see greater things then these; but, if ye beleeve not, saith *Esay*, ye shall not understand.

That these Scriptures might be fulfilled, you see that as sin is called *blindnes*, 2. *Chro.* 6. 18. so sinners are called *blind*, *Esa.* 56. 10. and may be called *strangers in Israel*. Vntill we be borne againe, we are like *Nicodemus*, which knew not what it was to be borne againe, *Ioh.* 3.

Vntill we become zealous our selues, we are like *Festus*, which *Note.* thought zeale madnes, *Act.* 26. Vntill we be humble our selues, we are like *Michal*, which mocked *Danid* for his humilitie, 1. *Sam.* 6. 16. It was true then, and it is true now, and it will bee true alwaies, which *Paul* obserueth, 1. *Cor.* 1. 18. that to some, Religion shall seeme foolishnesse. The reason of all this, *Paul* layeth downe in a word. If ye aske why the wicked cannot vnderstand heavenly things, hee saith, *Because they are spiritually discerned*, 1. *Cor.* 2. 14. Therefore how should he discern them, that hath not the spirit.

For this cause wisdom is not said to be iustified of any, but of her owne children, *Mat.* 11. 19. Neither doth *Christ* say, that any sheepe heare his voice, but his owne sheepe. *My sheepe* (saith he, *Ioh.* 10. 27.) *heare my voice*: they follow their shepheard, they heare his voice, they vnderstand his law, they iudge of his iudgements, they haue the measure of his words; all is open, and plaine, and manifest and cleare vnto them: they search deeper, and iudge righter, & know sooner: and though they haue no learning, yet they haue better iudgement then the learned: whereas the other that labour, and studie without God, walke in a labyrinth, and fall into doubts, while they seeke resolutions. When a wicked man reades the Scriptures, hee seeth no difference betweene the word of God, and the word of men: like

Ch. ophas

Luk. 24. 16.

Cleophas, which talked with Christ, and knew not Christ. When he speakes of Religion, he flutters like a young bird which cannot flie, because her wings are not growne: when he prayeth, his prayer is like a childs grace, that vnderstandeth not one word that he saith. He which hath but a shew of holinesse, hath but a shew of wisdom: a little knowledge is in his head; but there is no knowledge in his heart. An euill man may know somthing, and speake something, of his reading and hearing: as *Iob* saith, *There is a spirit in man* (that is, every man hath a kind of knowledge); *but the inspiration of the Lord giveth vnderstanding*: as though the sinners vnderstanding did not deserue to bee called vnderstanding.

Luk. 6. 45.

If the wicked man speake any thing that is good, he speakes by rote; but he which speakes not out of the abundance of his heart, is soone drawne dry. The preaching of the word doth not become him: it is harsh & vnkind in his mouth, as though it came out of a wrong bow: or like vnto a shittle, which flittereth from the hand of a child. He is in the pulpit, as the guest at the banquet, which wanted his wedding garment: hee speakes not like one which hath authority; but as one that hath no authority: and alwaies his conscience sounds vnto him, *What hast thou to doe to take my word in thy mouth, seeing thou hatest to be reformed?* Therefore be renued, that ye may know what the will of God is. This is the Abce, and Primmar, and Grammar, the first lesson, and last lesson of a Christian. To know the good & perfect, & acceptable will of God; which must make vs good & perfect, and acceptable our selues. The will of God is alwaies good and acceptable, and perfect; howsoeuer it seeme to vs. Though it condemne vs of euill; yet it is good: though we see not how it is perfect; yet it is perfect: nay, it is so perfect, that we cannot see the perfection of it; as the Sunne is so bright, that we cannot behold the brightnesse of it. First, it seemes good vnto man before it bee acceptable: when it is acceptable, then it seemes perfect. And as Gods will doth seeme to vs, so wee doe seeme to him: if his will cannot seeme good and acceptable, and perfect to vs; much lesse may our will seeme good, or acceptable or perfect vnto him. For this is our goodnesse, To acknowledge his goodnesse. If it be such a contentment, to know

*Mat. 22. 12.**Mat. 7. 29.**Psal. 50. 16.*

Note.

the

the will of God; what shall keepe vs from the knowledge of it? Shall sinne, which is the worst thing in the world? Because we will not renue our minds, therefore we are ignorant of so many things which we would know; and vntill we be willing to follow the word, wee shall neuer thoroughly vnderstand it, but buz and grope at it like Owles, which prie at the Sun out of a barne. Oh what a benefit had *Salomon* lost, if he had lost his wisdome which God gaue him! as great a benefit dost thou lose, if thou lose the knowledge of Gods will: for from the day that a man cannot discern the will of Satan from the will of Christ, euery heresie seemeth truth, euery euill seemes good. And this hath bin the beginning of all errors in the Church; Because men did not loue the truth, therefore God would not reueale his truth vnto them. Therefore I conclude as I began, *Be yee changed by the renuing of your mindes; that yee may proue what is the good will of God, and acceptable and perfect.* 1. King 3. 2.

Now a word of the Sacrament. There is an infant to be receiued into the Church: which putteth vs in mind of the promise which wee made vnto God, when wee were receiued into the Church our selues. This Sacrament was instituted by Christ; when hee was baptized of *Iohn* in the riuier Iordan: and it succeedeth Circumcision; as the Communion was ordained in stead of the Passeouer. So soone as we are borne, we are baptized, *in the name of the Father, the Son, and the holy Ghost*; to signifye that we owe a dutie vnto God, from the day we come into the world. In this baptisme, our bodies are washed with water; to signifye how our sinnes are washed with Christs blood: when our bodies are washed, they are taken out of the water againe; to signifye how we shall be raised from death to life, by the resurrection of Christ, and how we should rise from sinne to righteousness. Thus wee begin our life with a solemne promise to God, before the Church, to serue him with our bodies and soules till death vs depart.

Matth. 3. 14.

Matth. 21. 19.
Note.

Now let vs remember how wee haue kept this promise with the Lord; or rather how wee haue broken promise with him. Then we gaue our selues to God: but since we haue giuen our selues to sinne. Then we promised to renounce the world: but euer since wee haue embraced the world. Therefore now let vs begin

begin to pay that which we ought so long; and pray the Lord which hath instituted this Sacrament as a scale of his mercie, to receiue this childe into his fauour, as wee receiue it into his Church: to baptize it with his spirit, as we baptize it with water: & poure vpon it his grace, as we giue it the signe of grace.

FIN

THE PILGRIMS WISH.

Philip. 1. 23.

I desire to be dissolued, and to be with Christ.

Here is *Pauls* desire, to be dissolued; & the cause, that he might be with *Christ*: wherein first you shall see the difference between the faithfull & the wicked; how one lotheth this life, & the other longeth after it. Secondly, because *y* Apostle seemes to desire death, you shall see whether any man may wish to die. Thirdly, because after his dissolutiō he hopes to be with *Christ*; you shall see the diuersitie of iudgements betweene *Paul* and the *Papists*, which think when they are dead *y* they shal go on to *Purgatorie*. Lastly, because the soules which are with *Christ* canot walk as they did when they liued vpon earth; you shal heare a little of walking spirits, which haue bin so much talked of in time of poperie, and were taken for the soules of them which were dead: after we will speake a little of the Sacrament which ye come to receiue; & so commit you to God. *I desire to be dissolued.* Before *Christs* comming, when the Kings or Patriarchs died, it is said, that they went to their Fathers, as we reade of *Danid* and *Salomon*, &c. But after *Christs* comming, when the faithfull die, they are said to goe to *Christ*, as wee reade of the penitent theefe, *Luke 23. 43.* Not because the Patriarches went not to *Christ*, as wel as they: but because yet *Christ* was not ascended to heauen, therefore they are not said to go to *Christ*; although if they went to heauen, they must needs goe to *Christ*; because *Christ* touching his Godhead, was alwaies in heauen. *I desire to be dissolued.*

1. King. 2. 10.

2. Chron. 9. 47.

2. Chron. 21. 1.

Acts 7.

solued. As the worldly long for Christ to come to them, so the faithfull long to goe to Christ: for ylesse we ascend to him, as he descended to vs, his descending is in vaine; because he came downe that we might goe vp; hee descended to take our flesh, we ascend to take kis kingdome: he descended to be crucified, we ascend to be glorified: hee descended to hell, wee ascend to heauen; that is, to ioy, to glorie, to blisse, to our Father, to our Sauour, to our Comforter, to Angels, to Saints, to eternall life. Therefore good cause had *Paul* to desire to be with Christ, that he might be at rest: for no doubt it was the sweetest voyce that euer the Theefe heard in this life, when Christ said vnto him, *This day shalt thou be with me in Paradise*, Luk. 23. 45. Besides, as *Paul* persecuted before, so he was after persecuted himself; as he tels the Corinthians, 2. Cor. 11. 25. *I was thrice beaten with rods: I was once stoned: I suffered thrice shipwracke, &c.* Therefore good cause had *Paul* to desire to be with Christ; that hee might be out of trouble. Yet he will not dissolue himselfe; but desireth to be dissolued: that is, that he which brought him into this world, would take him out of the world: neither doth hee wish or pray, or make any petition to God to take away his life, but tels him his desire, desiring to be dissolued. To desire, is not to pray; but shewes what we approue. Neither doth hee desire so to be dissolued, as though he were weary of his labours, and would suffer no more for Christ: but he is content to liue, as he saith in verse 24. *Neuerthelesse for mee to abide in the flesh were better for you*: as if he should say, to do you good, I am content to suffer euill, and stay stil from Christ, whom I long to be with. Seeing then that he wil not dissolue himselfe, nor pray to be dissolued, but is content to liue still; why doth he say, *I desire to be dissolued*? Onely to shew what he preferreth in his desire. If he might chuse life, or death for his owne respect; he could be content to leaue his friends and riches, and pleasures, & life and all, only to be with Christ. This seemes to be a good lesson for sick men, when they can liue no longer; then to be with Christ, were better the to be with y glutton, which neuer thought of heauen till he was in hel: but *Paul* was not sick, nor fore whē he desired to be dissolued, therefore this is not onely for the sicke, but for the whole. If he had wished to liue and stay still in the world, no

Luke 16.

man need to be taught to say after him: for yong, and old, desire not to be dissolued; but few are content to bee dissolued. To a naturall man, in this life nothing is so sweet as life; & he which is in loue with this world, seldome dieth quietly on his bed: but to a minde which misliketh this world, nothing can come so welcome as death; because it takes him out of the world. This is it which *Paul* would haue vs learne, That nothing in this world is so precious, that for it we should desire to liue, or stay from God one houre. Though all may not wish to die, yet all must subscribe to this, that death is better then life; because it leades to Christ: which whē *Paul* had thoroughly tasted, he was satisfied of all things else; and desired to liue no longer, that he might be with Christ: herein appeareth the end of mans life; which when hee hath obtained, hee desires to liue no longer, how great riches, and honours, and friends soeuer he leaue behinde him. From the time he knoweth Christ crucified, and begins like *Enoch* to walk with God, he crieth euer after with the Apostle, *I desire to be dissolued, and to be with Christ. Who shall deliuer me from this body of sinne? death were to me advantage.* Euen as *Simeon* reioyced that Christ came to him: so the faithfull reioyce that they shall goe to Christ.

Gen. 5. 22.

Rom. 7. 24.

Luke 2. 28.

The necessitie of sinne is so irksome to him which knoweth the vilenesse of sin; that the faithfull man, but to do good, would not liue out of heauen, no not an houre. This made the Martyrs so willing to abide any kinde of death that tyrannie could deuise, to bee rid of their sinfull bands, and this corruptible burthen, which presseth downe the soule, that lookes after Christ, like his Disciples when he ascended to heauen. All is trouble and wearinesse, and vanity to the godly mind: whether he eate, or drinke, or sleepe, hee counteth it a seruitude vnto the flesh; and wisheth with *David* to be rid from these necessities: so the knowledge and loue of God maketh a man forget his owne flesh, maketh him to despise the whole world, taketh away the difference from life and death, changeth his nature which hee could neuer ouercome, and teacheth him to renounce his deare selfe, and say, though that he should die, *Not my will but thy will be done.* All this appeareth euen in this example, what operation is in the knowledge and loue of Christ: it made the world irksome

Acts 1. 10.

some vnto *Paul*, which all men naturally desire: it made death pleasant vnto him, which all men naturally abhorre: although they be wearie of their life, and haue no pleasure from morning to night, yet it wil not please them to change, which they needs must: they neuer loath, but loue their miseries; they will not dye one houre to liue for euer. Doe not the wicked themselves propheticie by their feare of death, a worse condition of some dreadfull iudgement after this life, prepared for sinners and all that contemne God; when none but they stand in such feare of death? Why doth one wish for it, and another tremble to heare of it? If it were but a sleepe, no man would feare it at all: for who feareth to take his rest when the night approacheth? If it did take away sense and feeling, and make men trees or stones, no man would feare it at all: for who would feare strokes, if he could feele no more then a stone? Or who would care for any thing, if he had not sense of any thing? Would any man tremble so, to be as the dead creatures which haue no sense of euill? They must needs be in better case then the happiest man in this life; which is not without the sense of euill. Therefore this feare of death which you see in all but the faithfull, doth presage some strange torment, some heavy change and sharpe punishment to those men, which they begin to taste already before they dye; like the spirit which persecuted *Saul* before his end. They desire not to be dissolued, but they feare to be dissolued; they goe not to Christ, but their departure is an euerlasting departure from Christ, to the damned, to the diuels, to hell, without either end or ease, or any patience to endure it. 1. Sam. 16. 14.

Thus you see that no man is willing to dye, before his conscience bee quieted toward God, and that hee can catch some hope of a better life after this life. Hee which knowes that hee shall go to Christ, it is vnpossible that he should die vnwillingly: but he which cannot hope for a better world, must needs leaue this world grudgingly, and feare death more then all the terrors of life. Hee had rather be sicke, and cold, and hungry, and want, and beg, then goe with death; because hee knoweth what he suffereth here, but he knoweth not what he shall suffer hereafter. Therefore he which is not willing to be dissolued, hath not learned Christ yet as *Paul* did: for no man esteemeth this

2. King. 2. 14.

life when he begins to taste of the next; but then the loue of the world doth fall from him, like the mantle of *Elias*, when he was rapt into heaven.

Luke 2. 22.

Job. 1. 20.

Matth. 3. 11.

The Apostle had scene many good things in his daies, and was neuer satisfied; willing to be dissolued, but thirsted still, and no water could quench his thirst, vntill he dranke of the water of life, and then he thirsted no more: so nothing can fil the soule which was made for God, but God alone. Riches, and honours, and pleasures, did not make *Simson* willing to die, but the sight of Christ: happie are the eies which see him, for they are as willing to dye as *Simson* was. So soone as *Iohn Baptis't* did see our Sauour, and knew that it was he, hee debased himselfe as if hee had been no body, and would not be accounted of, but sought to lose the opinion of the people, that Christ might haue all; although he was a Prophet, and more then a Prophet, and not a greater amongst the sonnes of women. So when *Paul* had scene his Sauour, he forgot all that he loued, all that he desired, and all that hee possessed: no ioy, no glorie, no life now but to die. All things must yeeld to the Son, and be content with *Iohn*, that he increase, and we decrease. This is our glorie and life, that he liues in glory. *It is enough* (saith *Iacob*) *for me, that Ioseph my sonne liueth*: it is enough for vs that Iesus our Sauour raigneth. If the head be crowned, all the body is more honoured: therefore let vs glorie that Christ is glorified, and reioyce as much that he is ascended, as our fathers reioyced that hee descended: for where the head is, there the body must needs be.

Gen. 45. 28.

I desire to be dissolued.] He calleth his death not a destruction, but a dissolution, for three causes. First, hee departeth from this life, and hath no more societie with them that liue vpon the earth. Secondly, his soule departeth from the bodie vntill the day of resurrection; then she findeth her own body againe, and they reioyce like friends which are met together. Thirdly, hee departeth from this vale of miserie, into the Paradise of ioy and all felicitie, to liue and raigne with God for euer: in assurance whereof he saith, that he shal be with Christ; so that death is the way to Christ. As the Doue found no rest vntill she came to the Arke: so the faithfull find no rest till they come to Christ, they goe thorow the wildernesse like other men. Vntill the

Gen. 8. 9.

Iewes.

Jewes arrived at Canaan, all their life was spent in sinfull Egypt, *Iosh. 13. 17.* or in the dreadfull desert, during the time of their iourney they had no settled rest or continuing pleasure. Peace beginneth when the battell endeth; there is the prerogative of the dead, lest death should be too fearefull to vs. The best of Gods blessings are behinde, that is, euerlasting life, and the way to it is death: thou art going to ioy, therefore looke not for it, vntill thou come to thy iourneyes end. If Canaan the land of peace, *Reuel. 2. 10.* the land of plentie, the land of pleasure, bee in the wilderness; stay here, march no further: whither doe you goe like the pilgrims of Israel, if Canaan be in the wilderness? But *Pau* looks for the crowne at the goale: hee is not with Christ, but trusts to be with Christ: hee is not in heauen, but hee hopes to come to heauen, and this hope led him thorow the wilderness, that hee murmured not like the Israelites, but only longed for that day, when Christ shal say vnto him as he said to the penitent theefe, *This day shalt thou be with me in paradise.* Thus you haue heard the difference betweene the faithfull and wicked, how the one loatheth this life, and the other longeth after it.

Now we come to our question. *Simeon* said, *Lord now lettest Luk. 2. 29.* thou thy seruāt depart in peace: so *Pau* saith, *I desire to be dissolved, and to be with Christ:* they doubted not as the Papiſts doe, what should become of them after death: for one saies that hee goes to Christ; and the other saith, that he goes to Peace: therefore it seemes that Purgatorie was not yet found, when the iust men went to peace. This is one of the fruites of a godly life, it hath hope (saith *Salomon*) in the end: in death it warranteth a *Prou. 14. 36.* man of life; & when the flesh saith feare; & the serpent despaire, *Prou. 11. 7.* it makes the flesh crouch, and the serpent flie, and the soule reioyce while death is opening the prison doore, that she may flie to her countrie from whence she came. Therefore what shall I say to Purgatory, if *Pau* go to Christ, and *Simeon* go to peace? Some say it is in the aire: some say that it is in the earth: some vnder the earth: some a little aboue hell. Thus *Nebuchadnezzar Dan. 4. 1.* cannot assoile his own dreame. You must vnderstand that Purgatorie is like your painted sepulchres, which are framed more for the living the for the dead: for you know that the locusts of Rome liue by trentals, & dirges, and Masses for the dead, as the

Acts 19.35.

Siluer-friths in Ephesus liued by Images: and therefore as they were loth that Images should goe downe; so they are loth that their Purgatorie should be quenched: for it is the gaine fullest lie in all Poperie: for out of this lake issue their Masses and Dirges, and Trentals for the dead. They are said for the dead, but they make for the liuing: *For the dead haue no portion of all that is done vnder the Sunne.* Doe what you will, say what you can, Masses, Dirges, or Trentals, they haue no portion in it; for they haue receiued their reward already, and the *treasurie where it fell*: yet these foolish virgins hope for oyle of the wise virgins, and thinke they shall be paid for other mens labours and almes, and Trentals, and Pilgrimages, and Masses: as though they neuer read, that *the iust shall liue by his owne faith*: that he which beleeueth shall not goe to iudgement, but passe from death to life; that *they that die in the Lord rest from their labours*. How doe they goe presently into Paradise, if they stay at Purgatorie, and fier and torments? Hath Christ satisfied for vs, and must wee now make satisfaction for our selues? Whither the glutton and the begger are gone, thither must we all, that is, to *Abrahams* bosome, or hell fire; there are but two kinds of men, and therefore but two waies; and where then is purgatory? which the best of the Fathers confesseth that hee could neuer find in Scripture. Therefore take heed of hell, for purgatory is but a scar-babe.

Gal. 3.11.

Iohn 5.24.

Reuel. 14.15.

Luke 16.

Of walking
spirits.

Furthermore, when *Paul* saith, that he shall go to Christ, this seemes to resolue the old question often debated among the simple people, once deluded, Whether the soules of men departed walke after death, and appeare vnto men, exhorting them to this or that; as *Gregorie*, or some counterfeit reporteth in his Dialogues. The Apostles before their full growth, might seeme to be incumbred with this error; because when they saw Christ walking vpon the waters, they said, *It is a spirit*: and when *Peter* knocked at the doore in the night, they said to *Rhoda* a damsell, *It is his Angell*, Act. 12.15. Which error was drawne from the illusion of Satan: and vulgar opinion receined from *Pythagoras*, which taught that the soules of men departed, did returne into the bodies of other men after death, either for correction, or for reward: if they were good soules, then they were preferred to better men: if they had been bad soules, then they were cast into

into worse bodies then they had before: a fine Philosophicall
drame.

This deluded *Herod*; when he heard of Christ, hee supposed
that *Iohn Baptist* was risen againe, whom he had beheaded: and
the better sort of the people, as we read in *Matth. 16. 14.* dream-
ed that Christ was *Elias*, or *Iohn Baptist*, or *Jeremy*, or some of
the Prophets risen againe. But touching the soule once depar-
ted from the body, that it returns not nor can returne into the
world, many examples, and testimonies, and reasons, and the *Iob. 10. 28.*
order of our resurrection declareth. The soules of the righteous
are in the hands of the Lord, and no man or diuell can take them
out of his hands: the soules of the wicked are in the hands of the
Diuell, and God will not take them out of his hands; and there-
fore *Abraham* saith, *Hee which is here cannot come from hence. Luke 16.*
and they which be there cannot come from thence: for then the
paines of hell were not euermlasting paines, nor the ioyes of hea-
uen euermlasting ioyes, but temporall, like the paines and ioyes
of this world. Therefore it is no soule which walkes about. How
then? What is this which I see in the night like such a man, and
such a man? The diuell (which changeth himselfe into an An-
gell of light to deceiue) can change himselfe into the likenesse *Note.*
of a man much more. That is it which thou seest, as *Saul* saw *Sam-
uel*; *1. Sam. 28. 8.* not *Samuel* himselfe: for could the Witch
raise *Samuel* out of the graue, which could not keepe her selfe
out of the graue? Or could the diuell disturbe the Prophet after
death? Then he should neuer be in quiet, if the diuell could di-
sturbe him, because hee disquieteth the godly so much while
they liue. If this apparition be called *Samuel*, how doth he call
it *Samuel*, if it be not *Samuel*? As the bookes of *Caluin* are cal- *Note.*
led *Caluin*: as the picture of *Beza* is called *Beza*: as he which
playeth the King vpon a stage, is called a King. As the golden
Mice and Hemerodes which the Philistines laied in the Arke,
were called Mice, and Hemerodes, although they were but
meere shapes and figures of them: so this likenes of *Samuel* is
called *Samuel*, though it was not *Samuel* indeed, but a counter-
fet shape of *Samuel*. For God would not answer *Saul* before *Note.*
by Oracle, nor by Priest, nor by Prophet: and would he answer
him by the dead, which doth forbid to aske counsell of the
dead?

dead? No such thing as they haue *Moses* and the *Prophets*: Luk. 16. As if he should say; Let them learne of the bookes of the dead, for the dead shall not returne vnto them. Again, if it had been *Samuel* himselfe which had taught *Saul* to worship God, would that holy Prophet haue receiued worship himself, as this spirit did? Again, if it had been *Samuel*, *Sauls* schoole-master, which taught him alwaies to repent while he liued; hee would rather haue exhorted him to repentance now, then before, seeing the day of his death was so neere. But you will say; Whosoever it was, it seemes that hee could prophesie of things to come for he foretold *Sauls* death. Can the diuell prophesie? This was an easie matter for the diuell to prophesie, because hee knew that *Dauid* was anointed before, and therefore *Saul* must be remoued, that he might raigne, as he was anointed. Secondly, hee knew that *Samuel* had prophesied his confusion; and therefore he must be degraded, that the prophesie might be fulfilled. Thirdly, he did see the *Philistines* comming against him, and therefore no maruell if he did aime that his death was neere at hand, seeing a man might prophesie the same.

If any man be not satisfied with this, to beleue that the soules of the dead doe not walke after their dissolution, let me reason with him thus: Is it a soule which thou seest? Why, a soule is a spirit, and cannot be seene no more then the voice or an Echo: dost thou ever see thine owne soule, though it hath been euer with thee since thou wast borne? Dost thou thinke it is a body? Why, a body cannot walke without a soule: for the soule is the life which moueth the body. If thou say it is a body and soule too, then why doth *Paul* call death a dissolution? it is a separation of the soule from the bodie: if the body and soule be not dissolued, then the man is not dead but liuing still. If thou say the soule is come to the bodie, and the bodie is risen to the soule for that time; then I can say no more to thee, but beleue thine owne eyes: If thou thinkest that it is such a mans body which thou seest, looke in the graue, & open the ground, and there thou shalt see the body where it was laid, euen while this vizor walkes in thy sight: therefore apparitions are no other, then that which appeared to *Saul*. Thus the diuell hath many waies to decceiue; and this is one & a dangerous one to draw

vs from Gods word to visions, and dreames, and apparitions, upon which many of the doctrines of the Papists are grounded.

They had neuer heard of Purgatorie, but for these spirits that walked in the night, and told them that they were the foules of such and such, which suffered in fire, till their Masses, and almes, and Pilgrimages did ransome them out: so these night-spirits begat Purgatorie, and Purgatorie begat Trentals; as one Serpent hatcheth another.

Yet a third question riseth out of these words, and that is this; Whether a Christian may wish for death? As *Paul* desired, so may wee desire, if we haue *Pauls* spirit. As *Christ* told his Disciples when they asked him, whether they should pray for fier from heauen, as *Elias* did; *Christ* answered, that they knew not of what spirit they were: as if he should say, if you were of *Elias* spirit, and did pray with the same minde, and to the same end that he did, then you might pray as he prayed. The wicked wish to die, because they would bee rid of the crosse, and suffer no more for God: as *Cain*, so soone as he was cursed, and knew that his life should be a torment, he sought to die, to prevent the iust iudgement of God, and spight him (as it were) which should punish sinnes. So doe the people oftentimes, which haue not to satisfie hunger, and the sicke which faint of an incurable disease, and the wearie captiues in prison, gallies and bonds. As for the faithfull, if they at any time wish to die, they pray for death as the last remedie against sin and Satan: euen as they pray in the Reuelation, for the hastning of *Christs* comming to iudgement, Come Lord *Iesus*, come quickly; for the shortening of the daies of sin, lest all flesh should perish. But they which wish for death in this sort, would die as the will of God hath ordained, and mortifie their flesh to abide these troubles, and still by faith suppress the dolorous griefe of sinne, by frequent meditation of inward ioy, receiued by grace in *Christ*, and therein reuiue themselves, as with the earnest peny of their inheritance, which they shall receiue at the fit time, when it shall comfort them much to haue suffered so long. Much therefore haue they to answere, which are not contented to die in peace, and stay till they be dissolued; but as though themselves were the authors of life and death, from cruell heart giue wrongfull commission

Luke 9.54.

Genes. 4.

Reuel. 22. 30.

to the bloodie hand, to cut asunder that which God hath ioyned, the louing soule and their bodie; as *Iudas*, *Achitophel*, *Saul* and *Pilate* did: not one of these was good in life or death. Yet the author of the *Macchabees* commendeth *Razis* most of all, for that which was the greatest sin that euer hee did, for killing himselfe. Man was not borne of his owne pleasure, neither must he dye at his owne lust; or else it had been good for *Iob*, which suffered more then any Saint except Christ, to make away himselfe, as *Iudas* did. But why is it commanded then, *Thou shalt not kill*? If thou maiest not kill another, much lesse maiest thou kill thy selfe. As for the example of *Samson*, *Iudg.* 16. 30, which may seeme to oppose against this, in that hee killed himselfe when as hee pulled the house vpon his owne head, and all that were with him: vnderstand that he was a figure of Christ, which vanquished moe in his death then in all his life; and it appeareth that he had warrant from God, in that his strength being taken from him, was (for the act) in a moment restored to him vpon his prayer. And the Epistle to the *Hebr.* 11. 17. to cleere that fact saith, that he did it of faith: that is, knowing that hee had deserued to dye, and that by these meanes the enemies of God should be destroyed, hee submitted himselfe to the good will of God, like a good Captaine which ventured his life to kill his enemies: therefore wee must not looke to particular examples, but to the generall law. Wherefore let no man doe this euill, that any good may come of it, but rather follow the aduice of the holy Apostle, as it becommeth vs, With patience let vs runne out the race which is set before vs.

Heere I might shew you, that they are guilty of their owne death that kill themselues with surfetting, intemperance, drunkenesse, &c. Although they loue their life too deare, yet they take all meanes to hasten their deaths. Thus much of Purgatorie and night spirits, and praying for death.

Now it remaineth, that as the Leuites sanctified their brethren before they did eate the Pascheouer, so I would prepare you before ye eate this holy sacrament, of which the Pascheouer was but a signe. The Iewes were taught of God before they did eate the Pascheouer, to put away leaue out of their houses the day before, *Exod.* 12. 15. Hath God care of leauen? No: this is it which
the

the Apostle teacheth, 1. Cor. 5. before yee come to the Lords Supper, *Purge the old leaven of malitiousnes & wickednes out of your hearts*: that is the leaven which you should purge out of your houses. Therefore marke what the Apostle writeth to the Corinthians, 1. Cor. 11. (I beleue it is a matter which you did neuer consider) *For this cause many are weak and sick among you, and many sleepe or die.* For what cause? because they receiued this holy Sacrament vnworthily and vnreuerently, before they were prepared with faith, and hope, and repentance: *For this cause many are weak & sick among you, and many die.* Who did euer thinke that his sicknesse, or his wants, or his infirmities did grow, for that hee receiued the Lords Supper vnworthilie? Many causes haue been supposed, but this cause was neuer thought of. Haue any of you laid in distresses of body or minde, This is come vnto me, because I did receiue the blessed Sacrament of Christ vnworthilie? because I came not prepared with that minde, as they do which beleue and know God? Yet the Apostle, which by his diuine spirit knew the cause of these calamities among the Corinthians, doth depute their strange diseases and sudden death to none other cause, but to their vnworthie and vnreuerent receiuing of this holy Sacrament. Nay, hee saith further, that he which eateth and drinketh this Sacrament vnworthily, eateth and drinketh his owne damnation, that is, he taketh possession of death, hell, and damnation, euen while he eates, as the diuell entred into *Iudas* while he receiued. Now if your Physition should warne you of such a thing, that you take it in season and measure, or else it is a poyson, and will kill you; I suppose you would obserue the season and measure, and take it in such order as he prescribeth, as neere as you could, if you beleue him: so if you beleue the Apostle, that you receiue the Sacrament to your damnation, if you receiue it vnworthily, I am sure you will not take it vnreuerently or rashly for all the world. If I had the words of motion to speake that which might be spoken of this matter, it would fright *Adam* himselfe, that no man would come to this holle banquet without his wedding garment. Consider but this, how you would come into the presence of God, how you would prepare your selues to come before the maker of heauen and earth, which seareth

1. Cor. 11. 30

Matth. 22.

the

Hester 5.

1 Peter 2.

1 Peter 16.

the reins, and knoweth every corner of the heart. If euer yee did approach vnto God, if euer yee came neere vnto the Lord, you neuer came so neere as now; when you come to receiue his body and blood, and are vnited vnto him in one spirituall bodie; and yet (peraduenture) many come not so prepared; so cleansed, so dressed, so trimmed into the presence of God, as *Hester* did into the presence of *Assuerna*. What doe you thinke of these elements? what doe you imagine of this bread and wine? They are scales. What scales? Scales of his Word, scales of Gods promises, scales of your adoption. If euer you were instructed out of this booke, that instruction is confirmed and ratified vnto you now by Christs seale. Christ hath not ordained Sacraments in his Church, for a fashion or dumbe shew, that you should seele, or see, or taste, but as the woman which had a bloodie fluxe, when she touched the hem of Christs garment, he said that vertue was gone out of him: that is, all the graces which these signes represent, that is, all the blessings that Christ Iesus hath purchased vnto man by his death. Now because if you receiue this Sacrament rightly, you are vnited vnto Christ, as the members with the head: if euer you did beleue, or loue, or repent before; this requireth you to beleue, and loue, and repent more, because now you are Christs bodie, which shewes that ye must obey Christ the head like members of the body, for the body is ruled by the head. What haue you now to receiue all these blessings? If ye haue not faith, how can you lay hold of any promises, or merits of Christ, to say this is mine? If you had a hand to take, and a faith to apprehend; now you might eate of the bread which is better then Manna, which he that tasteth, doth not hunger againe after any pleasure in the world. Here is enough for *Abraham*, and *Abrahams* seed: Come vnto it all that thirst, and it will refresh you. Happier is that man now that hath his wedding garment, then the rich Glutton that fareth deliciously, and goeth in purple every day. Now you are the Lords guests, and the Lord himselfe is your feast, and this feast is before you, the holiest meate that euer ye did eate, and the comfortablest meate that euer you did eate, and yet the dangeroust meate that euer you did eate: you stand vpon life or death, you eate to saluation or damnation; there is nothing

nothing in this world which you can receiue with greater benefit, or with greater perill. *Adam* did not eate the forbidden fruit with greater danger; *Adam* could not take the tree of life with greater fruit, then you may taste & receiue this Sacrament. The Arke was a signe of mercy, yet *Pharaoh* was slaine for touching the Arke vircuerently: Circumcision was a good thing, yet circumcision did not profit the *Sichemites*, but was a way to make their enemies slay them; because they were not circumcised for religion, but for lucre: so if ye receiue for custome, and not for deuotion; this Sacrament shall bee to you as circumcision was to them. Therefore take heed how you receiue as they receiued; lest you meet with a curse when you looke for a blessing. If thou remembrest any sinne against God, or against thy neighbour, leaue thine offering at the Altar, and bee reconciled before thou come into his presence: for if stubble come to fire, there is no way but burne: now beloued, let faith, and loue, and repentance, haue their perfect worke, that you may receiue this Sacrament as *Christ* would haue you receiue it: and God grant you as much profit by it, as is offered in it; and so much comfort of it, as it hath brought to any, whosoever haue receiued it faithfully, reuerently, and worthily before you.

FINIS.

THE GODLY MANS REQUEST.

Psalm. 90. 12.

Teach vs O Lord to number our daies, that we may apply our hearts to wisdom.



His Psalm was compiled by *Moses*, as ye may see by the title, at what time the spies returned fro the land of Canaan, and God for the murmuring of the people, pronounced, that all which were aboue twenty yeeres old should die in the wilderness: except *Caleb* and *Joshua*, that incouraged their brethren to goe vnto Canaan. Now when

when *Moses* heard the sentence of death pronounced against himselfe, and all the Iewes which came out of Egypt, except onely two, *Caleb* and *Ioshua*, that should die before they came to the land which they sought, he prayeth thus for himselfe and the rest, *Teach vs O Lord to number our daies, that we may apply our hearts to wisdom*: that is, seeing we must needs die, teach vs to thinke of our death, that wee may die in thy feare, so lue againe: shewing vs how the consideration of our mortality will make vs apply our hearts to godlinesse. Hee which is tottering himselfe, had need leane vnto a stable thing; therefore a waivering man is commended here to constant wisdom. Man is mortall, wisdom is immortall; yet by wisdom man becomes immortall too; therefore *Moses* thinking of his death, runneth to wisdom, as a remedie against death. I haue chosen a text fit for the time,* which warneth vs how our yeeres passe; that when wee thinke of the old yeere, how soone it is gone, we may see vpon what a whirling wheele we are set: which putteth vs in minde every day of that last day which is comming for vs, when wee shall giue account how every day was spent before it. So many yeeres as are past, so many yeeres we are neerer to the last: and though the old yeere be gone, and a new yeere come, yet whether another shall come after this, as this came after the former, no man, I thinke, hath any promise of him that made time: for euen these two daies since the old yeere went out, many haue gone the way which wee all shall follow. Now, why daies, or weekes, or yeeres, but for vs? But for man there should bee no winter, no summer, no spring, no Autumne; that we seeing how the seasons are renewed, at last with them we may learne to renew our selues: for to celebrate new yeeres with old sinnes, is to let every thing goe before our selues, and suffer the time to condemne vs, which was giuen to saue vs. God hath shewed vs new yeeres, but he would haue vs shew him new men. This is Gods new-yeeres gift: nor sheepe, nor doues, nor fruits, which the Iewes offered: neither myrrh, frankincense and gold, which the Gentiles offered: Mat. 2. but a new creature: Gal. 6. 1. Therefore we must come to some Schoole-master, which teacheth vs like *Iohn Baptist*, what we shuld do, that we may grow in knowledge, as we grow in yeeres. *Teach me to number my daies* (saith *Moses*)

* For it was preached at the beginning of the yeere.

Mat. 10. 1.

Luke 3. 10.

Moses) that I may apply my heart to wisdom. Whereby Moses telleth vs, that this was one of his helpe, which made him profit in the knowledge of God, to number his daies: as a man that hath a set time for his taske, listens to the clock, and counts his houres; so we haue a set time to serue God, *Work while it is day*, Iohn 9.4. saith Christ. What hee doth meane by this day, the Apostle sheweth you, *This is the day of saluation*; that is, this life is the day wherein you should worke. What worke haue you to doe? The Apostle telles you; *Worke out your saluation*. This is a long taske; therefore we had need to *number our daies*, and not lose a minute, lest wee bee benighted before our worke bee done. *Teach me, O Lord, to number my daies*. Hee which in the land of Midian learned to number sheepe, now hee is come into the wilderness, learneth to number his daies. *Teach us, O Lord, to number our daies*. Not teach vs the number of our daies, for we shall quite forget it againe, and the knowledge of times; and course of seasons is the knowledge of God himselfe; but *teach us to number our daies*: that is, that wee may bee still numbring and counting our dayes, and houres, and minutes, to see how fast we die, that every day and houre we may learne something. As God hath numbred our daies, so wee must learne to number our daies; or else it seemes that wee cannot *apply our hearts to wisdom*: that is, vnlesse we think vpon death, we cannot fashion our selues to a godly life, though we were as well instructed as *Moses*. This we find daily in our selues, that the forgetfulness of death, makes vs to applie our hearts vnto folly, and pleasure, and all voluptuousnesse; that contrary to his aduice, *Work your saluation*, we worke our damnation. We are so farre from numbring our daies, that we doe not number our weekes, nor our moneths, nor our yeeres; but, as the Apostle saith, *As thousand* 2. Pet. 2.8. *yeeres with God are as one day*: so one day with vs is as a thousand yeeres: that is, our time seemes so long, that we thinke we shall neuer die: but hee which made this prayer is now dead, and the number of his daies is ended, and nothing is left but his holy bookes, which bring this prayer vnto vs, that wee may learne to pray so too. Now I must pray, *Teach me, O Lord, to number my daies*: and thou must pray, *Teach me, O Lord, to number my daies*, that we may apply our hearts to wisdom: that is,

Luke 16. 2.

so to pray and fast, and watch, and heare, and doe, as becom-
meth him which shall shortly giue account of his *Stewardship*.
This is the fruite which comes to a man by numbring his daies.
God teacheth man to *applie his heart to wisdom*: and this is
his lesson which hee giues for that purpose, *number thy daies*,
that is, thinke that wisdom is a long studie, and that thou hast
but a short time to get it, and this will make thee get ground of
vertue: for there is no such enemy to repentance, as to thinke
that we haue time enough to repent hereafter, which makes a
man say, when any good motion commeth, *Nay I may stay yet,*
yet I may stay, like the sluggard which turnes vpon his bed like
a doore vpon the hinges, and saith, *Yet a little more, a little more*

Prou. 6. 10.

sleeps, a little more slumber, I may lie still a while: this is not to
number our dayes, but to stretch our dayes, and make them
seeme more then they are; and they that doe so, neuer *apply their*
hearts vnto wisdom: so you see what a preseruatiue *Moses* vsed
against sinne and pleasure, hee kept a calendar as it were of his
daies which called vpon him, *Be diligent, for thou hast but a short*
time. Fiue things I note in these words: first, that death is the
hauen of euery man, whether hee sit in the throne, or keepe in a
cottage, at last he must knock at deaths doore, as all his fathers
haue done before him. Secondly, that mans time is set, and his
bounds appointed, which hee cannot passe, no more then the
Egyptians could passe the sea: and therefore *Moses* saith, *Teach*
vs to number our daies, as though there were a number of our
daies. Thirdly, that our daies are few, as though wee were sent
into this world but to see it: and therefore *Moses* speaking of our
life, speaks of daies, not of yeeres, nor of moneths, nor of weeks:
but, *teach vs to number our daies*, shewing that it is an easie thing
for euery man to number his daies, they be so few. Fourthly, the
aptnes of man to forget death rather then any thing els: & ther-
fore *Moses* praieith the Lord to teach him to number his daies, as
though they were slipping out of his minde. Lastly, that to re-
member how short a time we haue to liue, will make vs apply our
hearts to that which is good. The first point is, that as euery one
had a day to come into this world: so he shall haue a day to go
out of this world. When *Moses* had spoken of some which liued
700 yeeres, and other which liued 800 yeeres, & other which li-

ued 900 yeeres, shewing that some had a longer time, and some a shorter; yet he speaks this of all, *mortuus est*, at last comes in *mortuus est*, that is, *he died*; which is the Epitaph of euery man, We are not lodged in a castle, but in an Inne, where we are but guests; & therefore *Peter* calls vs *strangers*. We are not citizens of the earth, but citizes of heauen, & therefore the Apostle saith, *We haue here no abiding citie, but wee looke for one to come.* As *Iohn* 8.36. *Christ* saith, *My kingdome is not of this world*, so we may say, my dwelling is not in this world, but the soule soareth vpward whence she came, and the body stoopeth downward whence it came: as the tabernacles of the Iewes were made to remoue, so our tabernacles are made to remoue. Euery man is a tenant at will, and there is nothing sure in life, but death: as hee which wrote this is gone; so I which preach it, and you which heare it, one comming in, and one going out, is to all. Although this is daily seene, yet it had need be proued; nay, euery man had need to die, to make him beleene that he shall die. When *Adam* and *Eue* became subiect to death, because of their sinne; to teach them to think on death, so soone as they were thrust out of Paradise, *God* clothed them with the skins of dead beasts, which shewed them that now they were clothed with death, and that as the beasts were dead whose skins they wore; so they should dye also: therefore *Dauid* saith, *Man being in honour, became like the beasts that perish*: when he saith, that he did become like the beasts which perish, hee implieth that man should not perish like the beasts, but when he did like a beast, he died like a beast. From that day euery man might say with *Ioh*, *Corruption was my father, and the worme was my mother.* For the rich glutton is lockt in his graue as fast as poore *Lazarus*. Therefore *God* speaking of Kings, saith, *I sai ye are gods, but ye shall die like men.* If Kings must die like men, then the expectation of men is death: therefore whē this king was ready to die, he said to *Salomon*, *that he should goe the way of all the earth*, calling death the way of all the earth: to which *Esay* beares witnes, crying, *All flesh is grasse*: that is, it falleth, and is cut downe like grasse. In Paradise wee might liue or die: in the world we liue and must die: in heauen we shall liue and not die. Before sin, nothing could change vs: now euery thing doth change vs. For when winter comes, we

1. Pet. 2. 11.

Heb. 11. 19.

As Iohn 8. 36.

Gen. 3. 19.

Exod. 33. 7.

Exod. 26. 1.

Psal. 82. 6.

Iob. 17. 14.

Luke 16. 22.

Esay 40. 6.

Gen. 1. 27.

Gen. 3. 21.

Gen. 47. 9.

are

are cold, when age comes we are withered, when sicknes comes we are weak; to shew that when death comes we shall die. The clothes which weare vpon our backes, the Sunne which sets ouer our heads, the graues which lie vnder our feete, the meate which goes into our mouthes, cry vnto vs that we shall weare, and fade, and die; like the fishes, and fowles, and beasts, which euen now were liuing in their elements, and now are dead in our dishes. Every thing every day suffers some eclipse, and nothing stands at a stay; but one creature calles to another, Let vs leaue this world. Our fathers summoned vs, and wee shall summon our children to the graue; first we waxe old, then we waxe dry, then we waxe weak, then we waxe sicke, so we melt away by drops; at last, as we carried other, so other carry vs vnto the graue: this is the last bed which euery man shall sleepe in: wee must returne vnto our mothers wombe. Therefore *Isaiah* calleth his life but a pilgrimage: therefore *Paul* called his life but a race; therefore *David* calleth himselfe but a worme. A pilgrimage hath an end, a race hath a stop, a worme is but troden vnder foote, and dead straight: so in an houre, we are, and are not: here we are now, and anon wee are separated, and to morrow one sickneth, and the next day another sickneth, and all that be here neuer meete againe: we may well be called earthen vessels, for we are soone broken; a spider is able to choake vs, a pin is able to kill vs: all of vs are borne one way, and die a hundred waies. As *Eliab* stood in the doore of the caue, when God passed by: so we stand in the passages of this world, readie to goe out whensoever God shall call. We lose first our infancie, and then our childhood, and then our youth: at last, as wee came in the roomes of other, so other come into our roomes. If all our dayes were as long as the day of *Ioshua*, when the Sunne stood still in the midst of heauen, yet it will bee night at last, and our Sunne shall set like other. It is not long that we grow; but when we begin to fall, we are like the Ice, which thaweth sooner then it froze: so these little worlds are destroyed first, and at last the great world shall be destroyed too; for all which was made for vs, shall perish with vs. What doe you learne when you thinke of this, but that which *Moses* saith, to apply your hearts to wisdom? Death cometh after life, and yet guides to the whole

2. Tim. 4. 7.

Psal. 13. 6.

2. Cor. 4. 7.

1. King. 19. 9.

Iosh. 10. 1.

whole life like the sterne of a ship; but for death there would be no rule, but euery mans lust should bee his law: hee is like a King which frighteth a farre off, though hee deferre his sessions, and stay the execution, yet the very feare that hee will come, makes the proudest peacock lay downe his feathers, and is like a dampe which puts out all the lights of pleasure. The second note is, that the time of man is set, and his bounds appoynted, which he cannot passe; and therefore *Moses* praieth the Lord that he would teach him to number his daies; as though there were a number of our daies: therefore God is called *Palmori*, which signifieth a secret number, because he knoweth the number of our daies, which is secret to vs. As it was said to *Balthasar*, *God hath numbred thy kingdome*; so it may be said to all, *God hath numbred thy life*. To this, *Iob* beares witness, saying: *Iob 14. 5. Are not his daies determined? thou hast appointed his bounds, which he cannot passe.* Againe, *Jeremy* saith, *they could not stand, Jere. 46. 21. because the day of their destruction was come.* As there is a day of destruction, & a day of death; so there is a day of birth, a day of mariage, a day of honor, a day of deliuerance: according to that, *The determination is made*; that is, God hath determined all things. As God appointed a time when his Sonne should come into the world, and hee came at the same time, as the Prophets and Euangelists accord: so hee hath appointed a time when all his blessings shall come vnto vs, & they come at the same time; as we reade of *Ioseph*, when his appointed time came: shewing that God appointed a time when to exalt him, and before that time came, he could not be exalted: therefore Christ saith so often, *My time is not yet come*; shewing that he knew the time of his baptizing, the time of his preaching, the time of his working, the time of his rising, and the time of his ascending. As for that which is obiected of *Ezechias*, because *Esay* shewed him that he should die, & after told him that 15 yeeres were added to his life: it is like the preaching of *Ionas* to the Ninuities; *Ionab 3. 3. Forty daies, and Ninivy shal be destroyed*; & yet Ninivy was not destroyed, because they repented: so *Ezechias* was not abridged, because he repented. Therefore you must vnderstand the phrase of God. As when we say, y^e we shall iourney to morrow, we vnderstand, *If God wil*: so when God saith, *I wil destroy*, he vnderstands; if

Dout. 18.

2. Sam. 13. 6.

Act. 27. 31.

we persist. As all the promises of God are conditionall to take place if wee repent, so all the threatnings of God are conditionall to take place, if we repent not: and therefore sometime this word *if*; is put in, as where there is no blessing nor cursing without an *if*. I may answer againe, that God is a Iudge, and spake like a Iudge to *Ezechias*: a Iudge doth not condemne al whom he saith he will condemne; nor a schoolmaster beate every one whom he saith he will beate, to make him learne; yet the Iudge and schoolmaster doe not dissemble but menace: this is not lying but threatening. But you will say, if my time be set, thus long I shall live, and I cannot passe, then I will take no physick. You may as well say, I will take no meate. God hath not ordained the end without means, but the means as well as the end. If he haue appointed one to dye in his youth, hee hath appointed some means to shorten his life, as he did *Abolons*: if he haue appointed one to live long, hee hath appointed also some means to preserve his life, as *Iosaph* cherished *Iacob* in his age. Therefore though God had promised *Paul* that his company should not be drowned, yet he told the mariners, that vnlesse they kept in the ship they should be drowned: as if their safety should not be without means: but a good mind neuer quarels about these things.

The third point is, that our life is but a short life: as many little sculs are in Golgotha, as great sculs: for one apple that falleth from the tree, ten are pulled before they be ripe, and the parents mourne for the death of their children, as often as the children for the decease of their parents. This is our Aprill and May wherein wee flourish, our Iune and Iuly are next when we shall be cut down. What a change is this, that within fourescore yeeres not one of this assembly shall be left aliue? but another Preacher, and other hearers shall fill these roomes, and tread vpon vs where our feete tread now.

The Rauen and the Phoenix, and the Elephant, and the Lion, and the Hart fulfil their hundreds; but man dieth whē he thinks yet his sunne riseth: before his eye be satisfied with seeing, or his eare with hearing, or his heart with lusting, death knocks at his doore, and will not giue him leaue to meditate an excuse before he come to iudgement. To shew the shortnes of mans life, *Moses* vsed the shortest diuision in nature to expresse it by, he

he might haue said, Teach me O Lord, to number my moneths, or my yeeres, but he speakes of daies: so the scripture is wont to number our life by daies, and houres, and minutes, to shew vs that wee shall giue account for houres, as well as for daies, for daies as well as for weekes, for weekes as well as for moneths, for moneths as well as for yeeres: which warneth vs to make vse of all our time, and euery day to thinke vpon the last.

This was the Arithmeticke of holy men in former times, To reckon their daies, so that their time might seem short, to make them *apply their hearts to wisdom*. The Hebrues did number their daies thus: First they did deduct the time of sleepe, so that if our yeeres be threescore and tenne, as the Prophet saith, *siue* *psal. 90. 10.* and thirtie of these yeeres are striken off at one blow, because wee spend halfe our time in sleepe: then they did deduct the time of youth, which *Salomon* calleth *vanitie*, as though it were not worthie to bee called life but vanitie: then they did deduct the dayes of sorrow, because in sorrow a man had rather dye then liue. So when the houres of sleep, and the houres of youth, and the houres of sorrow are taken away, what an Epitome is mans life come to? The Fathers vsed another account: first they did deduct all the time which is past: for the time which is past is nothing: then they did deduct time to come, because the time to come is vncertaine, and no man can say that hee shall liue. Now when the time past, and the time to come is set aside, there is nothing left but the time present, that is, a moment, which is not so much in respect of eternitie, as a little mote to the whole earth.

David numbered his days

Eccles. 1. 10.

David numbred his daies by a measure, *My life* (saith he) *is like a span long*. *Psal. 39. 5.* when he measured his life he took not a pole, nor an ell, nor a yard to measure it by, but a short measure, his short span, *My life is like a spanne long*. Thus you haue learned to number your dayes, .or rather the houres of your dayes. As some came into the Vineyard in the morning, and some at noone, and some at night: so some go out of this Vineyard in the morning, some at noone, and some at night: some mans life hath nothing but a morning, some haue a morning & noone, he which liueth longest, liueth all the day: & therefore the yongest of all pray but for this day: & if he liue till to morrow,

then he praith for that day, saying still, *Give vs this day our daily bread.* So that a pleasant life may bee compared but to a glorious day, and a sorrowfull life to a cloudie day, and a long life to a summers day, and a short life to a winters day. How comes it to passe that when a man dies, all his yeeres seeme but so many daies; and before he dies, all his daies seeme so many yeeres? *Job* speaketh of all alike, *Man which is borne of a woman hath but a short time to liue*: *Iacob* was 130 yeeres old; & yet when he came before *Pharaoh*, he said, *Few and euil haue my daies bin.* Though *Pharaoh* did not speake of dayes, but asked him *how old he was*, yet he answered of daies, to shew that not onely his yeers, but his *daies were few*. Our Fathers marueiling to see how suddenly men are, and are not, compared life to a dreame in the night, to a bubble in the water, to a ship on the sea, to an arrow which neuer resteth till it fall, to a player which speaketh his part vpon the stage, and straight he giueth place to another; to a man which commeth to the market to buy one thing and sell another, and then is gone home againe: so the figure of this world passeth away. This is our life, while wee enioy it wee lose it: as *Iacob* said, that *his daies had been few*: so we may say, that our daies shall be few.

Now, why hath God appointed such a short time to man in this world? Surely, lest hee should deferre to doe good; as his manner is: for though his life is so short, yet hee thinkes it too long to repent. The Prophet saith, that *our yeeres are but threescore and tenne*, as though this were but a little time to liue. But why should we liue so long? for if our life were but a yeere, yet a yeere is more then we vse, all the rest is lost: for we deferre till that weeke which we thinke will be last. It is said of the Diuell, that *he is blisie, because his time is short*: but the time of man is shorter: and therefore Christ saith, *in this thy day*: as though no day could bee called thy day, but this day: and therefore all that thou hast to doe, thou must doe this day. Consider this, all which trauell toward heauen: had we not need to make haste, which must goe such a long iourney in such a short time? How can he chuse but runne, which remembreth that euery day runneth away with his life?

The fourth point is our aptnes to forget death rather then
any

Job. 14. 1.

Gen. 47. 9.

Psal. 90. 10.

Reuel. 12. 13.
Luke 19. 42.

Leichen

any thing else, and therefore *Moses* prayeth the Lord to teach him to number his dayes, as though they were still slipping out of his mind. He which hath numbred our dayes, must teach vs to number our daies: for when *Moses* prayeth the Lord to teach him to number his dayes, he signifieth that he would very faine remember them, but still his mind did turne from them; and that he could not thinke vpon them longer then hee thought on the Lord, which taught him to number them: such is the rebellion of our nature, wee cannot remember that which wee should, because we remember so many things which we should forget. How often doth the Scripture call death to our minds?

Yet wee reade how they put the day of death from them, and would not remember it. *Salomon* bids vs remember that wee

Amos 6.1.

shall come to iudgement; and yet we reade how they pleade against the day of iudgement, and syllogize to their sins, *That all things shall continue as they be, because there hath been no change yet*: even so it is with vs, as the foole saith in his heart there is no

Eccles. 11.9.

2. Pet. 3.5.

God: so we say in our hearts there is no death, or at least death will not come before we be old. Of all numbers we cannot skill to number our dayes: we can number our sheep, and our oxen, and our coine; but we thinke that our dayes are infinite, and therefore we neuer goe about to number them. We can number

Psal. 143.

other mens dayes and yeeeres, and thinke they will die ere it bee long, if we see them sicke, or sore, or old; but wee cannot number our owne. When two ships meet on the sea, they which are in one ship, thinke that the other ship doth saile exceeding fast; but when their ship goeth faire and softly, or rather standeth still,

although in truth one ship saileth as fast as the other: so euery man thinke, that other post and runne, and flie to the graue, but that himselfe standeth stocke still, although indeed a yeeere with him is no longer then it is with other: beside that, we are giuen to forget death, we stroue to forget it, like them which say, we

may not remember.

Amos 6.10.

Teach me to number my dayes: may, teach me to multiply my daies: teach me to remember death: may, teach me to prolong death: or if I cannot prolong death, teach me to forget death,

that I may sinne without feare: for the remembrance of death maketh a man to sinne fearefully, and takes away the pleasure of sin,

about

S 3

sin,

1. King. 22.

fin. Therefore if ye marke, there is a kind of men which cannot abide to heare of death; they are sicke of the name of it: the reason is, *Achab* cannot abide *Micajah*, because he neuer prophesied good vnto him but euill: so death neuer prophesied good to the wicked, but euill: for which they cannot abide it. Therefore as *Pharaoh* bad *Moses* go out of his sight, so they bid death go out of their sight, and say when he comes, as *Achab* said to *Elisab*, *Art thou here my enemy?* when they should say, Welcome my friend. For as the diuels thought Christ was come to torment them: so the vngodly think that death comes to torment them. Is it peace when they see death? They doubt it is not peace, because they neuer loued the God of peace. O that I could bring you into their hearts, that ye might see more then tongue can expresse: for I do not thinke that any Epicure, or worldling, or Non-resident, haue any ioy to thinke of death, or desire to be dissolved, but rather that hee might neuer bee dissolved, because death comes to the wicked like a taylor, which comes alwaies to hale vnto prison: therefore their care is not to remember death, that they might apply their hearts to wisdom, but to forget death, lest they should apply their hearts to wisdom, and lose their pleasures before the time; for he which is not purposed yet to leaue his sins, would not be troubled with any thought, & might make him take his pleasure fearfully, lest hee should leaue sinne, before sinne leaue him. Therefore the diuell doth neuer teach a man to number his dayes, because he gaires by the forgetfulness of death: but the Lord, which would haue a man to apply his heart to wisdom, it is he which teacheth vs to number our dayes; and therefore *Moses* prayeth vnto him, and because we pray not vnto him as he did, to teach vs to number our dayes, therefore we die like wormes before we be aware. So farre wee are from that which he shooteth at, to apply his heart to wisdom, that wee are not in the way vnto it: that is, to remember that we shall die.

The last point is the cause, why *Moses* would learne to number his dayes, *That he might apply his heart vnto wisdom*: as if he should say, vntill men thinke vpon death, they neuer apply their hearts to wisdom, but busie themselues with worldly matters, as though they were feathering a nest that should neuer be pulled downe, Wisdom hath alwaies carried that shew of excellencie,

lence, that the very wicked haue laboured to put on this vizor:
 as we reade of *Pharaoh*, who to couer his foolishnes, saith, *Come
 let vs doe wisely.* And againe, it is said, that the Grecians sought
 after wisdom, euen the nation which God calls the foolish na-
 tion; did seek after wisdom, that is, they would haue the name
 of wisdom: but this wisdom which *Moses* calles wisdom, is
 counted foolishnes; *the foolishnes of preaching* (saith *Paul*, mean-
 ing how the foolish count preaching foolishnes. Againe, *fool-
 isshnes to the Gentiles*: meaning, that the word of God seemeth
 like a foolish thing vnto many. For that which Christ said vnto
Peter, hee may say almost to all, *They doe not samour the things
 of God.* As *Anan* deuised a new creature; so they haue found out
 another wisdom, which is called the *wisdom of the flesh*. They
 remember, *Be wise as serpents*; but they forget, *Be simple as dones.*
 He which is like to *Achitophel*, is counted a deepe counsellor:
 hee which is like *Machianel*, is counted a wise fellow. Alas,
 how easie a matter is it to deceiue, and counterfet, and play the
 subtil serpent, if a man would set his head vnto it? Could not
Dauid go as farre as *Achitophel*? Could not *Paul* shew as much
 cunning as *Terrillus*? Yes, yes, if they were not taught to bee
 simple as Dones. But this wisdom comes not by the remem-
 brance of death, but by the forgetfulnesse of death. Men do not
 vse to thinke of death when they goe about such matters, but
 say like the Serpent, *We shall not die.* Two things I note in these
 wordes: first, that if we will find wisdom, wee must apply our
 hearts to seeke her: then, that the remembrance of death makes
 vs apply our hearts vnto it. Touching the first, *Moses* found
 some fault with himselfe, That for all that hee had heard, and
 seene, and obserued, and was counted wise, yet he was new to
 begin, and had not applied his heart to learne wisdom, like
 the wise man, which saith; *I am more foolish then any man, I haue
 not the wisdom of a man in me.* So vnstable and couctous (as I
 may say) are the seruants of God: the more wisdom, and faith,
 and zeale they haue, the more they desire. *Moses* speaketh of
 wisdom, as if it were phylicke, which doth no good before it
 be applied; and the part to apply it to is the hart, vvhether almans
 affections are to loue it and cherish it, like a kind of hostesse:
 vvhether the heart seeketh it, it findeth; as though it vvere brought

Exod. 1. 10.

1. Cor. 1. 32.

Dent. 32. 21.

1. Cor. 2. 21.

23.

Matth. 16. 23.

Genes. 36. 24.

Rom. 8. 7.

Matth. 10. 16.

2. Sam. 17. 7.

Acts 24. 2.

Matth. 10. 6.

Genes. 3. 3.

Prou. 30. 7.

Jer. 29. 13.

or 1. 10. 23.

apply your
heart - to
wisdom. as
in saying

Prov. 2. 10.

Prov. 4. 5. 13. 8.

Luke 1.

Marke 15. 12.

Psalm. 1. 2.

Eccles. 12. 12.

vnto her like *Abrahams* Rain. Therefore God saith, *They shall seeke me, and find me, because they shall seeke me with their hearts;* as though they should not finde him vvith all their seeking, vnlesse they did seeke him vvith their heart. Therefore the vvay to get vvifdom, is to apply you harts vnto it, as if it vv ere your calling and liuing, to vv hich you are bound prentises. A man may applie his eares, and his eyes, as many trevvants doe to their bookes, and yet neuer proue schollers: but from that day vv hich a man begins to apply his heart vnto vvifdom, he learneth more in a moneth after, then he did in a yeere before; nay, then euer he did in his life. Euen as you see the vvicked, because they applie their hearts to vvickednes, hovv fast they proceed, hovv easily and hovv quickly they become perfect sv earers, expert drunkards, cunning deceiuers: so if ye could apply your hearts as thoroughly to knowvledge and goodnes, you might become like the Apostle vv hich teacheth you. Therefore vv hen *Salomon* shevveth men the vvay hovv to come by vvifdome, he speakes often of the hart: as, *Give thine hart to wisdom: Let wisdom enter into thine hart: Get wisdom. Keepe wisdom: Embrace wisdom:* as though a man vv ent a vvooing for vvifdome. Wifdome is like Gods daughter, that he giueth to the man that loueth her, and sueth for her, and meaneth to set her at his heart. Thus vve haue learned hovv to apply knowvledge that it may doe vs good: not to our eares, like them vv hich heare sermons onely; nor to our tongues, like them vv hich make table-talk of religion; but to our harts, that vve may say vvith the Virgin, *My hart doth magnifie the Lord:* and the heart vv ill apply it to the eare, and to the tongue; as Christ saith, *Out of the abundance of the hart the mouth speaketh.* The last point is, that the remembrance of death makes vs to apply our harts to vvifdom. *Moses* commended not many bookes to a vvise man learned; but as *Daniel* commends one book in stead of many, *Meditate in the law of God day and night:* for the reading of many bookes (saith *Salomon*) is but weariness to the flesh: therefore, as though *Moses* had marked vv hat did moue him most to seeke after God, he praieth that that thought may run in his mind still, the remembrance of death. As many benefits come vnto vs by death, so many benefits come vnto vs by the remembrance of death: and this is one; It maketh a man

to applie his heart to vviildome. For vvhē he considereth that he hath but a short time to liue, hee is carefull to spend it vvell; like *Moses*, of vvhom it is said, that vvhē he considered how he had but a season to liue, hee chose rather to suffer afflictions vvhith the seruants of God, then to inioy the pleasures of sin for a season. This is that vvhich makes the old men fast, and vvvatch, and prepare themselues more then young, because they thinke themselues neerer the doore: like old *Isaac*, vvhich vvhē hee vvas blind for age, said vnto *Esaū*, *Behold, I am now old, and know not the day of my death*: that is, because I am old, I looke to die shortly. And therefore as *Esaū* taught *Esau* to set all things in order before he died: so he called his eldest sonne, to vvhom he thought that his inheritance belonged; that he might blesse him before hee died. This vviildome the Fathers called *the wisdom of the Crosse*, vvhich vve call the best, because it vvas dearest bought. It is hard for a man to thinke of a short life, and thinke euill; or to thinke of a long life, and thinke vvell. Therefore vvhē *Jeremy* had numbred all the calamities and finnes of the Ievves; at the last he imputed all to this, *she remembered not her end*: so if I may iudge vvhū natural men care for nothing but their pomp, vvhū great men care for nothing but their honour and dignitie, vvhū couctous vvorlclings care for nothing but their gaine, vvhū voluptuous Epicures care for nothing but their pleasure; I may say vvvith *Jeremy*, *They remember not their ends*. Wee neuer couet the same things liuing and dying: therefore vvhē *Solomon* had spoken of all the vanities of men, at last hee opposeth this *Memorandum* as a countterpoise against them all; *Remember that for all these things thou shalt come to iudgement*: as if hee should say, Men vvwould neuer speake as they speake, nor doe as they doe, if they did but thinke that these speeches and deedes should come to iudgement. As the bird guideth her flight vvvith her traine: so the life of man is best directed vvvith a continuall recourse vnto his end. The thought of death hath made many finnes auoide, like the Diuell, vvhē Christ alleaged Scripture: it is like a strainer, all the thoughts, and speeches, and actions vvhich come through it, are cleansed and purified like a cloth vvhich cometh out of the vvater. Seeing then that so much fruit growes

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of our stalle, which is the numbring of our daies: let vs consider what an harvest we haue lost, which hapily before this day neuer praised with *Moses*, that the Lord would teach vs to number our daies. What if wee had died in the daies of our ignorance, like *Iudas*, which hanged himselfe before he could see the Passion, or Resurrection, or Ascension of Christ? But God hath cared for vs more then we haue cared for our selues. We should haue numbred our daies and sinnes too: but alas, how many daies haue we spent, and yet neuer thought why any day was giuen vs? But as the old yeere went, and a new yeere came, so we thought that a new would follow that, and so wee thinke that another will come after this; and so they thought which are dead already. This is not to number our daies, but to prouoke God to shorten our daies: there are few here which haue not seene twentie yeeres; now if we had but euery yeere learned one vertue since we were borne, we might by this time haue bin like Saints among men: but the time is yet to come, when wee must applie our hearts to wisdom. To riches and pleasures wee haue applied our hearts, and our eies, and our eares, and our hands too; but to wisdom wee haue not applied our hearts.

There be many causes, but there should be no cause if we had numbred our daies. For surely if a man could perswade himselfe that this is his last day, as it may bee, he would not deferre his repentance vntill to morrow. If hee could thinke that this is his last meale that euer he should eate, hee would not surfeit: if he could belecue that the words which hee doth speake to day, should be the last that euer he should speake, hee would not offend with his tongue: if hee could bee perswaded that this sermon should be the last Sermon that euer he should heare, hee would heare it better then euer he heard any yet. Yet breath is in the bodie, and the heart may apply it selfe, and the eie may apply it selfe, and the eare may apply it selfe, and the hand may apply it selfe: *Worke while it is light*. I can but teach you with words, as *Iohn* baptized with water. As *Moses* prayed the Lord to teach him to number his daies, so you must pray the Lord to teach you to number your daies. And now I leave you to number your daies. It may be that thou hast but twenty yeeres to

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serue God, wilt thou not live twenty yeeres like a Christian, that thou maiest liue a thousand yeeres like an Angel? It may be that thou hast but ten yeeres to serue him, wilt thou not serue tenne yeeres for heauen, which wouldst serue twenty yeres for a farme; It may be that thou hast but five yeeres to serue God, wilt thou not spend five yeeres well, to redeeme all thy yeeres for sine? Yet God doth know whether many here haue so long, to repent for all the yeres which they haue spent in sin. If thou wert borne but to day, thy iourney is not an hundred yeeres: if thou bee a man, halfe thy time is spent already: if thou be an old man, then thou art drawing to thy Inne, and thy race is but a breath: therefore as Christ said vnto his Disciples when he found them sleeping, *Could ye not watch one houre?* So I say to my selfe, and to you, *can we not pray? can we not suffer a little while?* He which is tired can craule a little way, a little further, one step more for a kingdome. For this cause God would not haue men know when they shall die, because they should make ready at all times, hauing no more certainty of one house then another. Therefore our Sauour faith, *Watch*, because you know not when the Lord will come to take you, or to iudge you. *Happie are they which beare the word and keep it.* Thus you see that death is the last ypon earth, that the time of man is set, that his race is short, that he thinks not of it, that if he did remember it, it would make him apply his minde to good, as he doth to euill: and now I end as I began. The Lord teach vs to number our days, that we may apply our hearts to wisdom, Amen.

FINIS.

*if 5 or 10 or 15
he know?*

A GLASSE FOR DRUNKARDS.

Genel. 9.

22. And when Cham, the father of Canaan, saw the nakednesse of his Father, he told his two brethren without.

23. Thenooke Shem and Iaphet a garment, and put it upon both their shoulders, & went backward, and covered the nakednes of their father, with their faces backward: so they saw not their fathers nakednesse.

24. Then Noah awoke from his wine, and knew what his younger sonne had done unto him.

25. And said; Cursed be Canaan, a servant of servants shall be he unto his brethren.

26. He said moreover, Blessed be the Lord God of Shem, and let Canaan be his servant.

27. God perswade Iaphet that he may dwell in the tents of Shem, and let Canaan be his servant &c.

NOW have here the story of Noah and his sons. As Noah did well and still, so he had good sonnes, and evils; but as his virtues were more notorious then his vices, so God blessed him more then he cursed him: for hee had two good sonnes, and but one evil sonne; his good sonnes were Shem and Iaphet; his wicked sonne was Cham; his good sons were blessed, his wicked son was cursed. First, of the father, and then of his sons. In Noah, first you see his husbandry; and then his drunkennes; and after, his nakednesse. In Cham; first you see his mockery; and after, his curse: in Shem and Iaphet, first you see their reuerence; and after, their blessing.

Of Noahs drunkennesse and his husbandry, we haue spoken: now a word of his nakednes. *Drinking of the wine, he was drunk, & was vncovered in the midst of his tent, &c.* It is said that drunken porters keep open gates: so when Noah was drunken, he set all open; as wine went in, so wit went out; as wit went out, so his clothes went off. Thus Adam which begā the world at first, was made naked with sin: and Noah which began the world again,

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is made naked with sin, to shew that sinne is no shrouder, but a Stripper. This is one fruite of the Vine more then *Noah* looked for: in stead of being refreshed and comforted, he was stripped and scorned.

There is a thing which followeth sinne, which *Iob* calleth a *rodde*, which the sinner neuer thinketh of, before he haue done. *Iob. 9. 34. & 21. 9.* When the childe hath faulted, then he is bearen: so now *Noah* hath sinned, he must be beaten: first he is stript naked, after he is scourged; wine putteth off his cloathes, and then *Cham* cometh and latheth him: to shew that wine can both cheere the heart, and grieue the heart. As the forbidden tree whē it promised our parents knowledge, took their knowledge from them: so euery sinne giueth other wages then it promifeth. Little thought *Noah* that wine would make him naked: but now he is naked and stripped too, as though he were first stripped, and then whipped. Hee which beleued the threatning (like *Lot*) *Gen. 19.* when others mocked; hee which escaped the flood when others were drowned; hee to whom all the fowles of the aire, and the beasts of the earth flocked in couples, as they did to *Adam*; he which was referued to declare the iudgements of God, and begin the world againe; *Noah*, the example of temperance, the example of moderation, the example of sobrietie, lieth naked in his Tent for drinking the wine, which he himselfe had planted: the operation of wine was drunkenness, the sequell of drunkenness was nakednes, the effect of nakednes was derision. As the serpents sting is in his taile; so the end of sinne is bitterness. Lest he should loue the vice wherewith he was once defiled (as they which are once drunke, hardly get out of the cellar) God giueth him a *Memorandum*, like *Iacobs* limping, that hee was neuer drunken after, but learned temperancie of intemperance: therefore it is good a little to feele the sting of sinne, that wee may handle it like a hornet.

Now when *Noah* the father was drunken, *Cham* the sonne becommeth a scorner; the father deserued to be despised of his son, because he had disfigured the image of a father. Therefore it followeth, *When Cham the father of Canaan saw the nakednes of his father, he told his two brethren without, &c.* Drunkenesse was his fault, and shame must bee his punishment. Whereby you

you may note, how God doth proportionate and match finnes and punishments together, that a man may looke vpon his punishment like a glasse, and see his sinne. Again, by this you may see, how God doth bring forth the faults of the iust as well as the vniust, or else others would say as Christ saith, Ioh. 8. *Who can accuse me of sinne?* What a griefe was this to *Dauid*, that his sonne should be his traytor? So increase the griefe of *Noah*, his sonne was his scorner. He may say as the Psalmist saith, Psal. 54. 12. *It is thou O man, euen my companion and familiar, which delighted together.* If mineemie had defamed mee, I could haue borne it, or I would haue fled from him: but hee whom I haue loued, may he whom I brought into the world made me a shame to the world, like the Viper which killeth the dam that beareth it. So oftentimes the prophetic of *Michaiab* proueth true, *A mans enemies are they of his owne house*, chap. 7. 6. As *Iudas* betrayed his master.

Who can claime a wicked disposition? how deepe was the root of euill hid in his heart, that *Noah* could neuer know it before he shewed it? Vntill now, *Cham* seemed as good as *Shem*; and if *Iaphet* had said, thou shalt be cursed, he would haue said, thou shalt be cursed. Hypocrisie is spun with such a fine thread, that wee may liue as long with a man, as *Noah* did with *Cham*, and scarce discern him.

Here are two finnes which go before *Chams* curse: one, that he did see his fathers nakednes: the other, that he did reueale it vnto his brethren.

When he saith that *Cham saw his fathers nakednesse*, he meaneth that he looked vpon it with a pleasure, as *Dauid* vpon the nakednes of *Rahsheba*: for hee might haue seene it by chance, and not offended, as a man seeth an image and detesteth it.

The Edomites are reprooued for looking vpon the affliction of their brethren, because they reioyced to see it: but the friends of *Iob* looked vpon his afflictions, and are not reprooued, because they sorrowed to see his sorrowes. Therefore *Cham* did not sinne in seeing, but in gazing and reioycing, like the Edomites.

There is a wise eye, and there is a foolish eye. The wise eye is like the Bee which gathereth honey of euery weede: the foolish

2 Sam. 11.

Obad. 11.

Eccle 3 15.
Prou. 17. 24.

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lish eye is like the Spider which gathereth poison of euerie flower. Therefore God licenced *Abraham* to see the flames of Sodom, which he forbade *Lor*; because that which teacheth one, tempteth another. It is a true Prouerb, *The eye is a frow*; although it shew light, yet it leadeth many into darknesse. If *Eue* had not seene, shee had not lusted: for it is said, *Seeing that the tree was pleasant to the eye, shee tooke and ate.* If *Achan* had not seene, he had not stolne. For he saith first I saw, and then I coueted. If *Dauid* had not seene, he had not lusted: for it is said first, that hee did see her, and then hee sent for her. So when *Cham* had seene the temptation, hee was snared with the sinne: therefore it followeth, *He told his brethren which were without* &c. Thus sinne groweth of sinne, from the eye to the heart, and from the heart to the tongue: a man may goe into a labyrinth easily, but when hee is in he cannot get out; so *Cham* did see a temptation easily, but when he had seene it, he could not looke from it. Therefore when *Esaiah* speaketh of vanity, he named *cart-ropes of vanity*, to shew how one sinne draweth another, as it were with cart-ropes, and one sinner maketh another, as *Eue* did *Adam*. When Satan was cast out himselfe, he sought euer after whom he might deuoure: so when *Cham* had strained reuerence himselfe, he laboured to bring his brethren into the same disobedience. All men seeke after fellowes, and we thinke it euill to be euill alone: therefore the thecues before they goe to steale, call their mates and say; *Come with vs*, Prou. 1. 10. *it is enough* (saith *Peter*) *that we haue spent our former time in lusts*: so it was enough that *Cham* had faulted himselfe, but when he had seene, hee would haue his brethren see too: when hee was become a scorner, hee would haue his brethren scorne too: therefore as *Andrew* called *Simon*, and *Philip* called *Nathanael*, to see the Son of God: so *Cham* called his brethren to see the nakednesse of his father. The sinnes of men are like a plume of feathers; for itching eares, and an euill disposition breedeth an euill suspicion. Therefore *Cham* thinking that his brethren had been as shamelesse as himselfe, thought this a merry may-game to make them sport. Come with me (saith hee) and I will shew you my father naked. They say, it is an euill bird which will defile his owne nest: so it is an euill sonne that will shame his owne father.

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*Prov. 30. 1.**Gen. 38.*

He should haue couered his fathers nakednesse so soone as hee saw it, lest his brethren should see it too; but hee was readie to make it worse, like them which heare a suspicion and make it a report. He should haue taken the beame out of his owne eye, when he spied a mote in his fathers eye: but as the eye seeth all things, and cannot see it selfe, so wee can see other mens faults, but not our owne. When *Agur* had considered the follies of others, he considered his owne follies, and said, I am more foolish then any man. When *Indab* had considered *Thamars* sinnes, hee considered his owne and said, *She is more righteous then I.* But when *Cham* did see a fault in his father, all his owne faults were hid vnder a bushell; he cared not that he was his father, nor that hee was faued for his righteousnesse, nor that hee had planted a Vineyard for him and his brethren, nor that he was neuer drunken before, nor that he had committed greater sinnes himselfe; but like them which make their sport of that which should bee their sorrow, so hee laughed at that which might make him weepe. Often did I well, might *Noah* say, and thou didst neuer honor me for that: but once did I euill, and for that thou wouldest shame me.

Titus 2. 8.

There is a kinde of men which are ashamed of other mens faults, but not of their owne: they are like flies, which alwaies light vpon the sore: if they finde any sinne, thereof they talke, that is their sport, like a Tennis ball, when they come to their Ordinaries; and though they did neuer well in all their life, yet that fault seemeth greater to them then all their owne: these men are so like the diuell, that in the Reuel. 12. 10. the diuell is called by their name, An accuser of the brethren: and that you may know that such tongues shall burne in the fire of hell, Saint *James* saith, *That their tongues are kindled with the flame of hell already.* Iam. 3. 6. This was euer the property of bad men, to seek faults in good men, to obiect againe, that they may sinne without reproofe of them. Therefore said *Paul*, *So becaue your selues, that they which would slander you, may be ashamed, hauing nothing to speake euill of you.* If *Noah* had not bin drunken, *Cham* had lost his sport.

Now because this fact of *Cham* was so hainous; when hee is accused of it, hee is called the father of *Canaan*; as if hee should say,

say, thinke what he deserueth; which being a father himselfe, would so dishonour his father. It was meet that hee which had children, should know the durie of a child; and euer thinke, that as he behaued himselfe toward his Father, so his sonnes would behaue themselues to him againe: but all this did nothing moue him, therefore the greater was his sinne.

To conclude then, as *Cham* was worse then *Noah*, whom he derided: so if you marke, they which are wont to speake hardly of others haue greater faults themselves, which they cannot tell how to couer, but by disgracing others. Thus much of the wicked sonne: now of the good sonnes it followeth.

Then took *Shem* and *Iaphet* a garment, and put it upon both their shoulders, and went backward, and covered the nakednes of their father, &c. *Salomon* saith, If sinners tempt thee, yet consent thou not. So though *Cham* tempted them, they consented not; but when he said, Come and see, they went and hid. *Noah* stripped himselfe, but he could not couer himselfe: so wee can corrupt our selues, but we cannot amend our selues. As *Cham* is accused of two faults, For beholding his fathers nakednes, and for reuealing it: so *Shem* and *Iaphet* are commended for two things, That they would not see their fathers nakednesse, & that they couered it. All came out of one root, and all had one durie, and yet see what difference was betweene them; one was glad of his fathers shame, and the other were sorie for it; one published it, and the other smothered it. These two (saith *Moses*) saw not their fathers nakednesse.

Once it was no shame to be naked: for it is said that *Adam* and *Eue* were both naked, and were not ashamed. But as sinne made labour irkesome, which was not irkesome before, & made heate offenseuue which was not offenseuue before, and made cold hurtfull, which was not hurtfull before; so it made nakednesse shamefull, which was not shamefull before: that rather then a man would be naked now, he will couer himselfe, as *Adam* did, with fig-leaues. Therefore wee neuer reade that *Noah* was naked before he was drunken; shewing, that a sober man will neuer open that which nature hath hid.

This is the difference betweene men and beasts: men are not onely ashamed to be seene naked themselues, but vnlesse it bee

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some *Cham*, they are ashamed to see another naked: *Shem* and *Japhet* saw not their fathers nakedness: Who is so blind as hee which will not see? Nay, who is so blind as hee which will see? The sight of the eye oftentimes draweth the soule out of light into darknesse: knowing therefore that it was hard to see like *Cham*, and not to sinne like *Cham*, they would not see lest they should offend. As they would not seeit themselves, so they were carefull that none other should see it, and therefore they couered it with their cloakes. For we must not only refraine sin, but refraine sinne, according to that, *Leuit. 19. 17. Suffer not thy brother to sin*: so *Shem* and *Japhet* seeing how their brother had sinned, stopped the cause that no more might sinne; they were loth that he should see that which he would haue them to see; their griefe and modesty was such, that they did not stay to make him any answer, or aske him any question, but straight they thought what was best to be done: and as a Nurse taketh the milke out of her owne mouth to giue to the child; so they tooke off their clokes from their backes to couer their father. Such a reuerence is in childre toward their parents, if they haue but nature, that they will not suffer the maiesty of their father to waxe vile, but rather they will heare any reproch against themselves, then abide a word against their father. Now if wee doe such reuerence to earthly fathers which bring vs into miserie, that we had rather shame our selues then they should beare any shame; why are we so ashamed and afraid to speake of our father, which calleth vs out of misery into happinesse? if *Cham* be cursed for dishonouring a man, let them feare which dishonour God,

Marke.

Note well.

You know that the Papists doe couer the spots of their Bishops with this cloake of *Shem* and *Japhet*, and not onely they, but others too: for if any speake of corruption in Rulers, or briberie in Iudges, or Simonie in Bishops, or Non-residencie in Pastors, he is said to discouer his fathers nakednesse like *Cham*: but as we may not reueale all finnes, lest the vncircumcised reioyce; so wee may not couer some finnes, lest the vncircumcised encrease. For if some mens drunkennesse were not reproued, they would be drunken still, and make a common weale of drunkards: therefore they which will bee couered, first let them

them proue themselves fathers as *Noah* was, and after let them amend as *Noah* did, and they which couer them, let them distinguish betweene *Noah* and *Cham*: and betweene excuse and obstinacie. For some, Christ appointed admonition; for others, reprehension; for others, excommunication; and for others, correction: therefore euery mans nakednesse must not bee couered as *Noahs* was: we will couer the first drunkenesse, as *Shem* and *Japhet* did, if they will repent as *Noah* did, and be drunken no more. But shall wee follow them like a blinde mans boy, to stay them so often as they fall, when they say that they stumble not, though they lie on the ground? This is not the cloake of reuerence, but the cloake of flatterie. Therefore as Christ said; *Let the dead bury the dead*: so I may say, let the wicked couer the wicked; the wolues are not the lambes fathers; but the lambes butchers: therefore if they would be couered, let them speake to their children to couer them: for this is our rule, *They which sin openly, reprove openly, that the rest may feare*: 1. Tim. 5. ver. 20.

Thus you haue heard what the bad sonne did, and what the good sonnes did: now we come to *Noah* againe. Then *Noah* awoke, and knew what his younger sonne had done vnto him, and said vnto him, *Cursed be Canaan, a seruant of seruants shall he be vnto his brethren*. He said moreouer, *Blessed be the Lord God of Shem; and let Canaan be his seruant*. &c.

First, he sheweth how *Noah* commeth to himselfe: then, how he knew what his sonnes had done vnto him: then how he curseth one, and blesseth another. As his sonnes were ashamed of his nakednesse when he was drunken: so now he is sober, he is ashamed of it himselfe; therefore hee is said to awake from his wine; as though hee had been asleepe: for, *The drunkard* (saith *Solomon*) *is as one that sleepeth*: *Prou.* 23. 34. When the belly is full, the bones are at rest: so, when *Noah* was full, his thoughts were at rest; therefore being as it were lulled asleepe with ouer much wine, he may be said to awake.

Here *Moses* would exhort all them that sleepe with *Noah*, to awake with *Noah*. *Noah* was once intemperate, and many follow him in that; *Noah* was but once intemperate, and few follow him in that; *Dauid* was once incontinent, and many follow

follow him in that; *David* was but once incontinent, and few follow him in that: *Peter* was but once vnfaithfull, and many follow him in that: *Peter* was but once vnfaithfull, and few follow him in that. This is the difference betweene the faithfull and the wicked; both fall, and but one riseth againe.

It followeth, *He knew what his younger son had done vnto him*: either by the Spirit of God which suggested him; or else by some other that told him; for a drunken man doth not remember what is said or done: and therefore the drunkard saith, *I was beaten, but when I awaked I knew it not*: *Prou.* 23. 35. Therefore when *Lot* was drunken, his daughters lay with him; and it is said, *Gen.* 19. 33. *that hee perceived not when they lay downe, nor when they rose vp*: therefore *Noah* knew either by the spirit which informed him, or by others that told him.

Now, as *Moses* (declaring *Chams* sin) called him *the father of Canaan*: so *Noah* repeating his sinne againe, called him *his younger sonne*. He disdaineth to name him, but calleth him a younger sonne, to aggrauate his fault, because wee will suffer our elder sonnes to be more familiar with vs, but of the younger we looke for more reuerence; or else because parents are wont to make more of the yongest, and dandle them, as *Iacob* did *Benjamin*; and so hee might say: My younger sonne, which for his yeeres should haue shewed me most dutie, and for my affection should haue borne me most loue; my younger sonne hath sought my dishonour; and not content to scorne me himselfe, hath published my shame, and as much as in him lay, prouoked his brethren to scorne me too.

Of whom is a man so often deceiued, as of his neere friend? Lightly the younger sonne is better then the elder: as *Ioseph* was better then his elder brethren; *David* was better then his elder brethren; *Abel* was better then his elder brother; *Isaac* was better then his elder brother; *Iacob* was better then his elder brother; but here the yongest is worst, so neither vertue nor vice goeth by age. Now, as Christ when hee awoke, rebuked the winds, and comforted his Disciples: so *Noah* when hee awoke, cursed the scorner, and blessed the other. *Moses* doth not set down his words of choler, but bringeth him in speaking by the spirit of prophetic, what should come vpon all his sonnes. It

is like that the good Patriarch had bewailed his owne sinne before, and now hauing repented, and got pardon for it, hee cometh forth like a proclaimer of Gods iudgement, and thundereth against this mocker. What a griefe was this to the father, to be constrained to condemne his owne sonne, and with his owne mouth to pronounce him banished from the Church of God? For though *Cham* had not the nature of a son, yet *Noah* had not lost the nature of a father, and hee saw what a small number was left vpon earth, like *Adams* children for to replenish the whole world againe: therefore it grieved him to curse his sonne, as much as it reioyced his sonne to scorne him. Yet as *Abraham* would sacrifice his sonne, rather then displease God; so *Noah* did curse his son, rather then he would displease God; shewing that wee should not spare our owne bowels, when God would haue them punished; but doe as the fathers and mothers of idolaters and blasphemers did in the law, who brought the first stone to presse their sonnes to death: shewing that as the Son of God died for them, so their sonnes should die for God, if they would not serue him. Now the curse goeth forth: *Cursed be Canaan*, that is, cursed be scorners, cursed be all they which dishonour their father and mother, *A servant of servants shall he be.* Note. This is the first mention of seruants in all the Scripture. Man was not made to serue, but to rule; but sin maketh them serue, which should rule: therefore as you saw sinne bring in the first nakednesse, so you see sinne bringing in the first seruant, *A servant of servants shall he be.* This curse is denounced with great vehemencie: for he saith not simply, A seruant shall he be; but, *A servant of servants shall he be:* as if he should say, a seruant, and more then a seruant; that is, of a seruile condition, and seruile minde. As the Sabbath of Sabbaths signifieth a high Sabbath; as the Song of Songs signifieth an excellent Song; as the Holy of holies signifieth the holiest place; and as the Lord of Lords signifieth the chiefeft Lord: so Vanitie of Vanities signifieth the greatest Vanitie, and *servant of servants* signifieth the vilest seruant. Seeing then that the Pope taketh this name vnto him, and writeth himselfe, *The servant* The Pope and Cham haue one stile.
of *servants*, in all his Indulgences, as though hee did ground vpon this curse of *Cham*; it seemeth that the Lord would

shew thereby who is like *Cham*; and who is cursed: therefore let not vs denie him that which the holy Ghost doth giue him; but as hee taketh *Chams* name, so let him take his curse too. *Cursed be Canaan, &c*. It was not *Canaan* which tempted *Shem* and *Japhet* to gaze vpon their fathers nakednesse, but it was *Cham*. How commeth it then that *Noah* doth curse *Canaan*, and not *Cham*? In the 22. verse, *Cham* is called the father of *Canaan*; so that *Canaan* was *Chams* sonne: therefore God not content with the punishment of *Cham* alone, saith, *Cursed bee Canaan* also: shewing, that both *Cham* and *Canaan*, the father, and the children, shall bee cursed for this impiety: because *Cham* had shewed himselfe a rebellious childe to *Noah*, God sheweth that his children shall doe the like by him. Here is to be noted, that whereas *Cham* had elder sonnes then *Canaan*, and *Canaan* was his yongest, yet God for a purpose nameth the yongest in the curse; shewing, that his wrath should last euen to the yongest, and be a great while before it was forgotten. Here is to be noted againe, that whereas the countrey of *Canaan* was so fruitfull, and so blessed a Countrey, that is was called the land that floweth with milke and hony; yet vnder the name of *Canaan*, *Chams* yongest son (of whom the Countrey of *Canaan* tooke the name) God sheweth that the Canaanites shal be cursed in this blessed land; as *Cain* was a vagabond vpon his owne ground: to shew that the ioy of hart, and peace of conscience commeth from God, and nothing else. Now the issues which followed from this curse, doe shew that *Noah* spake not from the spleene, but from the spirit of God: for first you reade how the Canaanites, who came of *Canaan*, were slaine of the Israelites; then you reade how the Gibeonites which came of *Canaan*, were made slaues to the Israelites; then you reade how the Egyptians and Ethiopians which came of *Canaan*, were taken captiue by the King of Ashur: then you reade how *Nemrod* and his complices, that came of *Canaan*, were confounded at Babel, when they went about to exalt themselues. Beside, whereas length of dayes is a blessing to them which honour their father, *Cham* which dishonoured his father, had not one son of his line which liued aboue one hundred yeeres. So that as *Isaac* said, *Jacob haue I blessed, and he shal be blessed*: so *Noah* may

Genes. 4.

Esay 20. 4.

Genes. 27.

may say, *Cham* haue I cursed, and he shall be cursed, for he was *Genes 28.* cursed indeed; cursed in himselfe, and cursed in his children; cursed in heauen, and cursed in earth; cursed with God, and cursed with men: for after this hee beganne to bee abhorred, and they that came of him. Therefore *Abraham* commanded his seruant that he should not chuse a wife for his sonne of the Canaanites. *Isaack* giuetli the like commandement to his sonne *Iacob*, because they were a cursed nation, and hated of God euer since *Noah* said, *Cursed be Canaan.* Thus when *Cham* said vnto his brethren, *Come, and I will shew you my father naked:* he might haue said; *Come, and I will shew you my selfe accursed.* If God haue such wrath against a scorne, thinke whether thou followest not some sinne worse then scorning.

Now after *Noah* had cursed *Cham*, hee blessed his brethren, *Blessed be the Lord God of Shem, &c.* Of *Shem* came the Iewes, which had the first blessing; and therefore *Shem* is blessed first: of *Iaphet* came the Gentiles, which had the latter blessing, and therefore *Iaphet* is blessed after: the forme of *Shems* blessing is, *Blessed be the Lord God of Shem, &c.* One which heareth this blessing, would thinke that *Noah* did not blesse *Shem*, but that he blessed God: for he saith not, blessed be *Shem*, but blessed be the Lord God of *Shem*. This is to signifie, that as cursed *Canaan* came of *Cham*, so the blessed Messias should come of *Shem*, which though he were *Shems* sonne, yet here he is called *Shems* Lord, as hee was called *Dauids* sonne, and *Dauids* Lord. Then, to shew that *Noah* doth not blesse *Shem*, but God doth blesse him, and *Noah* prayed that he might be blessed, as Christ gaue the spirit, and *Iohn* ministred but the water. Thirdly, to shew that God for blessing vs, should be blessed of vs; and therefore *Noah* said, *Blessed be the Lord of Shem, &c.* as if he should say, blessed be the Lord which blesseth *Shē*. Further, this sheweth the difference between *Shems* blessing, and *Iaphets* blessing; that is, the Iewes and the Gentiles: for hee saith, *God perswade Iaphet to dwell in the tent of Shem*, as though *Iaphet* were not blessed yet, but should be blessed; but he saith of *Shem*, *Blessed be the Lord God of Shem*; as if he should giue him possession, &c say, take thy blessing: for to assure him of Gods blessing, hee calleth

God *Shems* God. As wee say, my lands are my goods, so hee might say, my God, and my Lord: such a property the faithfull haue in God. As *Paul* saith, *God is not the God of the dead, but of the liuing*: so I may say, God is not the God of the wicked, but of the righteous; and therefore he is called, *The God of Abraham, the God of Isaac, and the God of Jacob*, which were all good, and righteous, and holy men. The next blessing is *Iapheths*, the forme of his blessing is, *God perswade Iaphet to dwell in the tents of Shem*: that is, God perswade the Gentiles which come of *Iaphet*, to embrace the religion of the Iewes, which come of *Shem*. See how God counteth it for a blessing to bee in the true religion, and how men should bee perswaded vnto it, because it is loue which cannot bee forced: this is the first propheticke in Scripture of the calling of the Gentiles: that is, of our calling to Christ. And to put vs in mind that we were once out of the Couenant, and but added to the Couenant, the name of *Iaphet*, which was the father of the Gentiles, doth signifie, *perswaded*, or *enlarged*, as it were added to the Church, as though the time were, when we were out of the Church: therefore first we are indebted to our good Mediator, which added vs to the kingdome, when we were out of the kingdome; and then, that hee did it by perswasion, not by compulsion. As *Noah* prayed to God to perswade *Iaphet*, so he hath perswaded vs by his word, and not forced vs by his rodde: shewing how wee should perswade one another to the truth, in the spirit of mildnes, remembering that we come of *Iaphet*, which signifieth, *perswaded*.

Now after *Shems* blessing, and after *Iaphets* blessing likewise, hee saith, *Let Canaan bee his seruant*; this is thrice repeated in three verses together, as if God had ratified it, and sworne it with a trebble Verity. For when *Ioseph* told *Pharaoh* why his dreame was doubled, he gaue this reason, Because it should surely come to passe: so *Chams* might bee sure his curse would come to passe. Here is a sweete obseruation beside, how *Shem* and *Iaphet* are blessed in *Chams* curse, and how *Cham* is cursed in their blessing: for when he saith, *Let Canaan be Shems and Iaphets seruant*; he implieth this, that beside they were blessed in their owne children (because they were obedient to them) they should

should bee blessed in *Chams* children, because they were seruants to them: so *Shem* and *Japhet* were blessed in *Chams* curse. Again, beside that *Cham* was cursed in his owne children, because they were rebellious to him: he is cursed also in *Shems* and *Japhets* children, because they were Lords ouer him; according to this saying, *Let Canaan be their seruant*: so *Cham* is cursed in *Shem* and *Japhets* blessing, as the Egyptians were drowned in the waters which saued the Israelites. These are the notes which I could picke out of this storie: here you see how *Cham* was cursed, but for doing euill; and how *Shem* and *Japhet* were blessed, but for doing well: therefore as the Angell said to them which sought Christ at the sepulchre, *Feare not you*; so I may say to all which seeke Christ, *Feare not you*: for when *Cham* is cursed, *Shem* and *Japhet* are blessed; so when the wicked are cursed, the godly shall be blessed, as the sheepe went to the right hand, when the goates went to the left hand. This is enough to shew what wee are, that when God saued but eight persons in the Flood, yet you see one of them drinke vntill he be drunken; and another scorne vntill hee bee cursed. If two among so few did so, when the Flood was by them, what maruell thought so many doe so now the Flood is gone, and the weather calme? As there was a *Cham* in the Arke, so looke alwaies to haue a *Cham* Note. in the Church. *Shem* did not goe out of the Arke, because *Cham* was in the Arke; neither let the faithfull go out of the Church, because the wicked are in the Church. As *Cham* scorned, and *Noah* was scorned; so there shall bee alwaies one that persecuteth, and one which is persecuted: if the sonne persecute the father, thinke it not strange to bee persecuted of any; for they which are not persecuted, lightly are persecuters themselues. Thus you haue seene *Noah* drunken and scorned, *Cham* scorning and cursed, *Shem* and *Japhet* reuerencing and blessed. In this story is the first mention of planting Vineyards, the first speech of drinking of wine, the first example of drunkenness, the first blessing and cursing of parents, the first name of seruant, and the first prophetic of the calling of the Gentiles. *Noah* is a warning to all drunkards; *Cham* is a warning to all scorner; *Shem* and *Japhet* are an example for all subiects to reuerence their Rulers, and for all children to reuerence their parents.

rents. Now as *Noah* prayed, *God* perswade *Iaphet* to dwell with *Shem*; so *God* perswade vs to dwell with *Christ*.

FINIS.

THE ART OF HEARING, IN TWO SERMONS.

Teaching a way to remember Sermons or counsell
afterward, as well as presently, and how euery Ser-
mon shall take away some corruption
from the hearer.

TO THE READER.

BUT the care commeth knowledge, and therefore it is likely
that many would profit by sermons, if they were taught
to heare. But before they can tell how to heare, that is,
what things to obserue, and the way to remember them, it is not
possible that they should learne much, though they heare often: for
this I know by triall, euen of those which are counted among the
best and ancientest hearers in London, that they might learne
more in a moneth, then they haue gathered in twenty yeeres. For
they vnderstand neither the Lords Prayer, nor the Creede, nor
the ten Commandements: but haue a few notes in their heads of
some sermons that they haue heard, and that is all their know-
ledge; except some few, which haue kept the order laid downe in
this booke. Therefore that euery man may be able not only to make
a confession of his faith, but to giue a reason of his faith too; that
which I haue preached, here I haue written, as a Catechisme for
hearers to begin at: desiring all my brethren, that they would tell
their flockes at the first, that they shall neuer profit much, un-
lesse they record their sermons so soone as they are gone,
and that they as teachers, would studie to de-
lineate that which is worthe to
be recorded.

THE

THE FIRST SERMON.

399

Luke 8.18.

Take heed how you heare.

THis is the warning of Christ to his Disciples, after they had heard the parable of the seed, how it fel in foure grounds, and but one of the foure brought forth fruit. Here Christ exhorteth his disciples to be that ground; and we exhort you. As God sent his Prophets and Teachers to Ierusalem, that was the chiefe City of the Iewes, where the Temple was built, and where the Priests, and the Leuites, and the Doctores dwelt, like an Vniuersity, that from it all the Townes and Villages about, might receiue instruction and light, like a Beacon which standeth vpon a hill, and is scene ouer all the Countrey: so God hath done to this Ierusalem of yours. The Citie of Ierusalem had neuer so many Prophets crying at once in her streets, as this Citie wherein wee dwell; though the Oxe which treadeth out the corne, hath often been attempted to be muzled, euen of those which tread not at all. Yet as the Lambes breed in the winter, and Quailes came with the wind: so Preachers spring in the time of discouragement, more then when nothing hindreth them: and whether it bee our ambition (as the kindred of Christ said, *They which will bee famous, goe to great places*), or whether God would make this Citie a spring and fountaine to water the Land, as he did Ierusalem; here is the Colledge of the Prophets, here is the voice of a Crier; heere dwels the Seer, though he be hated, and scorned, and contemned for his paines. When I consider how many labourers God hath sent to this vineyard, and yet how little fruit it yeeldeth to the Sower, I cannot impute it to the want of teaching, but to the want of *bearing*: neither so much to the want of *bearing*, as to a kinde of negligent *bearing*; like the high way which receiued the seed, but did not couer it. Therefore when this sentence came to my minde, mee thought I should goe no further, vntill I had taught you how to *bear*. I stood in doubt a while, whether I should take such a short text: but when I looked into longer then it, mee thought this seemed.

A note for
London.

seemed longer then they, and as I iudge, a text which should be preached before all texts; which because it was not taught and learned at the first, a thousand Sermons haue been lost and forgotten, as though they had neuer been preached at all: therefore let me say as my text saith, before I expound it, *Take heed how you heare*, while I teach you how to *heare*.

There is no sentence in Scripture which the diuell had rather you should not regard, then this lesson of hearing: for if you *take heed how you heare*, you shall not onely profit by this Sermon, but euery Sermon after this shall leaue such instruction, and peace, and comfort with you, as you neuer thought the *Word* contained for you: therefore no maruell if the Tempter do trouble you when you should *heare*, as the foules combred *Abraham* when he should offer sacrifice. For bee yee well assured, that this is an infallible signe, that some excellent and notable good is toward you, when the diuell is so busie to hinder your *hearing* of the *Word*, which of al other things he doth most enuie vnto you: therefore as he pointed *Adam* to another tree, lest hee should goe to the tree of life: so, knowing the *Word* to be like vnto the tree of life, hee appointeth you to other businesse, to other exercises, to other workes, and to other studies, lest you should heare it, and bee conuerted to God, whereby the tribute and reuenew of his kingdome should be impaired: therefore marke how many forces hee hath bent against one little Scripture, to frustrate this counsell of Christ, *Take heede how you heare*. First, hee labours all that he can to stay vs from hearing: to effect this, hee keepes vs at tauerne, at plaies, in our shops, and appoints vs some other businesse at the same time, that when the bell calles to the Sermon, we say like the churlish guests, we cannot come. If he cannot stay vs away with any businesse or exercise, then hee casts fantasies into our mindes, and drowynesse into our heads, and sounds into our eares, and sets temptations before our eyes; that though wee *heare*, yet wee should not marke, like the birds which flie about the Church. If he cannot stay our eares, nor slacke our attention as hee would, then he tickleth vs to mislike something which was said, and by that makes vs reiect all the rest. If wee cannot mislike any thing which is said, then he infecteth vs with some preiudice

of

Genf. 3.

The diuels
fleights against
hearing.

Matth. 22.

of the Preacher, he doth not as he teacheth, and therefore wee lesse regard what hee saith. If there be no fault in the man, nor in the doctrine, then lest it would conuert vs and reclaime vs, he courseth all meanes to keepe vs from the consideration of it, vntill we haue forgot it. To compasse this, so soone as wee haue heard, he takes vs to dinner, or to company, or to pastime, to remoue our minds, that we should thinke no more of it. If it stay Note. in our thoughts, and like vs well, then he hath this trick, instead of applying the doctrine which wee should follow, he turnes vs to praise and extoll the Preacher, he made an excellent Sermon, hee hath a notable gift, I neuer heard any like him. Hee which can say so, hath heard enough: this is the repetition which you make of our Sermons when you come home, and so to your businesse againe till the next Sermon come: a breath goeth from vs, and a sound commeth to you, and so the matter is ended. If all these commers heare in vaine, and the Tempter be so busie to hinder this worke more then any other, Christs warning may serue for you, as well as his Disciples, *Take heed how you heare*: There is a hearing; and a preparatiue before hearing; Mark 4. 24. Eccl. 2. 7. there is a praying, and a preparatiue before praying; there is a receiuing; and a preparatiue before receiuing. As I called examination the fore-runner, which prepareth the way to the receiuer; so I may call attention the fore-runner, which prepareth the way to the Preacher: like the plough, which cutteth vp the ground, that it may receiue the seed. As there is a foundation, vpon which the stones, and lime, and timber are laid, which holdeth the building together; so, where this foundation of *hearing* is laid, there the instructions, and lessons, and comforts doe stay and are remembred: but he which leaneeth his eares on his pillow, goeth home againe like the childe which hee leadeth in his hand, and scarce remembreth the Preachers text. A diuine tongue, and a holie eare make sweete musicke, but a deafe eare makes a dumbe tongue. There is nothing so easie as to *heare*, and yet there is nothing so hard as to *heare well*. You come not hither to learne how to *heare*, but you come hither to *heare* as you were wont: for there is none but thinkes before hee come to *heare*, that he knowes how to *heare* already. But when I haue shewed you Christs meaning in this caueat, you shall iudge whether

whether you haue *heard* or not *heard*, before you learned how to *heare*. In the seuenteenth chapter & the fifth verse of *S. Mathewes* Gospell, the Father teacheth you how to *heare*: now the Sonne teacheth you how to *heare*: shewing (as *Iames* saith) that *hearers onely* are not blessed, for many shall say vnto Christ, *Haue not we heard thee in our Synagogues?* who he will answer with, *I know you not*: and therefore it is not enough to *heare*, but you must care *how you heare*: it is not enough to *pray*, but you must care *how you pray*: it is not enough to *receiue*, but you must care *how you receiue*: it is not enough to *suffer*, but you must care *how you suffer*: it is not enough to *giue*, but you must care *how you giue*: it is not enough to *beleene*, but you must care *how you beleene*: for God hath appointed *the way*, as well as *the end*.

Gen. 5.

Because *Cain* regarded not *the manner*, God regarded not *his sacrifice*. It is better to *do well* then to *do good*: for a man cannot offend in doing well, but he may offend in doing good, if hee doe not well. Therefore Christ (whom the Father had vs *heare*)

Math. 17. 5.

teacheth vs not only to *heare*, but *how to heare*; in the fourteenth chapter of Saint *Marke*, and the 14 verse, teacheth vs not onely to *reade*, but *how to reade*: in the foure and twentieth of Saint *Matthew*, and the fifteenth verse, teacheth vs not only to *suffer*, but *how to suffer*: in the fifth of *Matthew*, and the tenth verse, teacheth vs not onely to *receiue*, but *how to receiue*: Luke 22, vers. 19, teacheth vs not only to *pray*, but *how to pray*: Luke 11, vers. 1, signifying, that there is more sin in *hearing*, and *reading*, and *praying*, and *suffering*, and *receiuing amisse*, then in not *hearing*, *reading*, *praying*, *suffering*, or *receiuing* at all. Therefore *Paul* takes the Christian before his race, and giues him this watchword; *So runne that thou maiest obtaine*: 1. Cor. 9. 24. that is, so seeke that thou maiest finde; so aske that thou maiest obtaine; so knocke, that it may be opened; so giue that thou maiest doe good; so suffer that thou maiest haue comfort; so heare that thou maiest profit. How many haue fasted, and watched, and prayed more then wee, and yet lost all their deuotion; because they thought not of this rule, *so doe good in a good sort*? The Papiests so they pray, care not how they pray; for they thinke it enough to pray: and therefore when they haue gone ouer their beades, their prayer is done, although they neuer thought what they asked,

asked. But *Jeremy* saith, *Cursed be he that doth the businesse of the Lord negligently*, whether hee beare negligently, or pray negligently, or receive negligently, or preach negligently. The Scribes Note, and Pharisees did fast, and watch, and pray, and heare, & reade, and giue, and doe all that wee can doe; and yet Christ rewarded all their workes with a woe. *Wee be vnto you Scribes and Pharisees*. The Disciple which betraied Christ, heard so much as the Disciples that loued Christ; yet he had no feeling nor comfort, nor profit with all his company with Christ, because he did not vse it as the rest did. The Iewes did heare more then all the world beside, yet because they took no heed to that which they heard, therefore they crucified him which came to saue them, and became the cursedst people vpon the earth, which were the blessedst Nation before: therefore the A. b. c. of a Christian, is to learne the Art of *hearing*. Wee care how wee sow, lest our seede should be lost: so let vs care how wee beare, lest Gods seede be lost. There is no seed which groweth so fast as Gods seede, if it be sowne well: therefore that I may shew you that method of *hearing*, which Christ commendeth here to his Disciples, it is necessarie to obserue fīue things. First, *the necessitie of hearing*: Five parts of secondly, *the fruite which commeth by hearing*: thirdly, *the kinds of bearers*: fourthly, *the danger of hearing amisse*: fifthly, *that manner of hearing, which will make you remember that which is said, and teach you more in a yeere, then you haue learned all your life.* this treatise.

Touching *the necessitie of hearing*. When Christ saith, *Take heed how you beare*; hee implieth that all his Disciples should beare: nay, they which were excommunicate from the prayers, and from the Councels, and from the Sacraments for their sins, yet were not excommunicate from *hearing*, because they should learne to repent.

Here that large commandement of our Sauour Christ standeth, *That which I say vnto you, I say vnto all*: therefore it is a generall proclamation, *Who soeuer hatb an eare to beare, let him beare*: the place implieth that *all should beare*, though it importeth that *all cannot beare*. When the voyce spake from heauen it said nothing, but *This is my beloued Sonne, beare him*: as *Mat: b. 17. 5.* though all the duties of man were comprised in *hearing*. Christ.

Christ spake but of one thing which is necessarie, he spake of hearing, Luk. 10. 30. As though it were so necessary to *heare*, that all necessities should giue place vnto it. When men would not *heare*, God spake to the ground; *O earth, earth, earth, heare the word of the Lord*, Ier. 22. 29: shewing that God so contemneth them which will not *heare*, that hee regards the earth, and the trees, and the stones, being senselesse creatures, about them.

Luke 1. 5.
Acts 9. 3.
2. Sam. 4. 4.
Note.

When God strooke *Zacharias*, he made him dumbe, but not deafe: when God strooke *Saul*, hee made him blinde; but not deafe: when God strooke *Mephiboseth*, hee made him lame, but not deafe. Thus God would haue them *heare*, which cannot see, nor speake, nor goe. But there is a Diuell which is called the deafe Diuell; Marke 9. 25: shewing that the Diuell would haue vs deafe, because hee that heareth instruction is in the way to life; but, *He which heares not instruction, goeth out of the way*, Prou. 10. 17. To shew the necessitie of hearing; the word which we should *heare*, is called *meate* in the fifth chapter and the eleuenth verse of the Epistle to the Hebrewes: and the want of the *Word* is called a *famine* in the eighth chapter of *Amos* prophetic and the eleuenth verse; as though it were as necessarie for vs to *heare*, as it is to *eate*.

Although our hearts are contrary to the *Word* more then to any thing beside, yet no man can thinke that this is the *Word* of God, but hee thinkes it necessarie to be heard. Besides, if Christ be the *Word* (as *S. Iohn* calleth him in the first chapter and 14 verse) and the *Word* is receiued by no other meanes but by *hearing* only, can any man then receiue Christ without *hearing*? Let not any be thus fond so vainly to dreame, for that were to receiue the *Word* without the *Word*.

Therefore as *Iohn* wept vntill the booke was opened, and so soone as it was opened, all the Elders sung: so we should count it the greatest cause of weeping, when the *Word* is taken from vs that wee cannot heare it, and the greatest cause of reioycing when it is open to vs that we may heare without let. Thus much of the necessitie of *hearing*.

Secondly, touching the fruit that cometh by hearing: Of all our senses, *hearing* is the sense of learning: and therefore *Salomon* begins his Wisedome, with *Hearken my sonne*, Prouer. 1. 8. opening

opening as it were the doore where Wisdome must enter. Therefore, except in *praying*, temptations neuer trouble a man so much as in *hearing*; which sheweth, that these two are the destroyers of the destroyer: therefore as the tempter himselfe could not abide to heare the *Word* when Christ spake, so he cannot abide that we should heare the *Word*. It must needs be good for vs, which our enemies would keepe from vs.

Many hearing the *Word*, haue met with knowledge, haue met with comfort, haue met with saluation; but without the *Word*, neuer any was conuerted to God. Therefore whensoever the *Word* is preached, euery one may say to himselfe, as the Disciples said to the blind man, *Be of good comfort, he calleth thee:* Mark 10 49. be of Good comfort, the Lord calleth thee. When Christ heard a woman say, *Blessed are the breasts which gaue thee sucke.* Christ Luk 11 23. replied, *Blessed are they which heare the word of God:* shewing that his disciples were more blessed for *hearing him* the his mother for *bearing him*. As *Isack* gaue *Iacob* a double blessing, so Christ blessed them again: for in *Mat. 16. 17.* he saith, *Blessed are the eares which heare the things which you heare:* shewing that the Iewes were more blessed the all the world, because they had this one blessing, to *heare* the truth. If they bee blessed which *heare*, then you come hither for a blessing, & he which is blessed wanteth nothing. Euery priuiledge doth import some speciall good to him which hath it: but it is the priuiledge of man to *heare the Word*, & therefore *the Word became man*, because it be- Iohn 1 14. longeth onely to man. God hath giuen life, and light, and food, to fowles and fishes, and beasts; but his *Word* is the prerogatiue of man. As to *speake*, is the property of man; so to *heare* is the property of man. To shew *the fruit which commeth by hearing*, The fruit of Christ calleth the *Word* which we should heare, *Verbum Regni*, hearing. *The Word of the kingdome*, as though it brought a kingdome Mat. 13. 14. with it: to shew *the fruit which commeth by hearing*, the Disciples call the *Word* which we should heare, *Verbum vite*, *The Word of life*, as though it brought life with it: to shew *the fruit that commeth by hearing*, Christ compareth the good bearers to the fruitfull ground: to shew *the fruit that commeth by hearing*, Vers. 15. *Paul* saith, *Faith commeth by hearing*, in the tenth Chap. to the Romans, there is one fruit: *Knowledge commeth by hearing:*

Matth. 15. 10. there is another fruit: *Comfort commeth by hearing*, Psal. 119. there is another fruit: the sense of sin commeth by *hearing*, there is another fruit. As Christ with five loaves and two fishes, fed five thousand men, so Peter with one Sermon conuerted three thousand soules. Agrippa hearing Paul but once, almost became a Christian: the Eunuch hearing Philip but once, straight received the faith: Zachew hearing Christ but once, gave halfe his goods to the poore: so I doubt not but some goe from our Sermons almost Christians, like Agrippa; some whole Christians, like the Eunuch, expressing their faith like Zachew. Now a little, and then a little, the soule groweth like the body. If you heare well, our voice is like the sound of the *Rammes*: *hornes* that made the walles of Iericho to reele; nay it will make the walles of hell to reele: for the same Word made the Prince of hell giue backe: Mat. 4. 7. Although at all other times wee are as plaine and simple as Iacob, yet at this time wee haue a promise, and it is giuen to vs (for your sake) to speake sometime that which wee conceiue not our selues, because the houre is come wherein God hath appointed to call some of you, as hee hath done some of you before. Therefore as the princely spirit came vpon Saul when he should raigne, to teach him how he should rule; so the propheticall spirit commeth vpon Preachers when they should teach, to teach them how they should speake. Therefore as Christ was contented to be baptized of Iohn, so bee you contented to be instructed of vs, that if we be more simple then you, the glory of God may appeare more in conuerting you by vs.

Thirdly, touching *the kind of hearers*: If all which come to heare, did heare as they should, Christ need not warne vs, *Take heed how yee heare*. But as wee pray, so wee heare; the one is a lip-labour, and the other is an eare-labour. As children play the trewants in the schoole; so men play the trewants in the Church: how many come to heare me, and yet (peraduenture) some doe not heare, while I speake of *hearing*? One hath no pitcher, another hath left his pitcher behind him, another hath brought a broken pitcher which will hold no water: therefore Christ calleth vs *Fishers*; for as a Fisher taketh but a few in respect of those which goe by, so we reforme but a few in respect of

Act. 2.

Act. 2. 41.

Act. 2. 4. 27.

Act. 8. 38.

Iosb. 6.

1. Sam. 11.

Mat. 3. 15.

of them which goe as they came. First, of *Pauls hearers*, and then of *Christs hearers*, and after of *our hearers*. When the Athenians heard *Paul* preach of the resurrection, it is said, that *some* *Acts 17. 32.* mocked; there is one sort, *the chaire of scornors*: some said, *We will Psal. 1.* heare thee of this againe; there is another sort, which are not yet resolved, but desire to be better instructed; some did assent vnto him, and receiued his doctrine; as *Dionysius Areopagita* and *Damaris*, a woman; there is the best sort: wee neuer preach but wee haue all these *hearers*; some mocke, some wauer, and some belecue.

Now of *Christs hearers*, wee finde in the Gospell, that Christ had *four sorts of hearers*: while I count them to you, thinke of what sort you are, for I doubt not but that there bee here of all sorts. Some heard him *to wonder at him*, like *Herod*, which was moued with the fame that went of him. Some came to heare, *because they would know all things, that they might be able to talke of them*. It seemes that *Iudas* was such a scholler, for he had learned to preach, but not to follow: some came *to cauill and to tripe him in his speeches*; of these *hearers* were the Scribes and Pharisees, which would make him an enemy to *Cesar*: some were like to the good ground, which came *to know what they might doe, and how they should beleeue*; like the humble Scribe, which inquired the way to heauen.

Now to *our hearers*. As there were *wise Virgins*, and *foolish Virgins*; so there are *wise hearers*, and *foolish hearers*. Some are so nice, that they had rather pine, then take their foode of any which is licenced by a Bishop; as if *Elias* should refuse his food, because a Rauens brought it to him, and not an Angell: some come vnto the Seruice to saue forfeiture, and then they stay the Sermon for shame: some come because they would not be counted Atheists: some come because they would auoide the name of Papists: some come to please their friends. One hath a good man to his friend, and lest hee should offend him, hee frequents the Preachers, that his friend may think well of him: some come with their masters & mistresses for attendance: some come with a fame; they haue heard great speech of the man, and therefore they will spend one houre to heare him once, but to see whether it be so as they say: some come because they be idle, to passe

Note.

the time they goe to a Sermon, lest they should be weary of doing nothing: some come with their fellowes; one saith, let vs go to the Sermon; content saith hee, and hee goeth for companie: some heare the sound of a voyce as they passe by the Church, and step in before they be aware: another hath some occasion of businesse, and he appoints his friends to meete him at such a Sermon, as they doe at *Pauls*: all these are accidentall hearers, like children which sit in the market, and neither buy nor sell. But as many foxes haue been taken when they came to take; so they which come to spie, or wonder, or gaze, or scoffe, haue changed their mindes before they went homey like one which findes when he doth not seeke.

As ye come with diuers motions, so yee heare in diuers manners: one is like an Athenian, and he hearkeneth after newes: if the Preacher say any thing of our Armies beyond the sea, or Counsell at home, or matters of Court, that is his lure: another is like the Pharisee, and hee watcheth if any thing bee said that may bee wrested to bee spoken against persons in high place, that he may play the diuell in accusing of his brethren; let him write that in his Tables too: another sinackes of eloquence, and hee gapes for a phrase, that when hee commeth to his Ordinarie, he may haue one figure more to grace and worship his tale: another is male-content, and hee neuer pricketh vp his eares, till the Preacher come to gird against some whom he spitteth, and when the Sermon is done, hee remembreth nothing which was said to him, but that which was spoken against other: another commeth to gaze about the Church, he hath an euill eye, which is still looking vpon that from which *Iob* did auert his eye: another commeth to muze, so soone as he is set, hee falleth into a browne studie, sometime his mind runnes on his market, sometimes on his iourney, sometimes of his suite, sometimes of his dinner, sometimes of his sport after dinner; and the Sermon is done before the man thinke where hee is: another commeth to heare, but so soone as the Preacher hath said his prayer, hee fallas fast asleepe, as though hee had bene brought in for a corps, and the Preacher should preach at his funerall.

This is the generation of *bearers*: Is not the saying of Christ fulfilled

fulfilled now, *Hearing you heare not?* because wee heare and heare not; like a couetous Churle which goeth by a begger, when he crieth in Christs name for reliefe, and heareth him cry, but will not heare him, because he craueth that which hee will not part with. May we not say againe with Christ, *What went ye out to see*, rather then, *What went ye out to heare?* seeing yee remember that which yee see, and forget all which yee heare. So Note. you depart from our Sermons like a slide-thrifts purse, which will hold no money; and as you goe home one saith, hee doth not edifie; another saith, I cannot profit by him; another saith, he keepest not to his text; another saith, hee speakes not to the heart: as if the ground should complaine of the seede, which will not receiue the seede. Is not this the cause why your Preachers about the City care not how they preach, because their flockes haue no care to heare? Is not this the cause why God doth not heare vs, because ye will not heare him? Is not this the cause why ye are such Doctors in the world, and such Infants in the Church? Yee learned your trade in seuen yeeres, but you haue not learned Religion in all your yeeres. Can you giue any reason for it but this? you marked when your Master taught you your trade, because you should liue by it: but you marked not the Preacher when he taught you religion, because you doe not liue by it.

Come now to the danger by hearing amisse. Christ saith, *Take heed how you heare*: In the fourth Chapter of Deuteronomie it is said, *Take heed how ye forget that which yee heare*. This *Take heed*, alwaies goeth before some danger: therefore as Paul saith, that men receiue the Sacrament to their saluation, or to their damnation, 1. Cor. 11. so Christ saith, that men heare the word to their saluation, or to their damnation, *The word which I haue spoke shall iudge you in the latter day*, Ioh. 12. It is called *the saunour of life*, because it saueh: & it is called *the saunour of death*, 1. Cor. 2. 16. because it condemneth. An euill eye engendreth lust, and an euill tongue engendreth strife: but an euill eare maketh an Hereticke, and a Schismaticke, and an Idolater. This carelesse hearing made God take away his word from the Iewes: therefore you may heare the word so, as it may be taken from you, as the talent was from him that hid it: for God will not leaue his

Matth. 23.

pearles with swine; but as he saith, *What hast thou to doe to take my words in thy mouth, seeing thou hatest to be reformed?* so hee will say, *What hast thou to doe to take my word in thy eare, seeing thou hatest to be reformed?* If any of you goe away no better then you came, you are not like hearers, but like cyphers, which supply a place, but signifie nothing; so you take a roome, but learne nothing: and they which are cyphers in the house of God, shall bee cyphers in the Kingdome of God. Therefore if thou haue an euill eye, and an euill tongue, and an euill hand, and an euill foot, yet haue not an euill eare too; for then all is euill, because the eare must teach all if the eare hearken to euill, then the heart must learne euill. Therefore an euill eare is compared to a bad Porter, which lets in euery one in a gay coate, though he be neuer so bad; and keepes out him that goes bare, though he be neuer so good: so an euill eare lets all that is euill enter into the heart, but all that is good it shuts the doore against, lest it should set the spirit and the flesh at variance. Oh, if the Adder had not stopped his eare, how long since had he bin charmed! But the shortest time in Gods seruice, is the longest time in all the day. The beasts came to the Arke to saue themselves: and men will not come to the Church to saue themselves. *It is too farre*, saith *Ieroboam*; but it were not too far if *Ieroboam* were not vnwilling. One thing is necessary, and all vnneccessaries are preferred before it. The greatest treasure in the world is most despised, the *Starre* which should leade vs to Christ, the *Ladder* which should mount vs to heauen, the *Water* that should cleanse our leprosie, the *Manna* that should refresh our hunger, and the booke that we should meditate on day and night, lieth in our windowes, no man readeth it; no man regardeth it: the loue of God, and the loue of knowledge, and the loue of saluation is so cold, that wee will not reade ouer one booke for it, for all we spend so many idle times while wee liue. If *Samuel* had thought that God had spoken to him, hee would not haue slept; but because he thought it was not God, but *Eli*, therefore he slept; so, because you remember not that it is God which speakes, therefore you marke not. But if you remember Christs saying, *He which heareth you, heareth me, and he which despiseth you, despiseth me*, you would heare the voice of

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Luk. 10.

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of the Preacher, as you would heare the voice of God. Surely (beloued) wee know no other way to saue you nor our selues: if wee did, how wretched were wee to keepe it from you, which haue no other calling, but to shew you the way of saluation? If this be the way and no other, if this bee shewed you and no other, and yet you will not take it, but chuse another; then are you not condemned by any other, but you condemne your selues. He which will not heare, is worse then *Herod*: for as bad as hee was, yet it is said of him, that hee heard *Iohn*. Nay, euen those whom our Sauour Christ in the Parable before this text, compareth to the barren, the stony, and the thornie ground, were all hearers; and therefore he which will not heare, is worse then any ground. It is said of *Saul*, that though he were haunted with an euill spirit, yet when hee heard *Dauid* play vpon the Harpe, the euill spirit departed from him: so they which heare, haue some ease of their sinnes, some peace of conscience, some intermission of their feare, as *Saul* had when hee heard the Harpe; but they which will not heare, haue no intermission of their feare, nor of their griefe, nor of their sins, because the euill spirit neuer departeth from them. Therefore as all the beasts tremble when the Lion roareth, so let all men hearken when GOD teacheth,

The end of the first Sermon.

THE SECOND SERMON.

The end hereof is proued, that none should preach without due meditation: which is a common presumption in these daies, and makes the Word and Ministry despised.

Now it remaineth that I should teach you so to heare, that you may remember that which is said, and learne more by one Sermon then you reape by tenne. Christ calleth none vnto him but them which hunger and thirst: as if none were fit to heare the Word, but they which hunger after it, and bring a

Stomacke with them. It is written of the Hart, that when he liſteth vp his eares, hee is quicke of hearing, and heareth every noiſe: but when he laieth downe his eares, he is deafe, and heareth nothing: So it is, when you marke, and when you mark not. They which are quicke of hearing, are ſure of remembrance; but they which are dull of hearing, are ſhort in keeping: therefore before I teach you how to heare, giue me leaue to ſay againe as my text ſaith, *Take heed how yee heare*; that both our labours be not loſt.

Note.

2 Luke 10.

Prov. 16. 27.

As there bee two ſpirits, ſo there be two doctrines, two wiſdomes, and two counſels. In 1. Tim. 4. 1. there is a doctrine of diuels: if you heare that doctrine, you hearken to the diuell, as *Saul* did to a Witch. In the fifteenth of *Matthew* there is a doctrine of men, which Chriſt called *Leauen*: if you hearken to that you ſhall erre like men, becauſe the blind leade the blind. In *Genesis* 3. there is a counſell of the Serpent: if you hearken to that, you ſhall periſh like *Eue*. In the 2. of *Samuel* 18. there is a wiſdome of *Achisophel*: if you hearken to that, you ſhall ſpeed like *Absolon*. Of all theſe *Salomon* ſaith, *Hearken no more to the words which make thee erre*. But there is another doctrine, *Acts* 13. 12. which is called, *The doctrine of the Lord*: of this it is ſaid, *Luke* 8. *Whoſoever hath an eare to heare, let him heare*.

Aiſs 3.

Now to ſhew you how you ſhould heare; when *Peter* and *John* would make the Cripple attentiu, they ſaid vnto him, *Looke vpon vs*; ſo, many to ſharpen their attention, deſire to ſtand before the Preacher, that they may looke him in the face. By this little helpe *Peter* ſheweth, that wee had neede to vſe many helpes to make vs heare well. In the thirteenth Chapter, and fifteenth verſe of the Prophecie of *Ieremie*, when the Lord ſpeaketh, it is ſaid: *Hear and giue eare*; as though wee ſhould heare, and more then heare. This *more then heare*, is to marke and vnderſtand, and remember, and beleue, and follow that which we heare: like the Iewes which ſaid, *All which thou ſpeakſt from the Lord, we will doe it*, *Exod.* 24. So, all that which wee ſpeake vnto you from the Lord, you ſhould doe it. Therefore all the commandements but the laſt, are commandements of doing. And *Salomon* in the xvjth Chapter of Eccleſiaſtes,

Ecclesiastes, and thirteenth verse, concludes his doctrine with this, which he called the sum of all: *Fear the Lord, and keepe his Commandments.*

In the third Chapter of Exodus, and the fift verse, God teacheth vs how to heare, when he speakes to *Moses*, and bids him *put off his shoes*; so we shoul put off our lusts and our thoughts, and our cares, and our fancies, and all our businesse, when God speakes: for he which thinkes or doth any thing else, when hee should doe that which is better, though it be good which hee doth, yet he doth sinne in doing it. In the tenth of the Reuelation, an Angell teacheth vs how to heare, when he willed *Iohn* to eate the booke: shewing that we should hunger after the word, and digest it into euery part as we digest meate.

In Matthew 15. Christ teacheth vs how to heare, when hee saith, *Heare and vnderstand*. And againe in Marke 4. when he saith, *Take heed what you heare*. And *Esay* teacheth you how to heare, when he saith; *Heare for afterwarde*: shewing that more do heare for the present, then for afterward, because they forget it againe, and after a while are neuer the better. *Esay* 42. 23. In 1. Cor. 6. 1. *Paul* teacheth vs how to heare; when hee saith, *Receiue not the grace of God in vaine*: shewing that many heare comfort, and are not comforted; many heare instruction, and are not instructed, *Iames* teacheth vs how to heare, chap. 1. 22. when he saith; *Be not hearers only, but doers*: shewing that you should doe as you heare, as you would haue vs to doe as we teach. *Matth.* 22. In the tenth of *Luke*, *Mary* teacheth vs how to heare, when she leaues all to sit at Christs feete and marke his doctrine: shewing that we should not say like the churlish guests, we haue other busines: but that this is our businesse, as Christ answered his parents, *I must goe about my Fathers business*.

In Luke 2. the Virgin teacheth vs how to heare; when she heard the sayings of *Anna*, and *Siméon*, and Christ; it is said, that *she pondered them, and laid them vp in her heart*: shewing, that our eares should bee but messengers to the heart: for our treasure should be where the heart is, as the heart is where the treasure is. In the seuenteenth of the Acts; the men of Berea teach vs how to heare, when they went home and searched the Scriptures, so soone as they had heard *Paul* preach, to see whether

Moses

Moses and the Prophets did teach the same, shewing that the word is our Touchstone to trie the doctrines.

In the eighth of *Luke*, all the Disciples teach vs how to heare when they noted Christs parable, and repeated it againe vnto him to know the meaning: shewing that wee should not only heare, and the Preacher onely preach; but if you doubt of any thing, you should enquire, and they should instruct you againe. In the third of *Luke*, the Souldiers and the Harlots, and the Publicans teach vs how to heare, when they come to enquire, and aske, *Master what shall we doe*: shewing that wee should come to heare something which may incourage vs to this vertue, or arme vs against that vice, that wee goe from hearing to doing, as *Iohn* taught them; all these are glasses in the Scripture for the hearer to addresse himselfe by, before hee come to the Sermon.

Beside these, other things doe teach vs too. As *Salomon* saith, *Go to the Pismire and learne to labour*: so Christ in the beginning of this chapter sends vs to the husbandman to learne to heare: As hee prepareth the ground before hee soweth his seede, lest his seede should bee lost: so wee should prepare our hearts before we heare, lest Gods seede bee lost. In the tenth of *Iohn* he sends vs to the sheepe: as they know the voice of their shepheard, and will not heare a stranger; so wee should know the voyce of Christ from the voyce of Popes, or Doctors, or Councils, or Traditions, lest we goe like *Samuel*, from God to *Elis*. When you haue been in the sheep-folds, go to the woods, and learne of the birds; for they will listen to him which teacheth them to sing, that they may learne to sing the same note after him; so wee should learne to sing the tune of the spirit: for they which heare the word aright, learne to speake, even as the word speaketh.

Beside these Schoolemasters, we haue other teachers too: all the titles which are giuen to the Word, doe teach vs how yve should heare the word. The Apostle calls their writings, *Epistles*; *The Epistle to the Romans*, *The Epistle to the Corinthians*, &c. shewing that the Word is like an Epistle sent from God to mā, vvherein hee writes his mind familiarly vnto vs, and therefore yve should reade it, heare it, mark it, and scanne it, as yve would scanne

scanne a Letter which comes from some of our familiar and deare friends.

In Mark. 14. the Gospell of Christ is called his Testament or Will, shewing that our Legacies are written in it, and that wee should heare it, and marke it, and plie it, till wee bee as cunning in Gods will, as we are in our fathers will. In the first Epistle of Saint Paul to *Timothy*, the sixth Chapter, the Word is called a charge; and in the second to *Timothy*, the fourth Chapter, God is called a Judge, shewing that wee should heare the Word of God, as we hearken to a Judge, when he giues a charge, or pronounceth a sentence: for euery sentence in this booke is a charge to the King, or the Councillor, or the Lawyer, or the Preacher, or one, or other; let euery one heare his charge.

In the fifth Chapter of the Epistle to the Hebrewes, vers. 14. the Word is called meat, shewing that we should desire and hunger to heare it. And as the stomacke sends the strength of the meate into euery member of the body: so wee should send to the eye, that which is spoken to the eye: and to the eare, that which is spoken to the eare: and to the tongue, that which is spoken to the tongue: and to the hand that which is spoken to the hand. If thou heare comfort, apply that to feare. If thou heare a promise, apply that to thy distrust. If thou heare a threatening, apply that to thy presumption, and fill vp the gap still where the diuell entreth.

In the Parable before my Text, the Word is compared to seed: the Preachers to sowers, and the hearers to the ground; shewing that yee come hither to bee watered and dressed, and manured: therefore if Gods seede be sowne, and the diuels fruit come vp, you are like the Iewes which brought Christ vineger when hee thirsted, for wine.

As the little birds perke vp their heads when their damme comes with meate; and prepare their beakes to take it, struing mile. who shall catch most (now this lookes to bee serued; and now that lookes for a bit, and euery mouth is open till it bee filled): so you are here like birds, and wee the damme; and the Word the food; therefore you must prepare a mouth to take it. They which are hungry will strue for the bread which is cast amongst them, and thinke this is spoken to mee, this is spoken

to me, I haue need of this, and I haue need of this: *comfort*, goe thou to my feare; *promise*, go thou to my distrust; *threatning*, go thou to my securitie, and the Word shall bee like a perfume, which hath odour for euery one.

Note.

These are good remembrances for all hearers, to thinke that the Word is an Epistle from God vnto them; that it is the Will wherein their Legacies are written; that it is a charge from the Iudge of life and death; that it is the meate whereby they liue; that it is the seede, which if it grow they are fruitfull, if it grow not, they haue no fruit: but these are generall matters, my desire is to teach you a compendious way of hearing, which you haue not heard before; that as the Word is called a *briefe Word*, so you may learne it briefly: for it is not gainfull vnto vs, as it is to Lawyers, Physitions and Chirurgions, to keepe you long in hand; but to heale you, and dispatch you quickly, as Christ healed the Lepers.

This age hath deuised diuers methods to learne many things in shorter time then they were learned of old: A man may spend seuen yeeres in learning to write, and hee may meete with a Scribe which will teach him as much in a moneth. A prentise may spend nine yeeres in learning a trade, and some master (if hee were disposed) would teach him as much in a twelue moneth. A man may seach such a compasse, that he may be a whole moneth in going to Barwicke, and another which knoweth the way will goe in lesse then a weeke: so to euery thing there is a further way, and a neerer way, and so there is to knowledge. You doe not remember the hundreth part of that which you haue heard, and to morrow you will not remember the tenth note which you heare this day. It may bee that some will remember more: and why not thou as well as he? because one vseth an helpe of his memorie, which the other vseth not. If you will vse his policy, you shall remember as well as hee: for let him neglect his helpe, and the best memory heere shall not carry away halfe which hee marketh now, vntill it bee night. When the woman of Samaria heard Christ speake of a water, of which he that drinketh shall thirst no more. *Oh* (saith she) *give me of that water*: so, now you heare of such a way, you would faine know it: but will you vse it? I wish that I were such a messenger, that

that I could compell you vnto it: for truly will you vse it, you shall neuer learne faster then you doe. Now I thinke you haue a desire to heare it, I will shew it vnto you: first, in mine opinion two things out of euery Sermon are specially to be noted; that which thou diddest not know before, and that which speaketh to thine owne sinne: for so thou shalt increase thy knowledge, and lessen thy vices.

Now if thou wouldest remember both these a yeere hence as fresh as now; this is the best policie that euer thou shalt learne, to put them presently in practise: that is, to send them abroad to all the parts of thy soule, and members of thy bodie, and reforme thy selfe seembably to them, and thou shalt neuer forget them, for thy practise remembreth them. But before this you must vse another helpe, that is, record euery note in thy minde as the Preacher goeth: and after, before thou doest eate, or drinke, or talke, or doe any thing else, repeate all to thy selfe. I doe know some in the Vniuersitie, which did neuer heare good Sermon, but as soone as they were gone, they rehearsed it thus, and learned more by this (as they said) then by their reading and study: for recording that which they had heard when it was fresh, they could remember all, and hereby got a better facilitie in preaching, then they could learne in bookes. The like profit I remember I gained when I was a scholler by the like practise.

The Philosophers and Orators that haue written such volumes, haue left in their writings; that this was the keeper of their learning, like the bag which beareth the treasures. Therefore I may say with Christ, that the wicked are wiser then Christians: for the Orators and Philosophers vsed this helpe in hearing of earthly things, and wee will not vse it in hearing of heavenly things. The onely cause why you forget so fast as you heare, and of all the Sermons which you haue heard, haue scarce the substance of one in your hearts, to comfort or counsell you when you haue neede, is because you went from Sermon to dinner, and neuer thought any more of the matter; as though it were enough to heare, like Siues, which hold water no longer then they are in a riuer.

What a shame is this to remember euerie clause in your
Lease, and euery point in your fathers will; nay, to remember

an old tale so long as you liue, though it bee long since you heard it, and the lessons which ye heare now, will be gone with- in this houre, that you may aske what hath stollen my sermon from me? Therefore that you may not heare vs in vaine, as you haue heard others, my exhortation to you is, to record when you are gone, that which you haue heard. If I could teach you a better way, I would: but Christs Disciples vsed this way when their thoughts raine vpon his speech, and made them come a- gaine to him to aske the meaning: the Virgin his Mother vsed this way when she pondered his sayings, and laid them vp in her heart: the good hearers of Bercea vsed this way, when they carried *Pauls* sermon home with them; that they might examine it by the Scripture. This difference is noted betweene *Iacob* and his sonnes, when *Ioseph* vttered his dreame, his brethren gaue no regard to it: but it is said that Father *Iacob* noted the saying. Therefore this must needs be an excellent way. For if *Ioseph* and *Mary*, and Christs Disciples should speake vnto you as I doe, and shew you a way to heare, they would shew you the same way that they vsed themselues. You cannot tel how much it will profit you vntill you practise it; doe but trie it one moneth, and if you loue knowledge, I am sure you will vse it while you liue: but if you will not vse it for all that can be said, truly you shal be like the old women which *S. Paul* speakes of, which were *alwaies learning, and neuer the wiser.*

This is our first lesson vnto you, *Take heede how you heare*: I may say now, Take heede how you reade too. For there are bookes abroad like *Ismaels* scoffes, like *Rabshekeh* his railings, like the songs which were made against *Dauid*, which may write for the title of their bookes, *Fooles in print.* If *Hiel* had not built *Iericho* againe, these might be fit workemen for such a frame.

If you must *Take heed how you heare*, then we must take heed *how we preach*; for you heare that which we preach. Therefore *Paul* putteth none among the number of Preachers, but they which *cut the word aright*: that is, in right words, in right sense, and in right methode: and because none can doe this without studie and meditation, therefore hee teacheth *Timothie* to *give attendance to doctrine*: that is, to make a study and labour of

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Luke 2.

Luke 1.

Acts 17.

Gen. 37. 11.
Note.

1. Tim. 3. 7.

Esay 36.

1. King. 16. 34.

Of negligent
preaching.

1. Tim. 4. 13.

it: for as Saint *Peter* saith, that in *Pauls* Epistles there bee many things hard to vnderstand: so in *Peters* Epistles, and *Iohns* Epistles, and *Iames* Epistles, there be many hard things too, which *Danid* before called *The wonders of the Law*, and *Paul* calleth *The mysterie of saluation*; and *Christ* calleth *A treasure hid in the ground*. Therefore *Salomon* confesseth, that he studied for his doctrines, *Ecclesiastes* 12. ver. 10. Although hee was the wisest and learned'st man that euer was, yet he thought, that without studie he could not doe much good. *Daniel* was a Prophet, and yet he desired respite to interpret *Nebuchadnezzars* dreame. Is the Scripture lighter then a dreame, that we should interpret it without meditation? It seemes then that *Salomon* and *Daniel* would not count them Sermons, which come forth like vntimely birthes, from vncircumcised lippes, and vnwashed hands, as though they had the spirit at commandement. Wheate is good, but they which sell the refuse thereof, are reprobud. *Amos* 8.6. So preaching is good, but this refuse of preaching is but like swearing; for one takes the name of God in vaine, and the other takes the word of God in vaine. As euery sound is not musicke, so euery sermon is not preaching, but worse then if hee should reade an Homilie. For if *Iames* would haue vs consider what we aske before we come to pray, much more should wee consider before we come to preach; for it is harder to speak Gods word, then to speake to God: yet there are Preachers risen lately vp, which shroud euery absurd sermon vnder the name of the simple kind of teaching, like the Popish Priests, which made ignorance the mother of deuotion: but indeed to preach simply, is not to preach vnlearnedly, nor confusedly; but plainly, & perspicuously, that the simplest which doth heare, may vnderstand what is taught, as if he did heare his name.

But if you will know why many Preachers preach so barely, loosely, and simply, it is your owne simplicity which makes them thinke, that if they goe on and say some thing, all is one; and no fault will bee found: because you are not able to iudge in or out: and so because they *giue no attendance to doctrine*, as *Paul* teacheth them, it is almost come to passe, that in a whole Sermon, the hearer cannot pick out one note more then hee could gather himselfe: & many loathe preaching, as the Iewes abhorred

2. Pet. 3. 16.

Psal. 119.

Ephes. 3.

Dan. 2. 16.

Note yee
Preachers.

Note.

Bad hearers
make bad
Preachers.

Note yee
Preachers.

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The heavenly Thrift.

abhorred the sacrifice for the slubbering Priests, which cared not what they offered : and the greater sort imagine that there is no more wisdom in the word of God, then their teachers shew out of it. What a shame is this, that the Preachers should make preaching be despised ? In the 48. of *Jeremiah*, there is a curse vpon them which do the busines of the Lord negligently : if this curse do not touch them which doe the chiefeest businesse of the Lord negligently, it cannot take hold of any other. Therefore let euery Preacher first see how his notes do moue himselfe, and then he shal haue comfort to deliuer them to other, like an experienced medicine, which himselfe hath proued.


Thus much of preaching : now to you which *heare*. Thinke that you are gathering Manna, & that it is God which speaks vnto you, & that you shall giue account for euery lesion which you *heare* : and therefore record like *Mary* when you are gone, and the seede which wee sowe, shall grow faster then the seede which you sow.

FINIS.

THE HEAVENLY THRIFT.

Luk. 8. vers. 18.

Whofoener hath, to him shall be giuen : and whofoener hath not, from him shall be taken, euen that which it seemeth that he hath.

 He next words before are, *Take heed how you heare*: the reason followes : to make vs take heed how we heare, he saith, *Whofoener hath, &c.* This sentence hath two hands (as it were); one giueth, & the other taketh: therefore one calleth it a comfortable saying, & a dreadfull saying: for it blesteth some, and curseth other; like *Moses*, which saued the Israelites, & slew the Egyptiās. *Whofoener hath, to him shall bee giuen*; there goeth the blessing: *Whofoener hath not, from him shall be taken*; there runneth the curse. Thus looking backe to the words before, viz. *Take heed how you heare*; this doctrine

doctrine commeth vnto vs; That he which taketh heed how he heareth, sproureth and flourisheth like a twigge which hath life in it, till it come to a tree: but he which taketh no heed how he heareth, fadeth and withereth like a stocke which is dead, vntill he hath not onely lost the gifts which he had, but till the spirit doe leaue him too, and he seeme as naked to men as *Adam* did to God. The like sentence is in the 21 of Saint *Matthew*, where it is said, *The kingdome of heauen shall be taken from you, and shal be giuen to a Nation which will bring forth the fruits thereof:* there is a taking from them which bring no fruits, and a giuing to them which bring fruits. The like is in the 21 of the Reuelation, where it is said, *Let him which is iust be iust still; & let him which is filthy be filthy still:* whereby it is meant, that the iust shall be more iust, and the filthy shall be more filthy. The like is in the fifteenth of *Iohn*, verse 2, where it is said; *Every branch which bringeth no fruit, he taketh away: but every branch which bringeth forth fruit, hee purgeth, that it may bring forth more fruit.* The like is in the fiue and twentieth of *Matthew*, where this sentence is repeated againe after the parable of the Talents; as to one seruant were committed fiue Talents, and to another two, and to another one, to encrease and multiply; and he which vsed his Talent doubled it, and he which hid his Talent, lost it: euen so to euery man God hath giuen some gift, of iudgement, of tongues, or interpretation, or counsell, to imploy and doe good; and hee which vseth that gift which God hath giuen him to the profit of others, and Gods glorie, shall receiue more gifts of God, as the seruant which vsed two Talents, receiued two more: but he which vseth it not, but abuseth it, as many doe, that gift which hee hath shall bee taken from him, as the odde Talent was from the seruant which had but one: shewing, that one gift is too much for the wicked; and therefore it shall not stay with him. One would thinke it should bee said, Whosoever hath not, to him shall be giuen: and whosoever hath, from him shall be taken: for God biddeth vs giue to them which want. But this is contrarie: for he taketh from them which want, and giueth to them which haue. It is said, that our thoughts are not like Gods thoughts: and so our gifts are not like Gods gifts: for he giueth spirituall things,

and we giue temporall things. Temporall things are to bee giuen to them which haue not, but spirituall things to the which haue. Therefore Christ calleth none to receiue his word, and spirit, and grace, but them which hunger and thirst, which is the first possession of heauen. When it is said, *It shall be giuen*: God sheweth himselfe rich and bountifull, because hee giueth to them which haue: that is, he giueth after he hath giuen: for *What hath any that he hath not receiued?* Therefore none can say as *Esa* said to *Saia*: *Ha? thou but one blessing my father?* For he blesteth when he hath blessed, as a Spring runneth whē it hath runne. First, marke the growth of Gods gifts in them which vse them, how he watereth his seed like a Gardener, vntill it spring in the earth: and after he watereth it againe, vntill it spring about the earth: and after he watereth it againe, vntill it bring forth fruite vpon the earth: therefore God is called, *The Lord of the barnesse*; because the seede, and the blade, and the eare, and the corne, and all doe come from him. After you shall see the want and the eclipse of their gifts which vse them not, how their learning, and knowledge, and iudgement doth betray them, as strength went from *Samson* when he had lost his haire: till at last they may say like *Zidkiah*, *When did the spirit depart from me?* When did loue depart from me? When did knowledge depart from mee? When did my zeale depart from me?

Matth. 9. 18.

1. King. 22.

The first part of this sentence is like the gratulation to him which vsed his Talent in the 25 of Matth. *Good and faithfull servant, I will make thee Lord ouer much.*

The second part is like the Obiurgation to him which hid his Talent, *Naughtie and slothfull servant; take his talents from him.* So God beginneth here to separate betweene the sheepe and the goates. *Iacob* shall not be cursed because *Esa* is cursed: Neither shall *Esa* be blessed because *Iacob* is blessed: but the Lord knoweth who are his, and who are not: and therefore hee saith, *Whosoener hath*, and *whosoener hath not*: as though he knew them all, whosoener they be.

This Scripture was performed before it was written. For when *Adam* serued God, God serued him; he consulted for a Mansion for him; he consulted for meate for him; hee consul-

ted.

ted for a companion for him, vntill *Adam* rebelled against God, we reade of nothing that God did, but his workes for *Adam* six daies together; as though he had been hired to labour for him. But when hee left his innocencie, then God began to take againe that which he had giuen: he lost his wisedome, he lost his quietnesse, he lost his libertie, hee lost his glorie, hee lost his dwelling, like the man which fell among theetues. Thus while *Adam* had righteoufnesse, it might be said of him: *Whosoener hath, to him shall be giuen.* And when he had not righteoufnesse, it might be said of him too: *From him which hath not, shall be taken.* God is called a *Father*, because he is like a father, which taketh a pleasure to see his sonne thriue, and griueth to see him an vnthrift. First, hee giueth vs a stocke, to prooue our husbandrie; and then if wee thriue with that, hee doth adde more vnto it, now a little, and then a little, vntil at last the inheritance come too: As they which trie a vessell, first put water into it, to see whether it will hold water, then they commit wine vnto it: so, first God giueth vs one grace; if wee vse that well, then he giueth another, and another, and another; according to that, *He which is found faithfull in a little, shall be made Lord over much.* *My Father* (saith Christ) *is an husbandman.* Iohn 15: shewing, that as wee dresse the ground, that it may bring forth fruite; so God dresseth vs, that wee may bring forth fruit. All commeth not at once; but as the body groweth, so the spirit groweth: first, good thoughts, and then good speeches, and then good workes: as the blade followeth the seede, and the eare the blade, and the come the eare. Looke how in our first generation one thing comes after another; so it is in our second generation: As the childe springeth in the mothers wombe, from a gellie vnto milke, and from milke to blood, and from blood to flesh; and shee knoweth not how it groweth till it come forth: so the spirit groweth in vs; and we see not how it groweth, but that it is growne. Faith calleth to loue, and loue calleth to obedience, and obedience calleth to constancie, and one grace is the foundation of another. Therefore *Paul* saith, *VVhom he predestinated, them he called; whom hee called, them hee iustified; and whom he iustified, them hee glorified.* Thus as the rich easily grow richer; so the good

easily grow better: he which hath power to aske, hath power to receiue; for it is said, *Aske, and ye shall receive*: he which hath power to seeke, hath power to finde; for it is said, *Seeke, and you shall finde*: he which hath power to knocke, hath power to enter; for it is said, *Knocke, and it shall be opened vnto you*. As Gods riches are infinite, so he is neuer wearie of giuing: when a man serueth God, at last it commeth to this, that God delighteth (as it were) to doe him good; as it is said, *Ier. 32. and Mich. 7. I will delight to doe them good.*

1. King. 3. 20.

Now when it commeth to this passe, that God hath a delight to do a man good; then *aske what thou wilt* (saith *Salomō* to his mother) *and I will not say thee nay*: so aske what thou wilt, and God will not say thee nay. He which hath the sonne, may haue the Father; hee that hath the *Wedding garment*, may haue the wedding feast; he which hath the spirit of *Elisha*, may haue the spirit of *Eliab*; he which cometh vnto Christ, may make Christ come vnto him: as when the sonne came toward the Father, the Father met him in the way; shewing that God is as readie to giue, as we to ask. When *Dauid* did wel, *Nathā* said vnto him, *The Lord had giuen thee this, and this, and this: and if that had not bin enough; he would haue giuen thee such and such things*: shewing vs, that the cause why wee haue not such and such things, is, for that we are not thankfull for these & these things. When the Eunuch beleueed, he said, *What letteth me to be baptized?* So when thou beleueest, thou maist say, *What letteth me to be loued? what letteth me to be blessed? what letteth me to be saued?* and as *Philip* said, *Nothing*: so Christ saith, *Nothing*: but *Be it vnto thee as thou beleuest*. From that day, righteousness standeth ouer their heads, as the Sunne did ouer *Ioshua*, and they renew their vertues, as the Eagle reneweth her youth. Therefore when *Isaac* had said, *Iacob haue I blessed*; he addeth, *and he shall be blessed*: as if he should say, hee beginneth to be blessed now, but he shall be more blessed: so they which are blessed of God, shall be more blessed, rising and rising like the Sunne, vntill it come to the height.

Acts 8.

When God hath begun to blesse, he saith as he said to *Abraham*, *What shall I hide from him? What shall I keepe from him?* As though one of his gifts did bind him to giue another: therefore

fore his mercies are called *everlasting mercies*, because when they begin, they haue no end. So soone as hee had moued *Solomon* to pray for wisdome, hee gaue him wisdome: so soone as he had moued *Abraham* to goe from his countrey, he began to guide him: so soone as he had moued *Gedeon* to fight, he began to strengthen him. Gods mercies are resembled to raine: first it raines small drops, and after, fall great dropes; and the small are signes of the great. First you see *Elisha* with a single spirit, and after you see him with a double spirit: first you see *Paul* sitting at *Gamaliels* feete, and afterward you see him preaching in *Moses* chaire: first you see *Timothy* a student, and after you see him an Euangelist: first you see *Cornelius* praying, and after you see *Peter* instructing: first you see *David* repenting, and after you see *Nathan* comforting: first you see the Disciples worshipping, after you see the holie Ghost descending: first you see the Wise men seeking Christ, and after you see them together with Christ: first you see the sonne comming toward the father, and after you see the father comming toward the sonne: first you see the Eunuch reading, and after you see him vnderstanding, and after you see him beleeuing, and after you see him baptized. Most notable is the example of *Nathanael*: so soone as he beleued, Christ remembred this promise, and said, *Beleuest thou for this? thou shalt see greater things than these*: so he gaue more to him which had some. That which he said to *Nathanael*, hee said to all which are like *Nathanael*, beleuest thou this Sermon? thou shalt heare other Sermons then this: repentest thou for this example? thou shalt see other examples then this: louest thou for one benefit? thou shalt receiue moe benefits then one: honourest thou God for his gifts vpon others? thou shalt feele his gifts vpon thy selfe: for *Hee which keepeth Israel doth not sleepe, but watch*. What doth hee watch? Hee watcheth who seeketh for comfort, and who looketh for wisdome, and who praieth for fair, and who intreateth for patience, that hee may giue abundantly to him which desires feruently.

If hee see one pray like *Cornelius*, hee sendeth another to strengthen him like *Peter*: if he see one studie like the Eunuch, hee sendeth another to instruct him like *Philip*: if hee see one

to mourne

mourne like *Dauid*, hee sendeth another to comfort him like *Nathan*: if he see one willing like *Esay*, hee sendeth another to enable him like the Seraphim: if hee see one that thinketh well, hee teacheth him to speake well: if hee see one that speaketh well, hee teacheth him to doe well: if hee see one doe well, hee teacheth him to continue well: if he see one meeke like *Moses*, he maketh him wise like *Salomon*: if hee see one wise like *Salomon*, hee maketh him righteous like *Abraham*: if hee see one righteous like *Abraham*, he maketh him patient like *Iob*: if he see one patient like *Iob*, hee maketh him penitent like *Peter*: if he see one loue one vertue, he maketh him loue another vertue: if he see one hate one vice, he maketh him hate another vice: if hee see one like one Sermon, hee maketh him like another Sermon: when he hath him in his schoole, and hee commeth once to this, to say like *Samuel*, *Speake Lord, for thy seruant heareth*, then he taketh him vp to the mount like *Moses*, and openeth his heart vnto him, teaching him a way to make vse of all that hee seeth, and of all that he heareth, and of all that he readeth, and of all that he feeleth. Thus when God hath strained and fined him, he is apt to euery good worke, and takes all occasions to doe them. If hee but see one pray, his heart burneth to pray too: if he see one reading, he hath a mind to reade too: if he see one meditating, hee hath a zeale to meditate too: if he see one sorrowing, he hath a desire to sorrow too: like the Disciples, which when they heard *Peter* say, we go a fishing, they said, we will goe a fishing too. After this, euery benefit maketh him thankfull, euery instruction maketh him fearefull, and he is neuer wel, but when he is walking with God like *Enoch*, or when Christ is speaking to him, or when he is speaking to Christ: for when God meeteth with his children, like a nurse, hee emptieth himselfe of his milke, according to this Text which wee now handle, *To him which hath, shall be giuen.*

Thus when you vse those gifts wel which you haue, the Lord wil come vnto you, and say that your hart may heare him, *Good seruant and faithfull, I will make thee Lord ouer much*: thy seed shall become a tree, thy spirit shall bee doubled: First, thou shalt haue a loue to heare, reade and meditate: after thou shalt haue a little knowledge to iudge and speake of Gods word,

of the spirit, and of doctrines: then thou shalt ascend to faith, which will bring thee vnto peace of conscience: then thou shalt meete with good bookes, and God will send thee Teachers to instruct thee, & incourage thee, like the Angels which came to Christ when hee hungred. Thus as a trauellier passeth from towne vnto towne, vntill he come to his Inne: so a Christian passeth from vertue to vertue, vntill hee come to heauen: which is the iourney that euery man must endeouour to goe, till death.

It followeth: *And who soeuer hath not, from him shall bee taken, even that which it seemeth that he hath.*

As the Lord saith to his faithfull seruant, *Thou shalt be ruler ouer much*: so hee saith of his slothfull seruant, *Take his Talent from him*. Here is one like *Iacob* whom God loueth, *to him* (hee saith) *shall be giuen*: heere is another like *Esau*, whom God hateth, *from him* (hee saith) *shall be taken*: so one may say like *Iob*, *The Lord hath giuen*: and the other may say like *Iob*, *The Lord hath taken*. But from whom doth he take? *From him which hath not*. And to whom doth hee giue? *To him which hath*. In this, God seemeth not to deale his gifts charitably: for hee should giue to them which want. *Ioseph* marueiled to see *Iacob* lay his left hand vpon *Manasseh*, and his right hand vpon *Ephraim*; as though the yonger should be more blessed then the elder. *Isbas* marueiled to see *Samuel* chuse the least of his sonnes before the tallest, as though the vnfitteft were the fitteft: so it is marueile that hee which commandeth vs to giue vnto them which want, should take from them which want, and giue to them which haue. *Isaac* would not haue blessed *Iacob*, but *Esau*; but God would haue him blesse *Iacob*, and not *Esau*: *Ioseph* would that *Manasseh* should haue more then *Ephraim*, but God would that *Ephraim* should haue more then *Manasseh*. As God loueth not as man loueth, so he giueth not as man giueth. Why should *Abraham* haue three Angels, and *Lot* but two; and *Balaam* but one, and *Balaac* none? Why should not *Philip* go vp the mount as well as *Iames*? Why should not *Aaron* behold God as well as *Moses*? Why should not *Moses* goe to *Canaan* as well as *Caleb*?

According to our loue is Gods loue; and according to our hatred

Gen. 49. 41.

Eph. 1. 16.

2. Chro. 24.

hatred is Gods hatred. *Ruben* should haue had as good a blessing as *Indab*: but when *Iacob* blessed him (Gen. 35. vers. 22.) he remembred his sinne with *Bilhab*, and therefore curbed his blessing: for whē he blessed him, he said, *Thou shalt not be excellent*: as if he should say, *Ruben*, thou shalt haue some thing, but thou shalt not haue so much as thou shouldest haue had, because of thy vncleannesse with *Bilhab*. So *Moses* should haue gone to *Canaan* as well as *Caleb*: but God remembred his murmuring at the waters of bitternesse. And when he desired to go vnto it, God would not heare him, but let him see it from an hill, and so he died. So the third seruant should haue receiued as many Talents as his fellowes: but the Lord remembred how he hid the Talent which hee had, and therefore would giue him no more, lest he should hide them too: so wee should haue more vnderstanding, more iudgement, and more knowledge; but God seeth what wee doe with this, and therefore staieth his hand, lest wee should abuse any more. This is Saint *Iohns* meaning, when he saith, *God giueth grace for grace*: that is, where he findes one grace, there he giueth another. This is *S. Pauls* meaning, Rom. 1. where he saith, *The righteousness of God is reuealed from faith to faith*: signifying that they which haue faith shall haue more faith. Therefore this is the fearefullest signe, that wee haue no faith nor grate, if God doe not increase our faith, and his graces in vs: for *to him which hath, shall be giuen*. Therefore if wee had faith, we should haue loue; if we had loue, we shuld haue knowledge; if we had knowledge, we should haue zeale; if wee had zeale, we should haue holinesse. As he which hath broken one commandement, is made guiltie of all: so hee which hath one vertue, is made partaker of all. It is said; so long as *Iehoiada* liued, *Iosaph* prospered and did well, because *Iehoiada* instructed and guided him; but when *Iehoiada* died, *Iosaph* goodnes died with him, and he was neuer like himselfe after, but turned like his fathers. So there is a seed in the heart, which while it liueth and is fostered, wee sprout and prosper as *Iosaph* did: but when that seed dieth for want of cherishing, then we begin to droope and fade, and decay againe as *Iosaph* did. If one vertue be offended, she lureth all her fellowes from vs, as many of *Isaboths* friends shrunke with *Abner*.

David

David setteth forth the godly man, like a tree planted by the waters side, which sprouteth, & groweth, & bringeth forth fruit. Straight vpon this, he saith, *It is not so with the wicked.* When he spake of growing, and flourishing, & fructifying, he saith, *It is not so with the wicked.* That is, it is contrary with the wicked: therefore their gifts are not like the tree planted by the waters side, but like the chaffe which the wind bloweth away. Nay, saith David, *Psalm 13.* themselves are like chaffe which the wind bloweth away. If they be chaffe, then their fruit is chaffe. The Gluttons table was for the vngodly, but the Lords table was for the holy, therefore he which had not the wedding garment, had not the wedding feast. *Matth. 22.* For if the Lord would cast pearles vnto swine, why doth he forbid vs to doe so? Therefore it is not said, *Be it vnto thee as thou desirest*, lest al should look to receiue: but, *Be it vnto thee as thou becomest*, that all might care to become. It is not said to them that seeke not, *ye shall find*: but, *Seeke, and you shall find*. How should they enter, which haue not a hand to knock at the doore? How should they receiue, which haue not a tongue to aske the giuer? How should they haue wisdom, which haue not the feare of the Lord, which is the beginning of wisdom? Thus, as Iames saith, *Show me thy faith, & I will shew thee my faith*: so God saith, shew me thy loue, and I will shew thee my loue: as Christ was known at Emmaus, by breaking of bread; so you may know him heere by dealing his gifts. It is said when Ioseph feasted his brethren, *Gen. 43.* Beniamins messe had fve times more then any of his brethren, because Ioseph loued him more then the rest: so the mercy and graces of God will shew to whom his affection standeth. If you see Christ leaning on a mans breast, as Iohn did on Christs breast, then may you say, this is a beloued disciple: for as Lydia perswaded Paul and Silas to come to her house, saying, *I pray you iudge me to be faithfull, come to my house*: so you may iudge them to be faithfull, to whose house the Lord commeth. *Act. 16. 13.*

If you aske Salomon to whom the Lord giueth wisdom and knowledge hee answereth, *To a man which is good in sight*: shewing, that those men are gracious in Gods sight, as Ioseph was in Pharaohs. Contrariwise, if you see God flying from a man, as David fled from Saul, that is, withdrawing his spirit as the master did his Talent, then you may say, this is not a faithfull:

full ſeruant to his maſter: for if he had vſed his Talent well, the Lord would encreaſe it as he promiſed; but becauſe hee doth abuſe it, therefore the Lord doth withdraw it againe as hee threatned.

To ſome God giueth, and neuer recalleth againe; to ſome he giueth, and after taketh it from them. As ſome Angels went vp the ladder, and ſome went downe; ſo ſome mens gifts encreaſe, and ſome decreaſe. To the Ephelians the 4. Chapter, you haue God giuing: In Matthew 21. you haue him taking. In Gen. 1. you haue God bleſſing: In Gen. 4. you haue God curſing. In Act. 26. you haue God opening eyes: In Eſay 6. you haue God ſhutting eyes. In Dan. 2. you haue God making wiſe: In Eſa. 44. you haue God making fooles. In Ioh. 15. you haue God dreſſing trees: In Mat. 3. you haue God hewing downe trees. When one ſea floweth, another ebbeth. When one ſtar riſeth, another ſetteth. When light is in Goſſen, darkneſſe is in Egypt. When *Mordecai* groweth into fauour, *Haman* groweth out of fauour. When *Beniamin* beginneth, *Rachel* endeth. Thus wee are riſing, or ſetting; getting, or ſpending; winning, or loſing; growing, or fading, vntill we arriue at Heauen or Hell. As *Eliſha* his ſpirit was doubled; ſo *Sauls* ſpirit departed. As the Gentiles become beleeuers, ſo the Iewes become Infidels. As *Saul* becommeth an Apoſtle, ſo *Judas* becommeth an Apoſtata. As *Iohn* groweth in the ſpirit, ſo *Ioaſh* decayeth in the ſpirit. As *Zaccheas* turneth from the world, ſo *Demas* turneth to the world. As *Lydias* heart is opened, ſo *Pharaohs* heart is hardened: euen as the thornes burne, while the Vines fruſtifie. When *Iſhbobaſeth* was aſleepe vpon his bed, *Banaab* and *Recab* came and tooke away his life: So while men ſleepe and doe no good, God commeth and taketh away their gifts. It was neuer ſaid, *Samſon* hath loſt his ſtrength, vntill hee hearkened vnto *Dalila*. It was neuer ſaid, *Saul* hath loſt his ſpirit, vntill hee hearkened not to *Samuel*. It was neuer ſaid, *Take his Talent from him*, vntill he hid it in the ground. One ſinne openeth the doore for many vertues to goe out. While *Iacob* ſtayed with *Laban*, *Labans* cattell encreaſed, becauſe God bleſſed him for *Iacobs* ſake: but when *Iacob* went from him, many of *Labans* ſheepe went with him, and he grew poore againe: ſo while the loue

loue of righteouſneſſe is with thee, to husband thy knowledge and wiſdome like *Jacob*, thou ſhalt thrive in graces, and one day ſhal teach another; but when that ſteward departeth from thee, then looke that thy wiſdome, and knowledge, and iudgement ſhould decrease, as faſt as the widowes oile increaſed: the world will win the fleſh, and the fleſh will win the ſpirit; and one ſinne will cry to another, as the Moabites did at the river, *Now Moab to the ſpoile*, now ſinnes to your ſpoile: then thy knowledge ſhal flie, as though it were afraid to be taken captiue of ignorance; thy loue ſhall not abide thy hatred, thy humilitie ſhall not abide thy pride; thy temperance ſhall not abide thy concupiſcence. As thou ſeeſt the leaues fall from the trees in a boiſterous wind, ſo thy graces ſhal drop away one after another, as though thou wert in a conſumption. As the Arke would not ſtay with the Philiftines, ſo the grace of God will not ſtay with ſinners, but flie from them like perſecutors. *David* was not ſo readie to flie from *Saul*, but the Spirit was as readie to flie from him too. This muſt come vpon all which ſinne like *Sampſon*, their ſtrength muſt depart from them, vntill they learne like *Nebuchadnezzar* from whence it came. This ſentence is ſuch a meditation, that he which would preach it to the quick, had need to haue an eye in all mens hearts, to ſee how one vertue dieth after another, vntill the ſoule die too.

Dan. 4.

As there is a fall of leaues, and an Eclipse of the Sunne, and a conſumption of the bodie: ſo there is a fall of gifts, and an eclipse of knowledge, and a conſumption of the ſpirit. It is ſtrange to ſee, how wiſdome, and knowledge, and iudgement doe ſhun the wicked, as though they were afraid to be deſiled. As *Barak* would not go, vnleſſe *Deborah* would go with him: ſo knowledge will not ſtay, vnleſſe vertue will ſtay with her. To this *Jeremie* pointed, when hee mocked the Iewes for ſaying, Knowledge ſhall not depart from the Prieſt, nor counſell from the wiſe, nor the word from the Prophee. To this *Eſay* pointed when he ſaith, The wiſdome of the wiſe men ſhall periſh, and the vnderſtanding of the prudent ſhall be hid: as if he ſhould ſay, one day Chriſt will tell you, that wiſdomer hath not, from him, &c. And when you heare that ſaying, then remember theſe examples, howe hath fulfilled it before. After loome the Apoſtles, and

Ier. 18. 18.

Eſay 26. 14.

and they shew some *hardened*, some *bewitched*, some *blinded*. *Paul* tels how *Demas* fell away, and *Iohn* sheweth how many fell away. Thus the Prophets and Apostles on either side, and Christ in the midst, hold vp this threatening, as if it were a pit, which all are falling into. The soule of man is called *the temple of the holy Ghost*. As God pulled downe his temple, when it became a den of *theeues*; so he forsaketh *the temple of the soule*, and taketh his graces from her (as from a diuorced spouse) when it lusteth after other loues. With any Talent he giueth this charge, *Ve and increase it until I come*: being left, at last hee commeth again to see what we haue done. The seed was sown; this yeere the Lord calls for fruit, and none will come; the next yeere, and the next after, and none comes: at last the curse goeth forth, *Neither fruit grow upon thee more*. Then as the figge-tree began to wither; so his gifts begin to paire, as if a worrne were still gnawing at them: his knowledge loseth his relish like the Iewes *Manna*: his iudgement rusts like a sword which is not vsed: his zeale trembleth as though it were in a palsey: his faith withereth as though it were blasted; and the image of death is vpon all his religion. After this, hee thinketh like *Sampson* to pray as he did, and speake as he did, and hath no power, but wondereth like *Zidkiah* how the spirit is gone from him. Now when the good spirit is gone, then commeth the spirit of blindness, and the spirit of error, and the spirit of feare; and all to seduce the spirit of man. After this, by little and little first he fallcs into error, then hee comes vnto heresie, at last he plungeth into despair: after this if he enquire, God wil not suffer him to learne: if he reade, God will not suffer him to vnderstand: if hee heare, God will not suffer him to remember: if he pray, God seemeth vnto him like *Baal*, which could not heare: at last he beholdeth his wretchednesse, as *Adam* looked vpon his nakednesse; and moumeth for his gifts, as *Rachel* wept for her children, *because they were not*. At this commeth to passe, that the Scripture might be fulfilled, *Whosoener hath not fro him shall be taken that which hee seemeth to haue*. As the ship sinketh vpon the sea, while the Merchant sporteth vpon the land, and makes him a bankrupt when he thinketh that his goods are something in; so, while wee are lectre, and the heart is abroad, and the rule bringeth

not in, by little and little the stocke decaieth, and more become bankrupts in Religion, then in all trades beside. When a man sinneth, he thinketh with himselfe, I will do this no more; after, another sinne promiseth as much profit as that, and he saith againe, I will doe this no more; presently another sinne promiseth as much profit as that, and hee saith againe, I will doe this and no more. There goeth strength, and there commeth a wound; so the soule bleedeth to death; and knoweth not her sicknesse till she be at the last gaspe. Euen as a man vndresseth himselfe to bed, first he casteth off his cloake, and then his coat, and then his dublet: so when God rifeth our hearts, he pulleth away one feather after another: first hee wounds his faith, after he strikes his loue, then hee blindeth his knowledge; then hee shall haue no delight to heare the Word; after he shall grow to hate the Preachers of the Word; at last hee shall euen hate the Word it selfe. This is the bleeding of the soule, or the spirituall consumption, when graces drop away, as the haire fall from an hoarie head before death. Let *Achitophel* be a spectacle for all to feare, he was counted a wise man and a deep Counsellor: yet because it was the wisdom of the flesh, the story saith, that God turned his wisdom into follie; and that hee might seeme foolish (as hee was indeede) God made him to hang himselfe, whereby his folly was more notorious then his wisdom. But most notable is the example of persecuting *Saul*; when he began to fal, he ran headlong. First, he fell in hatred of *David*, then he fel in hatred of God, after God fel in hatred of him: anon the spirit departed from him; at last he sought for help at Witches, which he had condemned before. This is the propertie of sin, to spur a man forward, vntill he commit that which he cōdemneth himselfe, that hee may bee tormented of his owne conscience. Now if I might applie this scripture as Christ saith, Are there no more sinners but they, vpon whom the Tower of Shilo fell: So I may say, is the Talent taken from none but from him which hid it in the ground? Nay, *Saul* was but a type of many which should lose the spirit; *Samson* was but a type of many which should lose their strength; *Demas* was but a type of many which should embrace the world. As *David* crieth, *How are the mightie overthrown*: so we may mourne & say, how are the

the zealous cooled, how are the diligent tired? They which should season others, are become like the white of an egge which hath no taste: once they seemed to haue fruite, but now they are not hanged with leaues. As God cried vnto *Adam*, *Adam where art thou?* so they may crie; Zeale where art thou? Learning where art thou? Conscience where art thou? Loue where art thou? They which shined like the Sunne when they rose, seeme now to be eclipsed of their light. The world hath wonne the flesh, the flesh hath wonne the spirit, and *Iordan is turned back*, As God took heate from the fire when it would burne his children, so hee taketh knowledge from the learned when they turne it to euill. Now, when they see such ruines of their gifts, with what heart can they think, I am the tree whom Christ accurseth, or am I the seruant of whom it is said, *Take his talent from him?* Therefore I say to you as Christ said, *Remember Lots wife*: as her bodie was turned into salt; so your wisdom may turne into folly, your knowledge may turne into ignorance, your vnderstanding may turne into blindness, your zeale may turne into coldnesse: therefore let all which haue a Talent, take heede how they vse it. Three things I note in these words, and then I end. First, Christ saith not, It shall bee taken from them which haue, but from them *which seeme to haue*. Lest they which stand should feare to fall, *Paul* saith not, Let him which standeth, take heede lest hee fall; but, *let him which thinketh he standeth*: so, lest they which haue the spirit should feare, Christ saith, *It shal be taken from the which seeme to haue*. Marke how warily the scripture speaketh; for this speech doth shew that many shall fall, and yet it doth shew that none shall fall but they which *seeme* to stand, that none shall lose the spirit but they which *seeme* to haue it. For if Christ would take from them which haue, as hee giueth to them which haue, hee would not say, they which *seeme to haue* at his taking, no more then he said it at his giuing. So we haue a comfort in this terror, like the honey which *Samson* found in the Lions iawes: for if God will take from none but them which *seeme* to haue, then we need not feare vnlesse we be hypocrites: for the threatening is made to none but them which *seeme*. Secondly, this speech doth shew that many haue that shew of holinesse which *Paul* speaketh

Note.

speakeſt of, wherewith they would deceiue God, and deceiue themſelues : you haue *Pilat* waſhing his hands in hypocriſie, as well as you haue *Dauid* waſhing his hands in innocencie : you haue the Sichemites with their Circumciſion, as well as the Iſraelites with their Circumciſion : you haue the Sadduces with their doctrine, as well as the Apoſtles with their doctrine : you haue the Pharifie with his prayer, as well as the Publican with his prayer : you haue the Pythoniſt with her confeſſion, as well as *Peter* with his confeſſion : you haue the Exorcists with their Ieſus, as well as *Paul* with his Ieſus ; you haue Satan with his ſcripture, as well as Chriſt with his ſcripture : you haue *Iudas* with his kiſſe, as well as *Ionathan* with his kiſſe : you haue *Cain* with his ſacrifice, as well as *Abel* with his ſacrifice : you haue *Eſau* with his teares, as well as *Mary* with her teares : you haue *Achitophel* with his wiſdome, as well as *Salomon* with his wiſdome : you haue *Zidkijah* with his ſpirit, as well as *Eliab* with his ſpirit : you haue *Jeſabel* with her faſts, as well as *Anna* with her faſts : you haue the harlot with her vowes, as well as *Iacob* with his vow. Of all theſe this ſcripture is fulfilled, *That which they ſeemed to haue, was taken from them.*

*Acts 10.
Matth. 4.*

This is the firſt note, The very ſhew of goodneſſe ſhall be taken from them which haue not goodneſſe it ſelfe : leſt men ſhould content themſelues with ſhewes and ſhadowes. Chriſt ſaith, *That which he ſeemeth to haue ſhal be taken from him* : as if he ſhould ſay, Take away his Talent and his napkin too, that he may not ſeeme to haue a Talent ; as *Moses* ſaith, *I wil not leaue a hoofe behind.* Thou ſhalt not ſeeme iuſt, nor wiſe, nor honeſt, but I will make thee as naked to men, as *Adam* was to mee. Euen as the fig-tree becauſe it had no fruite, was ſpoiled of his leaues, which ſhewed like fruit : ſo they which haue made ſhipwracke of honeſtie, ſhall make ſhipwracke of credit too. Their name ſhall goe with a brand vpon it, like *Cain* the murderer, *Achan* the theefe, *Absalon* the rebel, *Magus* the ſorcerer. *Iudas* had for his title, *Iudas which betrayed the Lord* : *Act. 1.* *Ieroboam* had for his title, *Ieroboam which made Iſrael to ſin.* *Demas* had for his title, *Demas which embraced the world.* Mark how ſinne doth perſecute and vexe the ſinner. Indeed *Demas* had embraced the world, but hee would not haue the world to know it :
but.

but see first how God makes *Paul* to know it, and after, hee makes him to proclaime it, that now *Demas* is not only an hypocrite, but knowne to bee an hypocrite, like a rogue which is burned in the eare. When *Ieroboams* wife came to the Prophet to enquire of her son, she disguised her selfe because she would not be knowne; yet the Prophet knew her, for so soone as she knockt at the doore, hee called, Come in *Ieroboams* wife: so though men disguise themselues with sober countenances, and holy speeches, and honest companie, because they would not be knowne; yet when God seeth an hypocrite, he will pull his vizor from his face, as *Adam* was stript of his figge-leaues, and shew the Anatomy of his heart, as though his life were written in his forehead, and hee shall marueile how men know that, which he scarce thought had been knowne to God.

Thus he which hath made the day, can bring forth thy righteousness like the light: hee which hath made the night, can bring forth thy wickednes like the darke. Therefore *Salomon* saith, *The candle of the wicked shall be put out*: that is, the least light that he hath shall be quenched: *Prou. 15.*

Thus you see how God will encrease your gifts, if you vse them; and how God will decrease them, if you vse them not. Now let vs pray that he will teach vs this vse, that wee may receiue his blessing.

FINIS.

THE MAGISTRATES SCRIPTURE.

Psal. 82. 6. 7.

6 *I have said ye are Gods, and ye all are the children of the most high.*

7 *But ye shall dye as a man, and ye Princes shall dye like others.*



may call this text, *The Magistrates Scripture*. Considering the state of Kings and Gouvernours, how much good they might do, & how little they performe, God becomes a remembrancer vnto the. And first shewes what a high calling Princes & Rulers haue, & then
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lest they should bee proud of it, and make their magistracie a chaire of ease, he turnes vpon them againe, as though he had another message vnto them, and tels them, that though they bee aboute other, yet they shall die like other; and though they iudge here, yet they shal be iudged hereafter, and giue account of their Stewardship, how they haue gouerned, as strait as their subiects how they haue obeyed. A good *Memorandum* for all in authority, so to deale in this kingdome, that they lose not the kingdome to come.

I haue said ye are Gods, &c. How can hee call them Gods, which calles himselfe *the onely God*? and saith, *There are no more Gods but he*, *Esay 44.5. & 45.21. I haue made thee Pharaoh his God*, saith God to *Moses*, *Exod. 7.1.* because hee had giuen him power to speake vnto *Pharaoh* in his name, and to execute his iudgements vpon him: so he calleth Magistrates *Gods*, because he hath giuen them power to speake to the people in his name, and to execute his iudgements vpon them. Out of this name, Rulers may learne how to gouerne, and subiects how to obey. As the inferiour Magistrates doe nothing but as the superiour Magistrate preferibeth: so they which rule vnder God, for God, *1 Sam. 3.* must rule by the prescript of God, and doe nothing but as their conscience tels them, that God would doe himselfe. Therefore they which vse their power against God, which beare the person of God, and execute the will of the diuell; which make lawes against Gods law, and bee enemies to his seruants; are worse then *Balaam*, which would not curse whom God blessed: and so much as in them lieth, make God a liar, because they cannot so well be called *Gods*, as *Diuels*: such *Gods* goe to hell. *Num. 22.18.*

I haue said ye are Gods, &c. First, this name informes vs what kind of Rulers and Magistrates wee should chuse: those which excell all other men like *Gods* amongst men. For a King should be a man after Gods owne hart, like *David*, as appeareth in the first booke of *Samuel*, the thirteenth Chapter, and fourteenth *1 Sam. 13.* verse. As all those whom God set ouer his people in his mercie, and not in his anger, had some note of excellencie aboute the rest, which God chose them by, as it were the Magistrates mark: *the wildest man*, *Num. 12.3.* or *the wisest man*, *1 Reg. 4.3* *1*

or the iustest man: Heb. 7. 2. as though all these had met in one, the inquisition should haue stayed there, and all giue place to him; but our vertues are so singled, that he which was called the mildest, is not called the wisest; and he which was called the wisest, is not called the iustest: as though God found some defect in his own electiō. For when he chose one milde, another wise, and another iust, hee shewed that hee would haue one which is mild, and wise, and iust like himselfe: that is (as I may say) a man made euen in print.

As Paul bid Ieth to chuse widowes which were widowes indeed: 1. Timoth. 5. 3. so we should chuse Magistrates which are Magistrates indeed; that is, such as seeme to bee sent of God for that purpose, as Pharaoh chose Ioseph, because hee was the fittest in all the land, Genes. 41. 38. Elisba thought that the single spirit was not enough, but required that the spirit of Eliab might be doubled vpon him, because hee was a Prophet which should teach others: so we should picke out them which haue a double spirit to bee Magistrates, because they must gouerne others; as God picked forth Ioshua in Moses roome: he might haue chosen many out of all Israel, which had the spirit of wisdom; but he chose Ioshua, of whom he saith, that he was full of the spirit of wisdom; Deut. 24. 9. shewing, that if one bee better then another, he should be chosen before the rest, because the best haue said, Send another, Exodus 4. 14. as though none were fit: but for want of Angels, wee are faine to make Magistrates of men. Therefore, as Samuel went ouer all the sonnes of Isbaï, to annoint a successour to Saul, and put backe one after another which thought themselues fit, yet there was but one amongst them which pleased God, and the Prophet could scarce discern him: so necessary it is that this choyce be committed to none but to the godly, because hee which would haue chosen the best, yet liked another before him. Therefore there was such a scrutiny amongst the Tribes, to finde out the man whom God had chosen, as Iethro taught Moses to cull out of all the people, those which had best courage, and feared God, and dealt truly, and hated couetousnes. Therefore a wicked man may not supply the place of God, as the Scribes and Pharisees saie in Moses chaire: but as it is said of Iudas, Let another take his place:

Esa. 30. 33.

Deut. 24. 9.

1 Sam. 16. 5.

Exod. 18. 22.

Matth. 23. 29.

place: so let better take their place, for they which are called *Gods*, must be like God. If all should be *holy as hee is holy*; how much more should they bee pure as hee is pure, wise as hee is wise, iust as hee is iust, which beare his name, which supply his person, and guide the world vnto good or euill? If the race should bee to the swift, and the battell to the strong; then as *Saul* did exceede all the men of Israel from the shoulders vpward, so he which commaunds others, should exceede other in gifts of grace, that they may know him from the rest, and say, This is he, for hee exceedes the rest in vertue, as *Saul* did in stature, like the King of Bees, which is fairest of all the hieue. Therefore if *Pharaoh* would let none but *Ioseph* gouerne Egypt, *Pharaoh* shall rise vp against those Kings, which care not whom they place ouer their people, imitating *Riboboam*, which made them his companions, whom he should haue expelled from his Court, 1. King. 12. 8.

Acts 1. 20.

1. Iohn 3. 3.

Eccles. 9. 11.

2. Sam. 9. 2.

Gen. 43. 18.

Secondly, this extollet the calling of Magistrates. As *Iacob* honoured *Iosephs* children, when he said, they should be called after his name; so God honouret the Magistrates, when hee giues them his owne name, calling them *gods*, as though there were a kind of Godhead in them. These things pertain to the wise, and they themselues doe not alwaies see it; yet he vvhich hath a spirituall eye, and carries the patern of GOD in his heart, may see another likeneffe of God in Magistrates then in common persons. As the builders of the Temple had a speciall wisdom and spirit, vvhich God gaue them for that vvorke vvhich they were chosen to: so vvhien *Samuel* had annointed *Dauid*, he saith, *This is the Spirit of the Lord came vpon Dauid from that day forwards* as though hee had another spirit after, then he had before. There is a difference betvvne Kings and inferiour Magistrates: for the Prince is like a great Image of God, the Magistrates are like little Images of God, appointed to rule for God, to make lawes for God, to reppard for God, to punish for God, to speake for God, to fight for God, to reforme for God: and therefore their battels are called *the Lords battels*, and their iudgements *the Lords iudgements*, and their throne *the Lords throne* and the Kings themselues *his Kings*; to shew that they are all for God, like his hands: by some hee teacheth

Gen. 48. 16.

Prou. 24. 23.

Exod. 31. 3.

Exod. 35. 41.

1. Sam. 16. 13.

1. Sam. 28. 16.

2. Cor. 9. 6.

Numb. 9. 8.

Psaln. 2. 6.

*Mat. 14. 18.**2. Cor. 9. 8.**Matth. 11. 29.**Deut. 17. 10.**Psal. 139. 22.**Exod. 42. 27.**Numb. 16. 36.*

mercie, by some iustice, by some peace, by some counsell, as Christ distributed the loaves and the fishes by the hands of his Disciples. This God requires of all when he calles them *Gods*, to rule as he would rule, iudge as he would iudge, correct as he would correct, reward as hee would reward, because it is said, *that they are in stead of the Lord God*: that is, to doe as he would doe, as a scholler writes by a Copie. This is a good studie for Magistrates in all their iudgements, to consider what God would doe, because they are in stead of God; I rule for God, I speake for God, I iudge for God, I reward for God, I correct for God: then as he would doe and determine, so must be my sentence. As we should thinke how Christ praied before we pray, and how hee spake before we spake, because his actions are our instructions: so they should thinke how Christ would iudge, before they iudge, because Gods Law is appointed for their law. Such a thought must needs leuell the way before them, and put them in mind of a good, and iust, and holy iudgement, because God is good, and iust, and holy.

Thirdly, they are called *Gods*, to teach them how they should gouerne. Howsoever other care for the glory of God, the performance of his will, the reformation of his Church: Princes and Rulers which are Gods themselves, are to doe the businesse of God as their owne businesse, because they are Gods: Gods businesse is their businesse, Gods Law is their law, Gods honour is their honour. When the King, or Iudge, or Magistrate, doth seeke the kingdome and glory of God, hee should thinke hee seeketh his owne kingdome and glory, and therefore seek it, and further it as earnestly and diligently as he would his owne; and rule, and iudge, and speake, and punish, and counsaile as hee would for himselfe. Euen as *David* counted Gods foes his foes, and Gods friends his friends. And *Moses* persecuted them that were Idolaters against God, as he did them which were traitors to himselfe.

If this were obserued, woe should seee such a change, that diuers which take, should giue; and they which giue, should take; they which labour, should rest; and they which rest, should labour. How can they pray to God, which know that the lawes of God are not obeyed? that his will is not regarded? but the

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poore vnпитыd, because of their remifnesie in not bridling the insolent? It may seeme that in *Eliab* his answer to *Achab*, it was prophesied who should trouble Israel, to the worlds ende: for speaking to the wicked Magistrate, he said, *It is thou which troublest it*. So the vngodly Rulers, and graceles Striuers against lawfull rule, in their owne hearts calling themselues *Gods*, not being called of God, are cause of all disorder in euery Common-wealth.

1. King. 18. 18.

Fourthly, they are called *Gods*, to encourage them in their office, and to teach them that they neede not dread the persons of men: but as God doth that which is iust and good without the ielousie of men, so they, vpon the Bench, and in all causes of iustice, should forget themselues to bee men, which are led by the armes betweene fauour and feare, and thinke themselues *Gods* which feare nothing. This boldnes is so necessary in them which should iudge al alike, that in Deut. 3. 28. *Moses* encouraged *Ioshuah*; in Ioth. 1. 18. the people encourage him; in ver. 9. God doth encourage him, saying, that he will be with him: but heere he is with him: for hearing God call them *Gods*, shewes that God is there, nay, that they are hee; which should strike a wonderfull minde in them. As a princely spirit came vpon *Saul* so soon as he was a King, so hearing that they are *Gods*, it should change them, and make them excell the order of men, vntill they resemble God, after whom they are named; as *Salomon* studied & prayed till hee was wiser then all that he gouerned: they need not blush to reade this testimony, *I haue said of the Gods*: or else it will seeme a checke vnto them, like the mocke which God gaue vnto *Adam* when he said, that *hee was become like himselfe*. As many sit in Gods place, and yet neuer knew that the Scripture called them *Gods*, nor why they haue this name, no more then *Nabal*: so many play *Nabal* in their offices, and are readier to aske, *Who is David?* *Who is Christ?* then (when his cause comes before them) speake or doe any thing for him, but the women goe before them againe like *Abigail*, as though God would shame them with the weaker vessel: I cannot compare them fitter then with King *Agrippa*, who thought it better to be a Christian almost, than altogether. This is the religion of these times, they feare nothing more then to

1. King. 3. 6.

1. King. 4. 33.

Gen. 3. 22.

1. Sam. 25. 25.

bee counted too precise: but God doth call them more then precise, for hee calles them *Gods*; of all men they should not forget his name. Princes and Rulers haue many names of honour, but this is the honourablest name in their titles, that they are called *Gods*: other names haue beene giuen them of men for reuerence, or flatterie, but no man could giue them this name but God himselfe. Therefore their name is a glasse wherein they may see their dutie, how God doth honour them, and how they should honour him. What am I more then hee, that God should set me in his owne Chaire, and giue mee his owne name, and more then others? he hath not done so to all: but if they which are called his *children* are *happie*, they which are called his *Disciples* are *happie*, they which are called his seruants are *happie*: how *happie* are they whom he calleth *Gods*? It seemes, that if God could haue called them by a higher name then his owne, he would haue called them by some other name: but this word is enough to put them in minde of all that they should doe. Thinke that *ye are Gods*, and it will make you ashamed to obey the Ditiell; for then ye are like *Gods* no more, but like sinfull men: and the poorest vassall which serues God in a cottage, is liker God then you. Are they *Gods* which oppresse Gods children? Nay, doth not hee lie which calles them worshipfull, or noble? if such deserue not their titles. How can Antichrist of Rome thinke of his vsurped names, and not bee abashed? Can he sit downe in Gods place and speake against him, iudge against him, decree against him, euen in the Temple of God resisting God? Doth a corrupt liuie iudge to a iudiciall?

Matth. 5. Again, for another sort of *Gods*: Doth iniquitie become *Gods*? Doth partiality become *Gods*? Do bribes become *Gods*? they are greedy *Gods*, Idoll *Gods*, belly *Gods*, and may bee termed *Gods*, because they are like *the God of this world*, which do but stay (like *Nebuchadnezzar*) vntill their iniquitie bee full, that they may be cast out like beasts, as a derision to them that gouerne. But they which regard this honourable testimony of God, as *Nebemiah* said when hee was tempted to flie, *Should such a man as I flie*? so when they are tempted with bribes, should such a man as I take bribes? should such a man as I doe wrong? should such a man as I be a liar, or a swearer, or a scoffer,

Matth. 5.

1. Sam. 18. 23.

2. Thef. 3. 4.

1. Cor. 4. 4.

Dan. 4.

Neb. 6. 11.

fer, or a drunkard, or a gamester, or an yltur, or a profaner, vpon whom all eyes are set to take their example, and to whom they would hearken sooner then to God himselfe? Then he resolueth to rule according to his name, knowing that all the soules which might be wonne by him, shall be required of him, as the finnes of Israel were imputed to *Ieroboam*.

Thus God doth catechize them in their owne names, and calles them *Gods*, to teach them their dutie to God. All should be godly, but they should bee like God: that is, (as I may say) more then godly, or the next to God in godlinesse. If any come betweene them, they lose all their honour, and would thinke themselves put downe like a guest which is set lowyer, or a iustice vvhich is turned out of office. For so God doth humble them and disgrace them, vvhich dishonour their calling, as hee did *Saul* vvhhen the princely spirit departed from him: his sonnes and his daughters, and his subiects did fauor *Dauid* more then him, that hee could doe nothing vwith them; because God did not loue him, he vvould not let his seruants loue him. But vvhhen *Dauid* came to the Crovvne, because hee had grace vwith God, he prospered in all that he vvvent about, and euer reformed vvhat he vvould: for *the Lord* (as he said) *subdued the people vnto him*: that is, made them incline to his vvill: as vve reade of *Saul* in the beginning of his raigne before he had rebelled, *a band of men did cleaue to him*, of vvhom it is said, *whose hearts God had touched*: as though vvwhile the Rulers hearts doe stand tovvard God, the peoples hearts should stand tovvards them, and they should carrie them like God to all their desires: as it is said of *Dauid*, *Whatsoeuer the King did, pleased all the people*.

Therefore looking into this diuine ordinance, vvhat a pover they haue ouer the people, vvvhich they should neuer haue got from men, if God had not giuen it them; I haue thought it an easie matter to redresse an hundred things vvvhich trouble Christendome vvwithout reason, and none vvould kicke against it, if these *Gods* vvould cast dovvne their Crovvnes, and begin to the rest; for all stay vpon them, like the alarme vvvhich sounderth first to the battell: for our experience shewes, that there vvill be no great good done, if the example of the best giue not light vnto the rest.

1. King. 15. 30.

1. Sam. 31. 7.

2. Sam. 19. 4.

1. Sam. 18. 7.

1. Sam. 21. 17.

2. Sam. 5. 10.

Psal. 18. 48.

1. Sam. 10. 16.

1. Sam. 31. 6.

Numb. 27. 17.

Matth. 2. 8.

Iohn 3. 1.

Prou 24. 21.

1. Pet. 2. 17.

Rom. 13. 5.

Iohn 19. 11.

Heb. 5. 4.

Act. 8. 9.

Rom. 13. 2.

1. Pet. 2. 13.

Ier. 27. 12.

2. Chron. 9. 3.

Genes. 2.

Oh, would that princely spirit would once come vpon them to goe before the people, which *Moses* appointed for the Kings place, and not lagge after them like *Herod*, which said he would come after the Wisemen to Christ: for if *Nisodemus* came by night, no maruell though the rest come not at all. Thus their name telles them how they should rule, and by consequence teacheth how we should obey: God calles them *Gods*, therefore hee which contemneth them, contemneth God: God calles them *Fathers*, therefore we must reuerence them like *Fathers*: God calles them *Kings, Princes, Lords, Iudges, Powers, Rulers, Governours*, which are names of honour; and shall wee dishonour them whom God doth honour? Our first lesson is, *Fearo God*: the next is, *Honour the King*: that is, (as *Paul* interpreteth) *we must obey for conscience*; not against conscience: for that were to put a stranger before the King, and the King before God, which Christ saith, *haue no power but from God*: and therefore cannot make themselues Magistrates, no more then they can make themselues *Gods*. As none could giue this name but God, so no man which exalteth himselfe can challenge this honour, no more then *Simon Magus* was great, because hee called himselfe *a great man*. But they to whom God saith, *I haue called ye gods*, as if he had the naming and appointing of them. *Every power is from God*: for by nature, no man can challenge power ouer other, but by the *Word*; and therefore *every soule which is subiect to God, must be subiect to them*: for he which calls them *Kings*, calles vs *subiects*: this is their patent (as the Queene of Sheba said to *Salomon*) that *God had chosen them Kings, and set them vpon the throne*. As he said, and all things were made; so as he saith, all things should be. Therefore vnlesse yee heare this, *I say* that yee are Lords, Iudges, and Magistrates, ye are no Lords, no Iudges, no Magistrates of God. And therefore the Pope and his Clergie, to whom God neuer said, ye are Lords, or Iudges, or Magistrates; are no Lords, no Iudges, no Magistrates of God: but that which the Lord saith they are, that they are, and no more, though they put on a triple crowne. If they were worthy to be called as others, Pastors, Doctores, and Teachers, wee would giue them those titles. They which giue them more then the Lord giues them, make them proud, and

and insolent, and tyrannous, more then they which are Lords, Judges, and Magistrates indeed. But for these vsurped titles, and base-borne honours which they haue inroched from men (which puffe them vp, and trouble them like *Sauls* armour) they would haue intended the dutie of Ministers and Teachers, as the Apostles did: whereas now they are so cumbred and mingled by their vsurping ouer Princes, that they are neither good Ministers, nor good Magistrates; but linsie wolsie, a mingle mangle betweene both, nay vtterly fallen from both, being no Shepherds, but Wolues; of whose slaughters, all Christian kingdomes haue been the shambles, who seeking a superfluous title, they haue forgone all necessarie duties: and but for their formalities, a man could not know of what profession they are; for they neuer preach, nor write, but to maintaine their Kingdome, which falles (like the tower of Babel) faster then they build. *Genes. 11.*
Therefore as *Naomi* said; *Call me no more Naomi, which signifieth beautifull: but call me Mara which signifieth bitter:* so they may say, Call vs no more Bishops, or Pastors, or Doctors, or Preachers; but call vs robbers, and sleepers, and giants, and Pharisees, whom wee succeede. For why should they bee called Bishops, which doe not watch; or Pastors, which do not feede; or Doctors, which doe not teach; or Iustices, which do not iustice? except this be the reason; The Idols were called gods, though they were vnlike God. If their bodies had growne as farre out of square since Christs ascension, as their titles, pompe, and honour, they might stand in the maine seas, and not be drowned: for their heads would crow aboute the water. *Ruth. 1. 20.*
Exod. 32. 13.

It followeth: *But ye shall die as a man.* Here he distinguisheth betweene mortall Gods, and the immortal God. Ye haue seene their glory, now behold their end; *They shall all die like others.* Though they be neuer so rich, so godly, so mighty, so honourable while their date lasteth, yet they may as truly, as *Iob*, cal for: *Iob 17. 1.*
ruption their father, and the worms their mother: for the grave shall bee the last bed of all flesh. As they were borne like men, so they shall die like men; the same comming in, and going out, is to all: nay, if ye respect but the body, he might say, ye shall die like beasts: for *Man being in honor* (saith *Dauid*) *may well bee compared vnto beasts that perish:* though he be in honour, yet hee perissheth.

Esay 40.

riseth like the beasts which haue no honour; and Death will not take his Kingdome for a ranfome, when God doth but say, his time is come. When *Esay* had said, that *All flesh was grasse*: as though he would correct his speech, he addes; *and the glory of it is as the flower of the field*. As if hee should say; Some men haue more glory then other, and they are like *flowers*; the other are like *grasse*: no great difference, the *flower* shewes fairer, but *grasse* stands longer; one sithe cuts both downe, like the fat sheepe and the leane, that feede in two pastures, but are killed in one slaughter. So though the great man liue in his palace, and the poore man dwels in his cottage, yet both shall meete at the graue, and vanish together. Euen they which are Lords, and Iudges, and Counsellors now, are but successors to them which are dead: and are neerer to death now, then when I began to preach of this Theame. It had been a great Sessions for all other to *die*: but for Magistrates, Princes, for Kings, for Emperors to *die* as they *die*; what a battell is this, that leaues no man aliue? Shall the Gods *die too*? He giues them their title; but he telles them their lot. Though their power, though their wealth, though their honour, though their titles, though their traine, though their friends, though their ease, though their pleasures, though their diet, though their clothing be not like other, yet their end shall be like other: nay, their ends are like to be more fearefull then other: for God makes him examples of great men, as hee did of *Pharaoh*; and therefore we see so many strange and sudden deaths of Princes more then of other. Therefore he spake here with the least, when he said, *Thou shalt die like other*: for very few of them escape the sword, or knife, or poison; which other neuer, or very seldome feare. But if all your subiects were your friends, yet you shall *die like them*: for are ye not cold when winter comes? are ye not withered when age comes? are ye not weake when sicknesse comes? and shall yee not goe (as well as the meanest) when death comes? Therefore bee not proud of thine honour, as though it would last alwaies, for thou shalt die, and then all thine honour shall forsake thee, and another shall rise in thy place as great as thou: and when his glasse is runne, another shall follow him, and so another, till death haue all.

Exod. 9. 16.

Be not cruell in thine authority, as though it would last alwaies, for thou shalt *die*, and then thy authoritie shall *die* with thee; and they which remaine aliuie, will send infinite curses after thee, because thy life was a scourge vnto them.

Be not secure for thy wealth, as though it would last alwaies: for thou shalt *die*, and then other shall take thy riches, and thou shalt goe to giue account how thou camest by them. How many things doth he imply, when he saith, *ye shall die*? This is a barre in their Armes, which makes the proudest peacocke lay downe his feathers when hee thinkes vpon it, though hee pricketh them vp againe: whereby the holy Ghost would haue them learne, that nothing will make them liue, and rule, and deale so well in their thrones, as to remember that *they shall die*, and shortly giue account for all: signifying, that prosperitie makes vs forgetfull of our endes, and that these mortall *Gods* liue as though they were immortall. A hard thing for Princes to remember death: they haue no leasure to thinke of it, but choppe into the earth before they bee aware; like a man which walketh ouer a field couered with snow, and sees not his way, but when hee thinketh to runne on, suddenly falles into a pit: euen so they which haue all things at will, and swimme in pleasure, which as a snow couereth their way, and dazeleth their sight; while they thinke to liue on, and reioyce still, suddenly rush vpon death, and make shipwracke in the calme sea.

Therefore as it is good for them to heare they are *Gods*: so it is meet to know they *shall die*. Wherefore *ye shall die*, saith he, in the next words; as if hee would preuent some conceit that they would take of the words which hee cast out before, hee cooles them quickly before they swell, and deferres not to another time, but where hee calles them *Gods*, there hee calles them wormes meate, lest they should crow betweene the praise and the checke, *I haue said ye are Gods, but ye shall die like other men*. But for this *die*, many would liue a merrie life, and feast, and sport, and let the world slide: but the remembrance of death is like a dampe, which puts out all the lights of pleasure, and makes him rubbe, and frounce, and whine which thinkes vpon it, as if a moate were in his eye. O how heauie tidings

tidings is this to heare thou shalt die, from him which hath life and death in his owne hands, when the message is sent to them which raigne like *Gods*: as if he should say, Euen you which glister like Angels, whom al the world admires, and lues, & bowes to, which are called honourable, mighty, and gracious Lords, I will tell you to what your honour shall come: first, ye shall wax old *like others*; then, ye shall fall sicke *like other*; then ye shall die *like others*; then ye shall be buried *like other*; then ye shall bee consumed *like other*; then ye shall be iudged *like other*, euen like the beggars which cry at your gates: one sickens, the other sickens; one dies, the other dies; one rots, the other rots: looke in the graue, and shew me which was *Dimes*, and which was *Lazarus*. This is some comfort to the poore that once he shall be like the rich; one day he shall be as wealthy, as mighty, and as glorious as a King; one houre of death will make al alike: they which crowed ouer other, and looked downe vpon them like Oakes, other shall walke vpon them like wormes, and they shall bee gone as if they had neuer been.

Where is *Alexander* that conquered all the world, and after sought for another, because one would not satisfie him? Where is *Xerxes*, which could not number his Armie for multitude? Where is *Nemrod* which built his nest in the cloudes? Where is *Samson*, which slew an armie with the iaw of an Ass? Where is *Constantine*, *Nero*, *Caligula*, *Titus*, *Vespasian*, *Domitian*, thunderbolts in their times? A hundred Princes of England are dead, and but one aliue; the rest are gone to giue account how they ruled heere, when they sustained the person of God.

Who would haue thought (saith *Jeremy*) that the enimie should haue entred into *Ierusalem*, and spoiled that faire City? Yet hee brake into it, & *Ierusalem* was ranfackt *like other*. Who would haue thought that *Herod*, which was honoured like a God, should haue bin deuoured with wormes, and sauored that none could abide him? Yet while he was in his pompe like an Idoll, suddenly he was stricken, and all his glory like the snuffe of a candle, which all men looked vpon euen now when it shined, and now it so fauours, that they tread it vnder foot.

Who would haue thought *Iezabel* that beautifull temptation,

Gen. 11. 4.
Iudg. 15. 15.

Lam. 4. 17.

Mat. 12. 13.

Iob 12. 5.

tion should haue been grawed with dogges? Yet since was cast 2. King. 9. 36,
 vnto dogges, and not an eare left to leason the graue. What
 would he thinke, that had seene Salomon in his royaltie, and af-
 ter seene him in the clay? O world vnworthie to bee beloued!
 who hath made this proud slaughter? *Age, Sicknes, and Death,*
 the three surners, which haue no respect of persons, made
 them pay the ranfome themselues, and bow to the earth from
 whence they came: there lie the men that were called *Gods*.
 How soone the flower of this world is faded! Yesterday the tal-
 lest Cedar in Libanus, to day like a broken sticke troden vnder
 foote: yesterday the State liued vpon earth, to day shrouded in
 earth, forsaken, forgotten, that the poorest wretch would not
 be like vnto him, which yesterday crouched and bowed to his
 knees. Then woe to them which had the hame of God, and sins
 of men, *for the mighty shall bee mightily tormented.* All their
 friends and subiects, and seruants forsake them, because they go
 to prison to trie the mercie of hell, and take what the spirits of
 darkenesse will heape vpon them: there lie many of the men
 which were called *Gods*; and thus ends the pilgrimage of Kings,
 Princes, and Rulers. This is our life while we enioy it, wee lose
 it, like the Sunne which flies swifter then an arrow, and yet no
 man perceiues that it mooues. Hee which lasted nine hundred
 yeeres, could not hold out one houre longer; and what hath he
 now more then a child which liued but a yeere? Where are they
 which founded this goodly Citie; which possessed these faire
 houses, and walked these pleasant fields; which erected these
 stately Temples; which kneeled in these seates; which preached
 out of this place but thirtie yeeres agoe? Is not earth turned to
 earth? and shall not our Sunne set like theirs when the night
 comes? yet wee cannot beleue that death will find out vs, as
 hee hath found out them: though all men die, yet euery man
 dreames, I shall escape; or at the least I shall liue till I bee old.
 This is strange, men cannot thinke that God will doe againe
 that which hee doth daily, or that hee will deale with them
 as hee deales with other: tell one of vs that all other shall
 die, wee beleue it; tell one of vs wee shall die, and wee be-
 leue it sooner of all then of one; though wee be sore, though
 wee be weake, though vvet be sicke, though vve be
 then

Genes. 5. 27.

then those whom wee follow to the ground. So they thought which lie in this mould vnder your feete, as you doe. If wisdom, or riches, or fauour, could haue intreated Death, those which haue liued before vs would haue kept our possessions from vs; but Death would take no baile, we are all remaines at will, and we must leaue this cottage whensoever the Landlord will put another in our roome, at a yeeres, at a moneths, at a weekes, at a daies, at an houres warning, or lesse the clothes which wee weare vpon our backes, the graues which are vnder our feete, the Sunne which sets ouer our heads, and the meates which go into our mouthes do cry vnto vs, that we shall weare, and set, and die like the beasts, and fowles, and fishes which now are dead in our dishes, and but euen now were liuing in the Elements. Our Fathers haue summoned vs, and wee must summon our children to the graue. Euery thing euery day suffers some eclipse, nothing standeth at a stay, but one creature calles to another, *Let vs leaue this world.* While we play our pageants vpon this stage of short continuance, euery man hath a part, some longer, and some shorter: and while the Actors are at it, suddenly Death steps vpon the stage, like a Hawke which separates one of the Doves from the flight; hee shootes his dart; where it lights, there fallies one of the Actors dead before them, and makes all the rest agast, they muse and morne, and bury him, and then to the sport againe. While they sing, play, and dance, Death comes againe and strikes another; there hee lies, they mourne him, and burie him as they did the former, and play againe: so one after another, till the players be vanished like the accusers, which came before Christ, and Death is the last vpon the stage, *so the figure of this world passeth away.* Many which stand heere may lie heere, or elsewhere, within this twelue moneth. But thou thinkest, it is not I, and he thinketh it is not hee: but he which thinks so, commeth soonest to it. If I could make you beleue that you haue but a yeere to liue, and that al which heere mee this day, shall come to the Barre before this day twelue-moneth returne againe, ye would prepare your selues to die and leaue your sins behind you, and depart Christians out of the Church, with a mind to do all that God would haue you; that when the twelue-moneth is ended, ye might liue with the Angels

Angels in heauen, and escape that fiery lake, where the Clutton
begges but a drop of water to coole the tip of his tongue, and
it will not be granted him, lest it should ease him. But now wee
know not whether we shall liue a weeke to an end, we will doe
nothing that he bids vs, but abide the venture, and try the mar-
ket what God will giue for sinne: for one is taken after another,
and because we are not ready, we goe against our will, like *Lots* *Gen. 19. 16.*
wife out of Sodome. This is our fashio[n] to set the best last, till
we can neither forsake our sin, nor hope of mercy. Thus I haue
proclaimed to all Kings, Princes, Iudges, Counsellors, and Ma-
gistrates, that which *Esay* foretold to one, *Set thy things in or- 1. King. 20.*
der, for thou shalt die: yet fifteene yeeres were behinde when
the Prophet warned him to set all things in order. But I cannot
promise you fifteene yeeres: for many Princes do not raigne so
long, for one that doth. That which *Esay* spake to one, God
here pronounceth to all, *ye shall die:* therefore the message is sent
to you, and when ye thinke of your *honour*, thinke of your *end*.
These two notes, *that ye are Gods*, and *that ye shall die*, the holy
Ghost thought enough, to teach you how to liue, and how to
rule: And that we may be all like Gods hereafter, let vs prepare
before the account: for none are in heauen, but they that left
the world before it left them.

Therefore let vs pray that God would keepe vs in remem-
brance of his iudgements, that the subtilty of sinne neuer steale
our hearts from him, but that wee may count this life a respite
to repent, before the Iudge sit to diuide betweene the sheepe
and the goates, when wee shall giue account of all his instru-

tions, corrections, and benefits, euen of this seede

which hath been sowne since yee came in,

how you haue receiued his word

this houre.

FINIS.

THE

THE TRIALL OF VANITIE.

Eccles. 1. 2.

Vanitie of vanities, saith the Preacher: Vanitie of vanities: All is vanitie.

Eccles. 12. 3.



His booke begins with, *All is vanity*: and ends with, *Fear God, & keep his Commandments*. If that sentence were knit to this which Salomon keepeth to the end, as the haue of rest, after the turmoiles of vanity: it is like that which Christ said to *Martha*; *Thou art troubled about many things, but one thing is necessary*. That which troubleth vs, Salomon calles *Vanitie*; that which is necessary, he calles the *Fear of God*: from that to this, should bee euery mans pilgrimage in this world: wee begin at *Vanitie*, and neuer know perfectly that we are vaine, vntill wee repent with *Salomon*. Therefore this is his first greeting and lesson to all after his conuersion, to warne them that *All is vanity*: as if God had said to him as he said to *Ezechiel*; *Cause Ierusalem to know her abominations*: as though men did not know their sinnes how vaine they are, as *Elihu* saith, *How discerneth wee that wee are vaine*: which makes euery man defer his repentance vntill the very houre cometh, that sin maketh preparation to leaue him; and then fainting, hee is unwilling to depart, because hee is not ready. Therefore I haue chosen this sentence, which speaks of nothing but *vanitie*, to shew how we take the way to miserie, for the way to happinesse, and turne the *day of Salomon* to the *day of vanity*. Let euery man thinke as I got in this matter, why he should loue that which *Salomon* repented, if he thinke *Salomon* happier after he repented, then he was before. This verse is the summe or contents of all this booke, and therefore *Salomon* begins with it, and ends with it: as if hee should say; first, this is the matter which I will proue; and after, this is the matter which I haue proued: now you see whether I told you true, that *All is vanity*. I may call it *Salomons* threame, or the fardle of vanities, which when he hath bound in a bundle, hee bids vs

Luk. 10. 40.

Ezech. 16. 1.

Iob 15. 31.

cast

cast it into the fire: for after he hath done with them in his last chapter and thirteenth verse, as though he would haue no more thought of them, he turnes away from them, as if he had buried them, and goes to another matter, saying; *Now let vs beare the end of all, Feare God, and keepe his commandments: for this is the whole ducie of man:* as though he were exceeding glad, that after so many dangers through the rout of vanities, yet God let him see the haue of rest, and brought him to the right end, and set him vpon shoare, where hee might see his vanities, as *Moses* Exod. 14. 30. looked back vpon his enemies, and saw them drowned behind him.

The whole narration doth shew, that *Salomon* wrote this booke after his fall. When hee had the experience of vanities, and scene the follie of the world, what euill comes of pleasure, and what fruit groweth of sinne, he was bold to say, *Vanitie of vanities, &c.* Which hee auoucheth with such protestation, as though hee would iustifie it against many aduersaries for al the world is in loue with that which hee calls *vanitie*. Therefore he puts to his name in the midst of his sentence, as if he would defende it against all commers: if any man aske, who broached this strange doctrine? the Preacher (saith *Salomon*), To testifie his heartie conuersion vnto God, hee calls himselfe a *Preacher*, in the witnesse of his vnfeined repentance; as if God had said vnto him, *Thou being conuerted, conuert thy brethren,* & be a *Preacher*, as thou art a *King*: so when we are conuerted, we should become Preachers vnto others, and shew some fruites of our calling, as *Salomon* left this booke for a monument to all ages of his conuersion. Therefore they which write that *Salomon* dyed in his sinne, and that such a famous instrument of God went to the damned, doe great wrong to the worthe King, which giues them such an example to repent, and would correct their rash iudgement, if they considered, first, that hee was the clearest figure of Christ (except *Moses*) which passed all Kings in prosperitie, and all men in wisdom. Secondly, that hee was inspired by the holie Ghost like the Prophets, to bee one of the Pens of God to write his holie word, the word of saluation, which was not fit for a Reprobate. Thirdly, that God promised to his father, that hee would not take his spirit

1.Chron. 17. 13.

2.Sam. 7. 13.

2.Sam. 12.

Nehem. 2. 3. 6.

Rom. 9.

Gen. 27.

1.King 11. 45.

2.Cor. 9. 31.

1.King 11. 45.

2.Cor. 10. 12.

Eccles. 1. 11.

and his mercy from him as he did from *Saul*, nor forsake him as he did *Saul*, but correct him in another sort. Fourthly, that God is said to love him; therefore as *Paul* concludes, that *Isaiah* was elected, because God saith; *Isaiah* have I loved: so we may conclude, that *Salomon* was elected, because God saith; *Salomon* have I loved. Fifthly, that in Luk. 13. 28. all the Prophets of God are said to be in heaven: and therefore *Salomon* being an holy Prophet, must be holden to be in heaven. To shew that hee was a holy Prophet, in the 2. Pet. chap. 3. vers. 2: *Peter* collecteth all the Prophets which wrote in the Scripture, *Holy Prophets*. Lastly, wee may gather out of the seventh Chapter of this booke, and the thirteenth verse, and out of the fifth of the Prouerbs, and the fourteenth verse, that *Salomon* had left his concubines and vanities, before he wrote this booke. Therefore to say that the figure of Christ, the pen of the holy Scripture, the man whom God loved, the wisest man that ever was, and one of the holy Prophets, died a reprobate, is presumption against the Word, impietie against God, and wrong to the dead: although because of his grieuous fall into Idolatrie and uncleannesse, God left him in disgrace, and makes no mention of his repentance, where hee speaks of his death, that *they which stand, may take heed lest they fall*, and see how easie it is to slip, by the example of him which was wiser then they, *Salomon* being wicked, and yet saued, was a figure of the Church, whose sinnes are forgiven.

Thus hauing found as it were the Mine; now let vs digge for the treasure, *Vanitie of vanities, &c.* This is *Salomons* conclusion, when he had gone thorow the whole world, and tried all things, like a spie sent into a strange countrie, as if he were now come home from his pilgrimage, they gather about him to inquire what he hath heard and seene abroad, and what he thinks of the world, and these things which are so loued among men; like a man in admiration of that which hee had seene, and not able to expresse particularly one after another, hee contracts his newes into a word: you aske mee what I haue seene, and what I haue heard: *Vanitie* saith *Salomon*; and what else? *Vanitie of vanities*; and what else? *All is vanitie*. This is the history of my voyage. I haue seene nothing but *vanitie* ouer the world. Carrie this for the newes from the Preacher: *Vanitie of vanities, all*

is *vanitie*: as if he should say, *Vanitie*, and greater *Vanitie*; and more then *Vanitie*: so the further hee did goe, the more *vanitie* hee did see, and the nerer he looked, the greater it seemed: till at the last he could see nothing but *vanitie*. When he was come to this, that hee did see all things vaine, vpon which men set their hearts, he was moued with compassion and could be silent no longer, but needs he must write to them which seeke felicity (as he did) in transitory things; to warne them that they seeke it not any longer in these foolish things, which haue no stabilitie nor contentation, but flie from them to *The feare of God*, which hath the promises of this life & the life to come. Therefore hee begins with *All is vanitie*, as if hee should say, *Love not the world, nor the things of the world*, for I haue tried that there is no certainty in them. Thus he withdraweth them: First, from the wrong way, and then sets them in the right way to happinesse, which he defineth at last, to *Feare God and keepe his Commandments*. When hee had gone through a thousand *vanities*, then that comes in at the end, even like our repentance which staies till death: so his drift is to shew that mans happinesse is not in these things which we count of, but in those which we deferre: his reason is, they are all *vanitie*: his prooffe is, because there is no stabilitie in them, nor contentation of minde: his conclusion is, therefore condemne the world, and looke vp to heauen from whence ye came, and whither ye shall goe.

2.Tim. 3.8.

1.Iob. 2.15.

This is the scope which *Salomon* aims at, as though we did all seeke happinesse; but we goe a wrong way vnto it: therefore hee sounds a retire, shewing that if wee hold on our course, and goe forwards as we haue begun, we shall not finde happinesse, but great miserie, because we go by *vanitie*. Therefore to fright vs out of this way, hee breakes forth into an exclamation, *Vanitie of vanities, all is vanitie*.

Eccles. 12.13.

Now, *Salomon* full of wisedom, and schooled with experience, is licensed to giue his sentence of the whole world. For the spirit small man indgeth all things, his iudgement is so certaine that it runnes before the Euidence; and condemnes all for *vanitie*, before hee conuince them to be vaine: whereas wee proue first and condemne after, because our words are no authorities; he concludes first, and proues after: neuer any Iudge did con-

1.Cor. 2.15.

demne so many together. *Salomon* resolved all the questions of the Queene of Sheba, yet *Salomon* neuer answered so many questions at once, as now: for what can you inquire, but heere you have an answer? Aske him as the Souldiers, and Harlots, and Publicans asked *Iohn*: What is *Sinne*? *Vanitie*, saith *Salomon*. What is *Pleasure*? *Vanitie* too. What is *Beautie*? *Vanitie* too. What is *Riches*? *Vanitie* too. What is *Honour*? *Vanitie* too. What is *Long life*? *Vanitie* too. This is the state of all things after the fall, all turne to *Vanitie*. This is no reproch to the things, but shame to him that so abused them, that all things should be called *Vanitie* for him. What a testimonie is this of him which should be the onely seruant of God on earth, whom hee created in holinesse and righteousness, whom he framed to his owne image, whom he placed in Paradiſe, and would haue raised to heauen, to heare that he hath so polluted his life with euery sinne, that now there is nothing but *Vanitie*? That is a lamentable song which will make him weepe that tunes it, if he thinke what he saith, how his state is changed: since *Adam* his father died. Once God said, that *all was good*, and now he saith, that all is naught and vaine; as though hee forbad man, that which he created for man. That is not *Salomon*'s meaning, to debarre men from the vse of creatures: although all things changed with man, and became worse then they were: yet he doth here rather shew, that man reapes nothing but vanitie out of these things by reason of his corruption; then, that the things themselves are vaine, if they were well vsed. For euer since the creation, *Paul* saith, 1. *Timoth.* 4. *That euerie creature of God is good, and nothing is to be reiected, if it bee receiued, or vsed with thankesgining: for it is sanctified by the word of God and prayer.* That is it which maketh them profitable to vs: which because it is wanting for the most part, therefore *Salomon* saith, that all are vaine to vs: not vaine of themselves, but because they are not sanctified as they should be; therefore in the 2. 24 the 3. 12. and 22. the 5. 17. the 8. and 15. he shewes a way how we may make profit of all, and reioyce in our labours, and find a lawfull pleasure in earthly things. So often he calles to the vse, lest we should erre as the Monks and eremites haue done before, mistaking these words, when he saith, that *All is Vanitie*: they haue

3. Chro. 9. 2.

Luke 12. 14.

Gen. 1.

Rom. 8. 30.

haue forsaken all company, and gouernment, and office, and trade, and got themselues into the wildernesse among beasts, to liue in quiet and silence, saying that men could not liue in the world, and please God, because *all is vanitie*. So while they counted all things vaine, they became vaine themselues, and left those blessings which *Salomon* enioyed after his knowledge, more then he did before. Therefore it is vaine man which *Salomon* reprobeth; which is not only called *vanity*, but *lighter then vanitie*. If he did not things vainely, nothing should bee vaine in the world: whereas now by abuse, we may see sometime as *Psal. 62. 9.* great vanity in the best things, as in the worst. For are not many vaine in their knowledge, vaine in their policies, vaine in their learning, as other are vaine in their ignorance? Was not the wisdom of *Achitophel* a vaine thing? The swiftness of *Hazeael* a vaine thing? The strength of *Goliath* a vaine thing? The treasures of *Nebuchadnezzar* a vaine thing? the honour of *Haman* a vaine thing? The beauty of *Abshalom* a vaine thing? The knowledge of the Scribes a vaine thing? The deuotion of the Pharisees a vaine thing? And so is the learning of all those a vaine thing, that do no good with it, but either it lies vnder a bushell and moulds, or else it prattles like *Tertullus*, alwaies against *Paul*, striving to make warre betweene them, which loue dearer then any brethren. *AE. 24. 5.*

By this you may see that vanity is bold, when shee breakes into houses and Churches, and Palaces: and sometime vanity may come to infect, where truth may not come to reprove. Is it not high time then to sound this alarme againe, *Vanity of vanities, &c.*

If we would heare how vehemently, and how pitifully *Salomon* pronounceth this outcry, happily it would mone vs a little to heare how hee did exclaime of his owne life, and condemned himselfe, as it were by the sound of a Trumpet, that all might heare. For wee are all by nature such deafe Adders, that whether the Prophets come piping, or mourning, or crying; they goe away from vs againe mourning like *Jeremy*, *We would Ier. 5. 9.* haue cured Babel, but she would not be cured. Nay, the City of *Ierusalem* would not, saith our Sauour Christ when he wept for his *Israellites*. Therefore *Salomon* speaks thrice, like a Crier,

Prov. 31. 1.

Ier. 22. 38.

Iohn 21. 16.

Gen. 41. 32.

Esay 6.

Iob 15. 32.

Rom. 8. 20.

Luk 21. 5.

Matth. 24. 1.

Vanitie of vanities: as the mother which would faine make her sonne to heare, shee doubles and trebbles her words; *What my sonne*, and *what the son of my wombe*, and *what the sonne of my desires*! So when God would stir vs vp to heare, he crieth thrice to the earth, and saith, *Earth, earth, earth, heare the word of the Lord*: so when *Salomon* would disswade from the companie of the wicked (reade Pro. 4. 14.) how often he repeates the charge; *Enter not into the way of the wicked, walke not in it, avoid it, goe not by it, turne fro it, & passe by*, as though he would neuer haue done, or as though we would neuer heare. So Christ when hee taught *Peter* what was his dutie, rehearsed it thrice; *Feed, feed, feede*. *Ioseph* sheweth the reason of these repetitions, when hee tels *Pharaob* why his dreame was doubled; because the matter was important and certaine. Therefore when *Salomon* repeates this saying so often, he calles for audience, as though hee had some waightie and great matter to vtter. Such a point of wisdome it is for euery man to know that *All is vanitie*, if wee direct not things to their right end. As when the holy Ghost would signifie that God is all holy, hee repeated thrice, *holy, holy, holy*: so when he would shew how man is all vaine, thrice he repeateth *vanitie*; to shew how hardly man beleeuces that hee is vaine: therefore he brings in three assertions, as it were three witnesses to proue it. All agree vpon the same words, but that the last is more plaine, and saith, that *All is vanitie*: that is, that man is not onely changed and become vaine; but for the vanitie of man, as the Apostle saith, *The Creatures are subiect to vanitie, and haue not the glory and liberty which they should haue, for the sinne of man*.

A spirituall eye doth see some vanitie or other in euery thing, as appeareth betwixt Christ and his disciples at Ierusalem. They gazed vpon the building of the Temple as a braue thing, and would haue Christ to behold it with them: but hee did see that it was but *vanitie*, and therefore said, *Are these the things that yee looke vpon?* as if he should say; How vaine are you to gaze vpon this? If Christ thought the beauty of his Temple a vaine thing, and not worth the sight, which yet was beautified and built by his owne prescription; how should *Salomon* expresse all the vanitie of the world, to which all men haue added more
and

and more since the beginning? Therefore as if he wanted words to expresse it, as he did see it, he breakes forth into an exclamation, and repeats the same often, *Vanitie of vanities*: as if hee should say, I cannot speake how vaine the world is, but vaine it is, and very vaine, and nought but vaine; speaking as if hee had the feeling and sense of it: as though the world stood naked before him, and it grieved him to see, he cuts his words in chiding manner, and makes short riddance, as if it irked him to speake all that he knew: therefore that which hee speakes hee speakes roundly; that if they reade no more, but sleepe all the Sermon after, yet the first sentence shall strike a sting into their hearts, and leaue a sound behind to waken them when they are gone; as many (you know) remember this sentence, which remember no sentence in all this booke beside. Who hath not heard *Vanitie of vanities*, &c. though few haue conceiued it? This is the phraze of Scripture; when the holy Ghost would commend the song of *Salomon* aboue all other songs, hee calles it *The song of songs*, so called in the Hebrew, and mentioned in the first booke of Kings, the fourth chapter, and 32. vers. When he would exalt the heauenly King aboue all, he calles him *the King of Kings*: so when hee would note a great vanitie, and yet a greater, and a greater then that, which is the greatest of all, hee calles it *Vanitie of vanities*; as when wee would note a great foole, wee will say a foole of fooles, a sinne of sinnes, a seruant of seruants. These are scornefull names to the World, and homely titles to giue our pleasures, to call them *Vanitie of vanities*, and againe *Vanitie of vanities*, and yet againe *Vanitie*; as though wee would prouoke them to fall out with vs, like a man which sharpenes his enimie with taunts, when hee would egge him to fight. Hee might haue mollified his tearmes, before hee condemned the World thrice: but the World is no changeling, that *Salomon* should change his iudgement: but vaine it was, vaine it is, and vaine it will bee; and therefore a thrice vaine world hee may call it: first, *Vanitie*, streight *Vanitie of vanities*, and suddenly *All is vanitie*. What a transcendent is this? as though it increased while hee spake: so fast groweth this weede to worke and worke, like the image which appeared to *Nebuchadnezar*, the first part was of gold, the second of sil- Dan. 2.

1. King. 11. 3.

uer, the third of brasse, the fourth of iron, the fifth of clay: so by many changes the vworld growes vvorse & vvorse, and al they vvvhich followv it. When a man begins to like of pleasure, and opens the doore to one vanitie vvvhich he loues, straight as many vanities flocke to him as *Salomon* had Concubines, till the *Temple of God* be like a *dunne of theenes*. Therefore vvhen *Salomon* beheld such a plurality, and *Tot quot* of vanities, like surges comming one vpon another in pleits and in foldes, he spake as though he vvould shevv vs vanitie hatching vanities: *Vanitie of vanitie: all is vanitie*. The first saying doth passe vvithout let: but the last rubs, and sinkes not into the hearts of men so easily as it is spoken. Mee thinks I heare some men dispute for *Baal*, and bid *Salomon* stay before he comes to *All is vanity*. It may bee that sinne is vanitie, and pleasure is vanitie: but shall wee condemne all, for sinne and pleasure? What say you to beautie vvvhich is Natures dovvrre, and cheareth the eye, as fvvvet meate doth the taste? Beautie is like a faire picture, take avvay the colour and there is nothing left. Beauty indeede is both a colour and a temptation: the colour fadeth, and the temptation snareth. But vvhat say you to Riches, vvvhich make men Lords ouer the rest, and allowv them to go braue, and lie soft, and faire daintily, and haue vvhat they list? Riches are like painted grapes, vvvhich looke as though they vvould satisfie a man, but doe not flake his hunger, nor quench his thirst. Riches indeed doe make a man couet more, and get enuie, and keepe the minde in care. But vvhat say you to Honour, vvvhich sets a man aloft, and makes the knee bovv, and the tongue soothe, and the head stand bare, as though they vvvere other kind of creatures aboue them? Honour is like a King in a play: vvhen his part is done, his ornaments are taken from him, and hee vvvhich held the bason to him is as good as he: Honour indeed may commaund all but life: hee makes a faire shevv novv: but vvhen death comes, all is one. But vvhat say you to profound knowvledge in deepe mysteries, vvvhich makes men sought vnto and called deepe Clerkes, and great Doctors? Knowvledge is like the letters vvvhich *Vriah* carried against himselfe: so knowvledge dravves on a greater iudgement, and oftentimes condemnes the bearer. Knowvledge vvithout vertue, leaues a man vvithout excuse,

2. SAM. 11.

cuse, and is a vvitness against him, because he vvnderstands vvhat is good, and vvill not doe it. Yet there is another dearling of account behind: vvhat say you to Long life, vvwhich causeth a man to see his childrens children, and makes him reuerent before the people? Long life is like a long night, vvhen a man cannot sleepe: so age is vvearisome vvith sicknesse, and strives vvith it selfe, because it cannot vvake, nor talke, nor heare, nor see, nor taste, nor sleepe, as it vvvas vvont: therefore vvisheth often the night vvhere gone, that the paine vvwere past. Indeed he that sees many daies, sees many miseries: and therefore vvhat is not vaine in life, sith life it self is vaine? Shevv me the light vvwhich vvill not darken, shevv me the flovver vvwhich vvill not fade, shevv me the fruit vvwhich vvill not corrupt, shevv me the garment vvwhich vvill not vveare, shevv me the beauty vvwhich vvill not vvither, shevv me the strength vvwhich vvill not vveaken, shevv me the time vvwhich vvill not passe, and I vvill recall that *All is vanity*: but if all things vanish, then al things are vaine: yet this vvill not go for truth, before men haue smartered for the triall. Some are so vaine that they count nothing vanity: but that vvwhich is vainer then the rest, delights them most; for there is as it vvwere a common-vveale of vaine persons, and hee vvwhich can bee vaineest, is like a King of the rest. Some are of this mind, that they think *all is vanity* but that vvwhich they loue: and therfore they cal them vaine, and curious, and fantasticall, vvwhich speake against their vanities, and say, that it is necessary to be vaine: for they cannot liue vnlesse they deceiue, they cannot please vnlesse they flatter, they cannot be beleued vnlesse they svveare, they cannot bee esteemed vnlesse they royst, as *Demetrius* thought that he should beg vnlesse he might sell Images. There is another sort, like the buyer in Prou. 20. vvwhich saith, *it is naught, it is naught, but when he is gone apart hee boasts*. So they vvill say of the vvorld, It is naught, it is naught, before men, & sweare that all is vanity: but vvhen they are gone apart, they reconcile themselves vnto it and kisse it, and promise to be vaine still, but they cannot abide to be counted vaine, the vaineest man that is. This shevves that the folly of the vvorld is so open and shamefull, that her louers must needs condemne her. You shal heare them say oftentimes, It is a vain world, a wicked world, a naughty vvorld, yet they vvill not for-

PRou 12.12.
PRou. 14.9.
PRou. 28.4.

Acts 16.24.

1. Iohn 3. 20.

forfake it, to die; like dastard fouldiers, who raile against the enemie, but dare not fight against him. *All is vanitie*: but this is *Vanitie of vanities*, that men will follow that which they condemne. But this is, that euery sinner might condemne himselfe: for the conscience must iudge first, and then God; as our Sauiour saith, *Out of thine owne mouth*, and so, *out of thine owne hart I will condemne thee, naughty seruant*: shewing that the wicked condemne themselues, before they are condemned of GOD. These are the worlds fooles, which care not what be their end, so that their way be pleasant.

Matth. 23. 27.

Oh that here were a full end or conclusion of vanities; but behold a greater vanitie is behind: for our religion is vanitie, like the Scribes and Pharisies, as *Matthew* saith in the 23. Chapter and 27. verse, hauing a bare *shew of holines*, as he saith: he could call it but a *shew of holinesse*, and scarce that: our *vanitie is vanitie*, but our holinesse is but a *shew of holinesse*, not worthy to bee called *holinesse*, but like *holinesse*: yet the most part haue not so much as the *shew of holinesse*, as the Pharisies had, but are vaine in shew, inside and outside too. Thus we find nothing yet but vanitie. I cannot leade you from one vnto another, to shew you the seuerall vanities of euery person, or euery thing; because *Salomon* saith, *All is vanitie*. How many sinnes then haue we to condemne vs, whose vanities are sprinkled in euerie thing? Which haue not onely so many vanities as there bee things, but many vanities in euery thing. As in our fare, how many vanities bee there, which makes vs rise sometime sicke, sometime sleepe, sometime drunken? Yet are there more vanities; in our sports, our laughing, and swearing, and iesting, and scoffing, and dallying, and playing with the Scriptures; which oftentimes leaues such a sting behind, that wee had rather haue lost our sport, then feele the worme that gnawes vs for it. And yet there are more vanities: in our apparrell, ruffe vpon ruffe, lace vpon lace, cut vpon cut, foure and twenty orders to the third and fourth degree, as though our apparrell were apparrelled, vntill the woman be not worth so much as her attire; that if wee would see *Vanitie* her selfe how she would go if she did weare apparrell, shee would euen goe like our women: for she should not goe, nor speake, nor looke vainer. Who doth not know

know that these are vanities, and that they might leaue them if they would? but that ye might see there is a heart within, vainer then the apparell is without; therefore when these vanities are worne out, they will haue new, and still new, till all be spent vpon vanitie: and then they begin like the prodigall child, to see how vaine they were, when they haue bought wisdome with sorrow. What would *Salomon* say, if hee should see how vanitie is growne since his time, what a height shee is mounted, what a traine followes her, that there is no Prince in the world hath so many attendants as *Vanitie*? She was but an Inpe then, but now she is a mother, and who can number her sonnes and daughters? The child is vaine in playing, the mother vaine in dandling, the father vaine in giuing, the Courtier vaine in spending, the souldier vaine in boasting, the suiter vaine in struing, the traoueller vaine in talking, the Merchant vaine in swearing, the gentleman vaine in building, the husbandman vaine in carking, the old man vaine in coueting, the Seruing-man vaine in soothing, the young man vaine in sporting, the Papist vaine in superstition, the Protestant vaine in conuerlation. Euery vanity is so pleasant to one or other, that they cannot misse one. So she gads by sea and by land, and stil moe disciples flock vnto her, of gamesters, and swearers, and players, and tiplers, and hackers, and Courtiers, as thicke as the flies of Egypt, which buzzed in their eares, and their eyes, and their neckes, before, and behind, that a man cannot set his foote but vpon vanitie. As the waters couered the earth when but eight persons were saved; so vanity hath couered it againe: a worse deluge then the first, because it hath not suffered eight persons to escape, but euery man is tainted with some vanitie or other: which God seeing in that place and City which should be best in the world (that all men in the City were vaine) calls it *the City of vanitie*. So we may say, the world of vanity, because she hath an interest in euery person of it, shee sits vpon the earth like a Serpent, and hatcheth all the sins which you see amongst men. As ful as heauen is of blisse, so the world is fraught with vanitie, Court, City, and countrey. Whither doth not vanity goe, but to heauen? Seeing then that vanity is so extolled amongst men, *Salomon* giues this sentence, that *all is vanitie*. Christ like a mediator

Luk. 15. 12.

Gen. 8. 30.

Gen. 7. 27.

Esa. 14. 10.

Luk. 10. 43.

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concludes vpon it, that *there is but one thing necessary*: therefore let our sentence bee like theirs: for sure, if wee had *Salomons* repentance, wee should see such an image of vanity before vs, as would make vs cry againe, & againe, as often as *Salomon*, *Vanitie of vanities, vanitie of vanity, & all is vanity*. What a sweet sentence is this from a King (who may liue as hee list by authority) to say that *all is vanitie*? Oh, that wee might heare Kings speake so againe! for it is a speech which had neede of some to countenance it; for none are counted vaine now, but they that speake against vanitie. Then *Salomon* cried it, but now we must whisper it. You may see how times are changed. Once this was found diuinitie, now it is flat railing: to say that *all is vanitie*, is euen the vpshot of a disturber. If ye aske the Atheist, or Epicure, or these roguish Players, what is a disturber? you shall see that they wil make *Salomon* one, because he speaketh against vanity: for this is their definition, He which will not allow men to prophane the Sabbath, but faith, that cards, and dice, and stage-playes, and May-games, and May-poles, and May-fooles, and Morice-dancers are vanity, is a pratler, disturber, and an Arch-puritane, by the law which the Iewes had to kill Christ. The reason is, Because men cannot abide to bee controlled of their pleasures; Therefore they hold it as an offence to speake against their sports, or their customes, or their follies, or their pleasures, or their titles, or their toyes, and they which would not be counted precise in these times, must take heed that they goe not so far as *Salomon*, to tearme all *Vanitie*. But they must say, that the vanities of great men are necessary recreations, and the vanities of the people are meanes to make vnty. Greater bookes are written to maintaine this, then *Salomon* made to refute it: so they haue made their wit and their learning vanitie, and are vaine in print. But they that would know now of what standing such precise reprobours are, and how ancient this reproofe is, may see here, that if this be a crime to call *Vanitie, Vanitie*; the wisest man that euer was before Christ, was herein criminate; not when he strayed, but when he repented. In his best minde (when he came like a Preacher) hee preached this first, *Vanitie of vanity, all is vanity*: yet many had rather try it with *Salomon*, then belecue it of *Salomon*: and while they are wandring

Job. 19. 7.
Prov. 13. 1.

dring with him, some are taken out of their way, and cut short of the time which they set to repent: from others God taketh away his grace, so they neuer returne, because their guide is gone. This the holy Ghost pointed at when he saith, *They followed vanity, and became vaine*; shewing that the things we follow, will make vs like themselves, and leade vs whither they belong; to heauen or hell. In Rom. 8. 20. *Vanity* is put for *destruction*, but it is neuer put for *saluation*. If other creatures are subiect to a kind of destruction for the sin of man, as *Paul* sheweth, what destruction shall light vpon man for his owne sin? Therefore let our sentence runne with *Salomon*, *Vanity of vanities, all is vaine*. We could affoord the world better words and fairer titles, then *Vanity of vanities*; but call it what we will, *Salomon* shewes what it is, and what we wil say in the end when we haue tried it: then *Vanity of vanities*; yet it is comfort of comforts, glory of glories, and life of liues. But as *Luban* shewed himselfe at parting; so at parting you shall see how it will serue you. They seeme pleasant vanities, and honest vanities, and profitable vanities: but *David* calles them *deceitfull vanities*. *Jonas* comes after and calls them *lying vanities*, that is, which promise pleasure, and profit; and all, but deceiue all. When they should performe, they play *Luban*, which gaue *Leab* for *Rachel*. If they be *lying vanities*, and *deceitfull vanities*: then are they world & miserable vanities. Therefore if wee bee not come to *Salomon*'s conclusion, to thinke *all is Vanity*, it is because our owne vanity will not suffer vs to see the vanity of other things. When wee haue prooued like *Salomon*, as fast as euery man groweth in knowledge, and experience, so he begins to trie *Vanity*; and after, *Vanity of vanities*; and at last, *all is vaine*: so we contemne not all at once, but one sin after another, one pleasure after another, till at last we count *All is vaine*, and then wee are come home with *Salomon*, and may be Preachers vnto other. Thus I haue shewed vnto you (as it were) a limme of *Vanity*, you may look about you and see the whole body: for if she be any where in this land, this is her pontificall seat, where she is neuer nonresident: now I will leaue you to examine these sayings, whether all things haue not beene in vaine vnto you yet. If they haue bin vaine to you, and yet are good in their owne nature, then thinke
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2. King 17. 13.

Gen. 31.

Psal. 31. 6.
Jonas 2. 8.

how vaine you are who haue turned so many good things to vanitie. Yet to set you in the way before I end, I will answere them which aske, If *All things be vaine*, as Salomon saith, *Tell vs what we should chuse, that we be not vaine*? Christ saith, that *one thing is necessary*? Is Salomon contrary to Christ? No, Therefore one thing Salomon excepts too, *to feare God and keepe his commandments*. Therefore if all be vaine but this, let the Tempter take thee vp againe, and shew thee the kingdomes of the world, when he saith, *All these will I giue thee*, thou mayest say, All these I contemne, for all is vaine.

Luk. 10.
Mat. 4.

Psal. 119.

What then? *Turne away mine eye*: (saith the Prophet David) and my eares and my heart too *from vanity*. Trie and prooue thou no longer, for Salomon hath prooued for thee, it is better to belecue him, then trie with him. Therefore now it remaineth, that as they brought forth their vaine bookes after Pauls preaching, and cast them into the fire; so yee should cast out all your vanities this day, and sacrifice them to God, for they haue becne your Idols, therefore burie them as *Iacob* did the Idols, that neuer man saw them after. And as God gaue *Iob* other children, so he will giue you other pleasures: feare not that your ioyes will goe away with your vanities, as many thinke they shall neuer be merry againe, if they would bee conuerted to religion. But as *David* daunced before the Arke as merrily as *Herodias* daunced before the King: so know vndoubtedly that the righteous find more ioy in goodnesse, then euer the wicked found in filthinesse. Nay (saith David) *more then they can find in riches or hauers, when their wheat and wine abound. As a horse is a vaine thing to save a man*: so all these things are too vaine to make a man happie. I appeale to your selues, if yee haue tried the pleasures of vanity already (as I know ye haue), whether yee may readily say with S. Paul, *what profit haue we of these things whereof we are ashamed*? no profit: but shame, and griefe, and guilt, and a dreadfull expectation of iudgement. As Salomon calles *folly the inheritance of folly*: so vanity is the inheritance of vanity. Ten times *Laban* changed *Iacob*s wages, but tenne thousand times sinne hath changed your wages, and deceived you with other successe then you looked for: like *Shebna* which built his sepulchre in one countrey, and was buried in the o-
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Alf. 19. 19.

Gen. 35. 4.

2 Sam. 6. 14.

Psal. 4. 7.

Psal. 53. 17.

Pro. 14. 18.

Esay. 22.

ther; and yet how many changes are behind, you know not; for if you did, you would make inquisition now, and banish them at first: for whensoever ye go about to cast them out, they will say still like the diuels, *that I haue tormented them before this time*. Math. 8. 19. It seemes that many are touched with compassion of this, and therefore repriue their vanities, & slack the execution, as though they were afraid to offend the diuell: euen we perhaps are in the trace of vanitie, hunting with *Salomon* to finde that which wee loue, and finde it not, because we seeke out of the way. What is the remedie? *Se runne* (saith *Paul*) *that ye may obtaine*: you haue 1. Cor. 9. 14. tried the euill way to happinesse, now trie the good way; and then that which ye loue now, shal not only seeme vaine, but *vanitie of vanities*, that ye will maruell how ye could loue them so long, and would not be in that dotage of them againe for al the world. Vntill these earthly things seeme vaine, no heavenly things shall seeme pretious, therefore lose no more time, the day comes when *Vanitie of vanities* shall be turned to miserie of miseries; and *All is vanitie*, to *All is miserie*.

There is a certaine place called Hell, where God keeps generall Sessions; there Iustice shall sit to examine Vanitie, who hath embraced her, and who hath forsaken God: and he which made his pleasure of sinne, so soone as he heares this doome, *Depart from me ye wicked*, shall go downe by a black way with many a sigh and sob from God, from the Angels, from the Saints, from ioy, from glorie, from blisse, with the fiends of hell, to sup in the place of darknes with the princes of horror, at the table of vengeance, in the chaire of calamity, with *the crowne of death* upon his head: and he which tempted him to sinne, shall plague him for sinning, vntill he cry like *Cain*, *my punishment is greater than I can beare*: for al the griefes, and feares, and cares, and troubles, which fed vpon him while hee liued, shall meete in an houre, and exceede them so farre, that hee suffers for all, and maruels how any torment can bee left for other. What faith or feare haue they that goe dancing or leaping to this fire, as it were to a banquet, like a foole which runneth to the stocks? How happie were it for men, as wee liue in these daies, if there were no iudgement at all? What will wee answere when hee which made *Salomon* to write this, shall aske why wee would

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2. Sam. 11. 26.

not beleuee it? What shall wee say when he which came from his kingdome to bring vs vnto it, demaunds why wee did turne the day of saluation into the day of vanitie? If ye cannot excuse it here, how will ye defend it there? We were borne in vanitie, and wee liue in vanitie, but we would not die in vanitie, because no man lookes for any good of his sinnes, after hee is past this world: therefore let vs remember, that whither the vaine men are gone, thither vaine men shall goe. There bee not two ends for sinners, but one: what a wofull bargaine will it seeme then to remember that thou diddest sell thy soule for vanitie? If any thing will reclaime vs, this will bee a terrour in our hearts, to thinke that we shal giue account vnto him, which will measure to vs as much miserie as we haue taken vanity: therefore as *Abner* said to *Isab*, Knowest thou not that it will be bitterness in the latter end? So let every man consider with himselfe, though his vanities be sweete now, yet they will bee bitter in the end. As *Amnon* after hee had fulfilled his lust, did hate *Thamar* (which defiled her) more then he loued her before: so when the sport is past, and death lookes vs in the face, wee shall hate our vanities more, then we loue them now. All this doth conclude that our Sauour said to *Martha*, but one thing is necessarie. Which God grant wee may chuse, for his Sonne Iesus Christ, and then wee haue learned this lesson.

1. Sam. 14. 15.

2. Sam. 13. 15.

Luke 10. 41.

FINIS.

THE LADDER OF PEACE.

1. Thess. 5. 16.

Reioyce euermore, pray continually, in all things giue thanks;

When I spake last of these words, I shewed you how the Apostle commendeth vnto vs three vertues, of greater price then the three presents which the Wise men brought vnto Christ: the first is, *Reioyce euermore*; the second is, *Pray continually*; the third, *In all things giue thanks*. All three

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are of one last, for we must *reioyce continually*, because he saith, *reioyce euermore*, and we must *pray continually*, because he saith, *pray continually*; and we must *giue thanks continually*, because he saith, *In all things giue thanks*. These are the three things which one saith, *All men do, and no man doth*, because euery man doth them, and scarce one doth them as he should. Therefore the Apostle to shew vs how we should do them well, doth put *continually* vnto them; as though *continuance* were the perfection of all vertues. I chose this Scripture for a consolation to them which are afflicted in conscience, which is commonly the disease of the innocentest soule: for they thinke that they doe well to *mourne continually*: and Paul saith, *Reioyce continually*: & therefore I will speake a little more of these words then I did before. If you marke it, it may wel be called *The Ladder of peace* for it stands vpon three steps, and euery step is a step from trouble to peace, from sorrow to ioy: for hee which can reioyce, is past griefe: and hee which can pray, is passing from his griefe; and hee which can giue thanks, hath obtained his desire. A man cannot reioyce, and mourne; a man cannot pray, and despaire; a man cannot giue thanks and bee offended: therefore keepe still vpon one of these three steppes, and you shall neuer sorrow too much. If thou canst not reioyce, as if thy paine were past, then giue thanks, because thy paine is profitable: if thou canst not thinke that thy paine is worth thanks, then pray that thou maist haue patience to beare it: & it is vnpossible in praying, or thanking, or reioycing, that any griefe should want patience enough to beare it. But when you forget to reioyce in the Lord, then you begin to muse, and after to feare, and after to distrust, and at last to despaire, and then euery thought seemes to be a sinne against the holy Ghost. How many sinnes doth the afflicted conscience record against it selfe, repenting for breaking this commandement, and that commandement, and neuer repenteth for breaking this commandement, *Reioyce euermore*?

Now.

It is not an indifferent thing to reioyce, or not to reioyce; but we are commanded to reioyce; to shew that we breake a commandement if wee reioyce. Oh what a comfort is this, when the comforter himselfe shall command vs to reioyce! God was

Psal. 149. 5.
Esa 40. 1.

Prou. 13. 1.

Eccles. 1. 24.

Leuit. 11.
1. Pet. 1. 16.

Luk. 10. 10.
Ruth 2. 8.

Iohn. 14. 16.

Luk. 2. 25.

Rom. 14. 17.

Phil. 4. 7.

Esa 61. 3.

Rom. 1. 17.

wont to say, *Repent*, and not reioyce, because men reioyce too much: but here God commandeth to reioyce, as though some men did not reioyce enough. Therefore you must vnderstand to whom he speaketh. In *Psalms* 149. 5. it is said, *Let the Saints be glad*; not let the wicked be glad. And in *Esa.* 40. 1. he saith, *Comfort my people*, not comfort mine enemies; shewing to whom this commandement of *Paul* is sent, *Reioyce enermore*. It is not in this as *Christ* saith, *That which I say vnto you, I say vnto all*; but that which I say vnto you, I say not vnto al. *Giue wine* (saith *Salomō*) *vnto him that is sorrowful, that he may forget his grieue*: so giue comfort vnto him which is penitent, that he may forget his feare. *Salomon* saith fīue times, that *this is the portion of man vnder the Sun, to receiue the gifts of God with thankfulness, and to reioyce in them*. He which would haue vs *hol*y as *hee is hol*y, would haue vs *ioyfull*, as he is *ioyfull*; hee which would haue vs doe his will vpon earth, as the Angels doe it in heauen, would haue vs reioyce vpon earth, as the Angels reioyce in heauen; he which hath ordained vs to the kingdome of Saints, would haue vs reioyce that we haue such a kingdome to receiue. Therefore he saith to his Disciples, *Reioyce that your names are written in the booke of life*. As *Boaz* said vnto *Ruth*, *Go not out of this field to glane in any other field, for here thou shalt haue enough*: so he would not haue vs goe from this comfort vnto any other comfort, for here we shall haue enough: the spirit of God is called the *Comforter*, because we should haue comfort in it. *I will send you the Comforter*, saith *Christ*; to shew that they which haue the Spirit, haue comfort too; & they which resist comfort, resist this Spirit: therefore the Sonne of God is called the *Consolation of Israel*, to shew that he bringeth consolation with him, and that ioy is where *Christ* is, as light is where the Sunne is. Therefore the chiefest ioy is called the *ioy of the hol*y *Gho*st; to shew that they haue the chiefest ioy, which haue the holy *Gho*st: therefore the greatest peace is called the *peace of conscience*, to shew that they haue the greatest peace, which haue a good conscience: therefore the faithfull are said to be *anointed with the oyle of ioy*, as though ioy were in their countenance: therefore they are said to be *clothed with the garment of gladnesse*, as though gladnesse did compasse them like a garment: there-

fore

fore *Paul* (in all his Epistles) doth ioyne *grace and peace* together, and shew that *the peace of God* doth follow them which haue *the grace of God*. It is not in vaine that the holy Ghost when he named *Barnabas*, interpreted his name too, because it signifieth *the sonne of consolation*: as though hee delighted in such men as were the sonnes of consolation. Comfort one another, saith *Paul*: How shall we comfort one another without comfort? Therefore *Paul* saith, *God comforteth vs, that we may be able to comfort other by the comfort whereby we our selues are comforted of God*: shewing that wee cannot comfort other, vnllesse we be comfortable our selues: and therefore that we may performe this dutie, wee are bound to nourish comfort in our selues. *Paul* saith, *I am full of comfort*: who then can say, *I am full of sorrow*, but hee must contrary *Paul*? As the body may not offend the soule, so the soule may not iniure the body, because it is the bodies keeper: but a pensiue man doth iniure the body and the soule too: for *Salomon* saith, *A sound spirit will heare his infirmities, but a wounded spirit who can beare?* As if he should say, the heart must be kept couragious, and strong, and liuely, like an instrument which is tuned to tune: all the rest, or else euery griefe will make thee impatient. In *Deut. 30. 9.* it is said, that *God reioyceth to do vs good*: and therefore in the eight and twentieth chapter of *Deuteronomy*, the Iewes are reprooued, because they reioyced not in the seruice of God. As he loueth a *chearefull giner*, so hee loueth a chearefull seruer, and a chearefull Preacher, and a chearefull hearer, and a chearefull worshipper: and therefore *Dauid* saith, *Let vs sing heartily vnto the Lord*, shewing as it were the tune which delighteth Gods eares. If you would know with what tune yee should sing vnto God; *Dauid* saith, *Heartily*; that is, you must *giue heartily*, you must *loue heartily*, you must *obey heartily*, you must *pray heartily*: and when you doe all things *heartily*, then you shall doe all things *chearefully*.

Therefore now I may say vnto them which resist comfort and nourish griefe, as the Prophet saith, *Who hath required these things of you?* God doth require no sorrow but the sorrow for sinne, no feare but the feare to sinne, no care but the care to please him, nay he hath forbidden all other care: and therefore

1. Pet. 5. 7.

Eze 9.

Matth. 4.

1. John 4.

2. Cor. 7. 10.

Gen. 25. 33.

Gen. 17. 34.

Prov. 17. 22.

Ruth. 1. 10.

Psal. 96. 6.

Gen. 3. 9.

Paul saith, Cast your care vpon him. As though God did not allow vs to care, hee sent his Apostle with this charge, Cast your care vpon him: as we doe cast our sinnes vpon Christ, so we must cast our care vpon him: for God hath commanded vs to labour, but not to care, because care hindreth our labour, like the Samaritanes, which seemed to helpe the Iewes to build the Temple, and hindred them to build the Temple: so care, and sorrow, and thought seeme to helpe vs in our labours, and our studies, and our prayers, and our strife, but indeede they hinder vs: for they take all the time from that which wee should doe, and disable vs to doe it: and therefore when care cometh to vs, wee should answer it as Christ said vnto Satan, Auoid Satan; Auoid care: for euery care which is not of God, is of Satan, and we may not beare that which God commandeth vs to cast vpon him: should I hang my ioy, my faith, and my hope, because I haue sinned, as Iudas hanged himselfe? The Scripture saith not, let him which hath stolne despaire of mercy; but, Let him which hath stolne, steale no more, and it is enough. As we are taught to discern of spirits, and of doctrines: so we must discern of cares and sorrowes: for when Paul saith, There is a repentance not to be repented of, he sheweth that there is a repentance to be repented of, that is, a repentance which is a sin, like the teares of Esau, which wept not for his sinnes, but for his patrimony. When we sorrow for any thing but for sin, as Esau did, then our sorrow is murmuring: and when we sorrow more for sinne then wee should, as some doe, then our sorrow is distrust, which hurteth vs more then the thing which we sorrow for. For, The sorrow of the beares (saith Salomon) is the consuming of the bones: not onely the consuming of the soft flesh, but the consuming of the hard bones? that is, it will pull downe the strongest man that is: and he which entertaineth it, shall quickly say with Naams, Call me no more beautifull, but bitter: Call me no more strong, but weake, for it will change him like a sickness: therefore as Christ refused the vineger, and would not drinke it when hee tasted it: so let no man drinke of sorrow before hee taste it: but if any thing eate thee vp, let the zeale of Gods house eate thee vp, for thy charge is not to get thy liuing with the care of thy minde, but with the sweat of thy browes.

by power. Now (as *James* saith) *Resist the Diuill, and he will flie from you.* So resist sorrow, and it will flie from you. This is al the care, and all the feare, and all the repentance which euer I could find in the Scripture. Therefore let vs pray God euery day to turne all our ioy into the ioy of the holy Ghost, and all our peace into the peace of conscience, and all our sorrow into the sorrow for sinne, and all our feare into the feare to sin; that so we may sorrow and reioyce together, feare and hope together: that is, haue one eye to the Law to keepe vs from presumption, and another eye to the Gospel to keepe vs from despaire; and then this comfort is sent to vs, *Reioyce euermore*: or else wee haue nothing to doe with it.

It followeth, *Pray continually.* As *Elisba* would not prophecy vntill the Musician came; and while the Musician played, *Elisba* prophesied: so when the hart reioyceth in God, then it is fittest to call vpon God; and therefore *Paul* putteth *reioyce* before *pray*, like the Musician which played before *Elisba* prophesied. After *reioyce* continually, hee biddeth vs *pray continually*: shewing that it must be such a *reioycing continually*, that we may *pray continually too*, or else hee doth not allow vs to reioyce. How can these two ioyne together, *Pray*, and *reioyce*? Some, if they should *pray*, cannot *reioyce* for their hearts. Nay their hearts are sicke vntill their praiers be done, although they pray not themselves, but heare another pray for them: this is the difference betweene the reioycing of the wicked, and the reioycing of the godly.

The comfort of the wicked is like a compound medicine made of many mixtures: for there must be piping, and dancing, and playing, and feasting, and dallying at their game, or els they cannot be merry: but the comfort of the faithfull is like a light in the ayre, which shines when no matter is seene: so the godly reioyce when no cause is seene: if they do but think vpon God, they reioyce straight. If there be but a prayer, and a thankfulness, and a meditation, there are instruments enow for them, and they can bee as merry as birds in May. The reason of it is this, as *Christ* said, *I haue another worde which you know not of*: so the godly haue another ioy which the world knowes not of; of this ioy a man may *reioyce continually*. And therefore *Salomon*

The Ladder of Peace.

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Prov. 15. 15.

Jam. 5. 13.

Luke 11. 2.

Matth. 4. 10.

Prou. 16. 10.

Note.

A good conscience is a continuall feast: that is, a continuall ioy. But of the wickeds ioy hee saith, In laughter their heart is sorrowfull; that is, their laughter is sorrow: as if hee should say, The wicked neuer reioyce indeed, but counterfeited ioy, as they counterfeite vertue. Thus Paul ioyneth reioyce continually, with pray continually: as if hee should say, By this thou shalt know whether thou reioyce well, if thou canst pray too: that is, if thy reioicing moue thee to prayer, as the ioy of Angels makes them praise God and sing, Holy, holy, holy, vnto him. This is according to that in the fifth of Iames, If any man be merry, let him sing Psalms; marke how Iames ioyneth mirth and Psalms, as Paul ioyneth reioicing and praying. Al this doth conclude, that as we should doe Gods will in earth, as it is done in heauen, so wee should reioyce in earth, as they reioyce in heauen, and then this ioy is a signe of another ioy: but if wee cannot reioyce in praying, how shall we reioyce in suffering? I am now in a large field, where I might shew you to whom we should pray, and the cause why we should pray, and the things which we should pray for, and the Mediator which we should pray by, and the affections which we should bring to prayer: but I will keepe my selfe within my text, which saith no more but pray continually. First, we are commanded to pray, and then we are commanded to pray continually: of all our duties, this is only Gods dutie, which is giuen to none but God, according to that, him only shalt thou serue: such an excellent thing is prayer, that it is offered to none but to him which Salomon calleth Excellent.

Secondly, it is such a pleasant thing, that Paul ioyneth, Pray continually, with Reioyce continually: to shew that no man hath such ioy, as he which is often talking with God by prayer: as if he should say, If thou haue the skill to pray continually, it will make thee reioyce continually: for in the company of God is nothing but ioy and gladnesse of heart.

Thirdly, it is such a necessarie thing, that Christ calleth his Temple the house of prayer, to shew, that as we sell in our shops, and as we buy in the market; and as we cate in our parlours, and as wee sleep in our chambers, & as we walke in our galleries, so we should pray in the Temple: which is such a necessarie trade for men, that God built a house for it, and called it the house of prayer.

prayer, as though prayer brought God and vs to dwell continually in one house together.

Further, he hath made a day for it in every weeke; as though he would binde vs to pray: and because we cannot pray before we be sanctified, therefore he set downe an order for vs to observe and keepe, which is this, that before euery Sabbath he appointed another day beside, in which wee should prouide our selues to sanctifie and prepare vs, that we might pray in so effectual manner as we ought.

Fourthly, if wee endeuour our selues to liue vprightly and in the feare of God, according to the precise rule of his Commandements, we shall finde it such an heavenly life, that it will make vs like the Angels which are in heauen: for when wee reade, God speaketh to vs because we reade his word: but when we pray, we speake to God, because we commence our suit to him: and so prayer makes vs like the Angels which are alwaies singing to God. Now if the company of wise men can so change one, that in a short time he representeth their speeches and qualities; how will their nature and their manners alter, which are still talking with God, like the beloved disciple which leaned on Christs bosome?

Fifthly, it is such a sweete thing aboue other things that wee do for God, that in Reuel. 7, the prayers of the Saints are called *incense*, because when they ascend to heauen, God seemes to smell a sweete saour like *incense*.

Sixthly, it is such a profitable thing, that it doth more good then almes: for with my almes I helpe but three or foure; but with my prayer I help thousands. Prayer is the rich mans almes as well as the poore mans. For *Pharao* begged for prayers as well as *Lazarus* begged for crummes.

Lastly, it is so victorious and powerfull, that it overcometh God himselfe, which overcometh all things. For if we will overcome our Lord as *Jacob* did, wee must overcome him with prayer. This God sheweth when he saith to *Isaiah*; Pray not for this people. Shewing y^e the prayer of the righteous is of such force and power, that God is faine to forbid them to pray when he would not grant, lest hee should be overcome. This Christ sheweth againe when hee assemples his Father to the deafe

Note.

John 13. 23.

Commendation of prayer.

Note.

Genes. 32. 32.
1st. 14. 11.2nd. 14. 11.
3rd. 14. 11.

Luke 12. 23.

The powerfull
nes of prayer.
Iudg 16.17.

Judge, and his suppliants to the importunate woman which cried vpon him, & made him hearken vnto her, as if she had compelled him. Therefore one compareth *prayer* vnto *Samsons* haire: As all *Samsons* strength lay in his haire, so all our strength lieth in *prayer*. I haue read of many which write, that they did learne more by praying, then they could by reading. And I haue heard some say, that they haue done tharby *prayer*, which they could not doe by counsell. In Exod. 17, wee reade that the Iewes preuailed more by *prayer*, then they could by fight. Therefore one faith, that he which can pray can doe all things, because he can ouercome God which helpeth him to doe all things: And hee which can ouercome God, can ouercome the diuell too, which hindreth all things.

Iohn 11.32.

Who euer fel into Heresie, or into Apostasie, or into despaire, before he fell from prayer the preseruatiue of the soule? *If thou hadst bin here* (saith *Martha* to Christ) *my brother had not died*: so if prayer had been heere, these euils had not happened. This is the *Holy-water* which driueth away vnclean spirits, as Christ sheweth when hee speaketh of the Diuell which is not cast out but by *fasting & prayer*. This is the *Crosse* which saueth vs from euil, as Christ sheweth when he teacheth vs to pray (as it is written in the 11. of Luke) *Deliver vs from euil*. This is the *oyl* which healeth our sicknes, as *Thomas* sheweth in his fifth chap. vers. 15, when he saith, *The prayer of faith shall saue the sick*. It hath such a hand in all things, that it is like the sanctifier of euery thing. It blesseth our thoughts, and blesseth our speeches, and blesseth our actions. As *Abraham* blessed his seruant before he went from him: so prayer blesseth our workes before they goe from vs. Whatsoeuer thou doest before thou hast blessed it with prayer, thou hast no promise that it shall prosper or doe good; because he which should blesse it, is not made a counsell to it. Therefore we should not presume to vse any of Gods gifts, or any of Gods graces without prayer, lest that which is good, doe not good, but hurt vnto vs.

Matth. 17.21.

Genes. 24.

For this cause *S. Paul* in the 14. of the Romans, and the sixth verse, teacheth vs to *pray before we eat*. For this cause *Paul* prayed before hee iournied. For this cause *Elisha* prayed before hee sacrificed, as it appeareth in the first booke of Kings 18.36.

In all things
pray.

Acts 20.36.38.

For this cause *S. Paul* in the 14. of the Romans, and the sixth verse, teacheth vs to *pray before we eat*. For this cause *Paul* prayed before hee iournied. For this cause *Elisha* prayed before hee sacrificed, as it appeareth in the first booke of Kings 18.36.

For

For this cause the Israelites prayed before they fought: and for this cause wee pray before wee preach. It is a good thing to preach: and yet you see we do not presume to preach before we pray, because *Paul planteth, Apollo watereth, but God giueth the increase.* Euen so, wee should not presume to giue almes, nor to giue counsell, nor to giue helpe before wee haue prayed that it may do good. Nay, we should not presume to exercise our faith, nor our repentance, nor our obedience without prayer; because there is no faith so perfect, but it had need of prayer to strengthen it. Also there is no loue so perfect, but it had need of prayer to confirme it. There is no repentance so perfect, but it had need of prayer to continue it: there is no obedience so perfect, but it had need of prayer to direct it. Therefore he doth sin which presumeth to do any good work without praier, because he seemes to doe it by his owne power; for that he craueth not assistance from God, which giueth power to faith to bring forth works, as well as he doth to trees to bring forth fruits, or to Physick to bring forth health. Therefore no vertue hath done so much as prayer hath done, for all vertues haue had their power from prayer: and therefore one faith, that prayer hath done as many exploits as all vertues beside.

The Apostle *Paul* in the eleuenth to the Hebrewes saith, that by faith *Noah* did this; and *Abraham* did this, and *Dauid* did this, and *Enoch* did this: but did their faith any thing without prayer? For their faith was strengthened by prayer: and therefore the Disciples prayed Christ to strengthen their faith. By prayer *Eliah* made the cloudes to fall: by prayer *Iosua* made the Sun to stand still: by prayer *Elisha* raised the dead to life: by prayer *Moses* made the enemies to flie: by prayer *Salomon* obtained wisdom. So that as *Paul* in the first to *Timothy*, and 4. chapter, saith of godlines; *Godlines is profitable to all things*: so I may say of praier; *Prayer is profitable to all things*. The Doue could find no rest for the sole of her foot, vntill she returned to the Arke: so the sinner when he can flie no longer, nor suffer any longer, nor helpe himselfe any longer; at last he turneth to prayer, which is like the citie of refuge, where no enemy, where no aduersitie, and where no temptation hath power to hurt him.

Lastly, as praier is excellent in respect of God, to whom only

it

Zach. 12. 10.
Rom. 8. 29.

it is offered, so it is excellent in respect of the godly, who onely offer it. For as *Paul* saith of faith, in the second to the Thessalonians; *All men haue not faith*: so I may say of prayer, All men haue not the gift of prayer: and therefore *Zachariah* speaketh of a spirit of prayer. And when we pray, *Paul* saith, *That the spirit helpeth our infirmities, and praieth in vs*: as though there were a peculiar spirit for prayer, and none could pray but they which had that spirit.

I haue knowne many wicked men *bears*, and I haue knowne many wicked men *studie*, & I haue knowne many wicked men *fast*, and I haue knowne many wicked men *preach*, and I haue knowne many wicked men *counsell*: but I did neuer know any wicked man that could *pray* well; nor any that could *pray* well, liue wickedly. This *Peter* proueth in his first Epistle, & fourth chap. when he saith, *Be sober and watchfull in prayer*: shewing that *all cannot pray*, but they which are *sober* and *watchfull*.

This *Peter* the Apostle proueth again in his first Epistle, and third chapter, when he exhorteth the husband and wife to loue one another, lest their prayers be interrupted: shewing that sin doth hinder our *prayer*, and that a man cannot *pray* heartily when wrath and malice, or lust doth carrie his mind away. This *Paul* witnesseth again when he saith; *How should they call vpon him in whom they haue not beleemed?* shewing that none can *pray* but they which haue faith: and that it is a signe that the spirit is within, if he can *pray*: and therefore one saith, So long as God doth not take away thy *praying*, hee hath not taken away his mercie. Seeing then that *prayer* is such a sacrifice as is offered to none but God, and none can offer it but they which haue faith, and loue, and repentance to bring it to him; as *Aaron* did not stand before the Lord before he was washed: so let no man call vpon God before he be sanctified. For as *Isaac* did first taste *Isacobs* meate, and then blessed him when he liked his offering: so God will haue an offering which pleaseth him, before hee giue the blessing which pleaseth vs. Therefore as *Iacob* charged his sons whē they went vnto *Ioseph*, *Take the best fruits of the land and giue vnto him*: so I aduise my selfe and you, when we go to God, let vs take the best fruits of our hearts and giue vnto him: that is, not the shew of repentance, but repentance indeed.

Exod. 29. 4.

Genes. 27. 25.

Genes. 43. 11.

As *Abraham* left his Asses at the foot of the hill when he went to sacrifice; so when we goe to pray, we must leaue our passions and affections, and lusts behinde, lest they trouble vs, like the fowles which hindred *Abraham* in his sacrifice. And when our prayers do please God, as *Iacob*'s meate pleased his father, then God will heare our prayers, and blesse vs as his father blessed him.

Now to informe vs what praier delighteth God, the Apostle *Paul* in his first Epistle to the Corinthians, & the seuenth chapter, shewing that he had the minde of Christ, teacheth vs to *pray continually*. This hee expoundeth in the second Epistle to the Thessalonians, the third chapter, and the thirteenth verse, when hee saith, *Be not weary of well doing*. Therefore if you doe well when you pray, you must not be wearie of praying.

The like saying is in the twelfth Chapter to the Romanes, where it is said, *Continue in prayer*. The like saying is in the first chapter to the Romans, where it is said, *Pray at all times*. The like saying also is in the 18 chap. of *S. Luke*, where it is said, *Pray alwayes and be not faint*: We are not commanded to preach continually, nor yet to heare continually, nor to fast continually, nor to watch continually, nor to giue continually; but wee are commanded to *pray continually*, as though prayer were more needfull then all the rest. We want continually, and wee are tempted continually; and we sin continually; and therefore we had need to pray to God continually, that God would supply our wants, and forgiue our sinnes, and preuent our tentations.

To shew that we should pray daily, Christ teacheth vs in the 11. chap. of *S. Luke*, to say, *Giue vs this day our daily bread*. This day we aske no more but *our daily bread*: and if we liue till the morrow, then we aske no more but *our daily bread*: so the word *daily*, doth teach vs to *pray daily*: for there is great reason, that they which haue continually neede of God, should *pray continually vnto him*. But as some answered Christ, as it appeareth in *S. Iohn*'s Gospell, *Who is able to do this?* so you will say vnto me, Who is able to pray continually?

Saint Paul in his twelfth chapter to the Romanes, teacheth vs a reasonable seruice of God. Here hee seemes to inioyne vs an unreasonable seruice of God. For who did euer pray continually?

nually? or if we should pray continually, when should we heare, or preach, or when should we studie, or when should we work? so one seruice seemes to hinder all seruices: but indeed it doth further all seruices, and therefore wee are commanded to *pray continually*, because wee can doe nothing without prayer. But if you imagine that this commandement is broken, if your lippes be not alwaies going, which was the heresie of the Messalians, or if you dwell not alwayes in the Church like the golden Candlesticks, then you are out of *Pauls* mind: for *Paul* did not pray continually with his lips; and therefore he doth not meane a lip-prayer: neither did *Paul* liue day and night in the Temple, and therefore he doth not meane a Church-prayer: and further, it seemes that the Iewes were not appointed to pray at al times, for they had set times of prayer; and therefore wee reade how *Peter* and *Iohn* went vp to the Temple at the time of prayer: therefore to *pray continually*, is to lift vp our hearts continually vnto God, and to *pray* in our thought, as *Moses* did, though we open not our lips; and so wee may *pray continually*. As when a good man is to answere before the persecutor, a thought prayeth in his heart that hee may answere wisely: when he is to giue *Almes*, a thought prayeth in his hart that it may do good: when he is to giue counsell, a thought prayeth in his heart that it may prosper: when hee is to heare a Sermon, a thought praieth in his heart that hee may bee edified and sanctified by it. Thus we may pray and heare, pray and speak, pray and eat, pray and studie, pray and worke together, as the Iewes built and fought together: and therefore prayer seemes a harder thing then it is. For if it had been irksome for any to pray, *Paul* would not haue ioyned *praying* and *reioycing* together. It is not hard which a man may do and reioyce too. If a man loue intirely, he hath no such delight as to talke often, and to conferre daily with him whom he loueth; for by this, his loue is increased, and his ioy is doubled: but the seldomer wee communicate together, by little and little our affections abate, till at last wee become strange one to the other, as though we had neuer bin acquainted. Euen so our affections and familiaritie doth grow toward God by often praying vnto him: and when wee leaue off to pray, then our affections draw from him, and his affections

Acts 3. 1.
How to pray
continually.

Neb. 4. 7.

Gen. 6. 19.
Psal. 119. 164.

from

from vs: therefore we teach holie men the good men were wont
to pray. In times past *David* saith, that he prayed *that he a day*
David saith, that he prayed *seven times a day*. It is said, that *God*
of him praised continually: it is said, that the Disciples *praised con-*
tinually: and in the first to the Romans, *Paul*, which teacheth vs
to pray *without ceasing*, saith, that he himself *praised without* Rom. 1.
ceasing. As *Isaac* would not let the Angell goe before hee had
blessed him, so a Christian should not let God rest before hee
heare him. This is the state that a Christian should strue to, and
neuer thinke that he is sound at the heart, till all his thoughts be
a kind of prayer. Now if we should examine our selues whether
we pray as we should, as *Paul* teacheth vs to examine our
selues, whether wee beleue as we should: I am of opinion, that
there is no such want in this land as the want of prayer: for it is
neglected, as though it were neuer commanded; as if there
were no God to worship, or as if wee had no need of him. In
the Papiests time, none were called Bead-men (that is, men
which were bound to pray) but the poore men: as though none
were bound to pray but poore men: but now the world goeth
as though neither rich nor poore were bound to pray: one
would thinke that our deliuerance out of Egypt, that our victo-
rie against the Spaniards, that the weather which threatneth
sicknesse, that the dearth which threatneth famine, should make
vs pray, and yet it doth not: for where is the person that praie-
th now more then he did before? Some are like *the fools which* Psal. 14. 1.
saith in his heart there is no God: for they pray *never*, though
Paul say, *Pray ever*. *Cain* was reiected for offering an vnworthy Gen. 3.
sacrifice: what shall bee done to them which offer no sacrifice
at all? Some are like Exorcists, which cannot adlure but in a cir-
cle: so they cannot pray but in the Church, and then they pray
when they should heare. Some are like the Ephraimites, which Judg. 12. 6.
can pronounce every word but that which they should: so they
neuer want words, but when they speake to God. It is strange to
thinke how liuely they are to every thing else, and how dead
they are to pray. As many come to Sermons, and neuer marke
what the Preacher saith vntill hee come to this, *To whom be all*
praise, power, and dominion for ever; so many pray, and neuer
marke what they say, vntill they come to this, *Gloria vobis deo*

our daily bread: Doeſt thou thinke that God doth marke that prayer which thou doeſt not marke thy ſelfe? Some come to God as if they did fetch fire, a ſpurt and away, like a meſſenger which is gone before he haue his anſwere. If God will take a *Pater noſter* of them, and heare them for that, ſo it is, for they neuer made any other prayer in their liues: but euen as a childe ſaith grace, ſo they ſay *Ohr Faſſer*: put them out of that, and they cannot pray a word, no more then the childe can make a grace, if hee be put out of his owne. Some are like *Nadab* and *Abihu*, which neuer looke with what fire their ſacrifice is kindled; ſo they neuer reſpect with what motion their prayer is kindled, whether it bee from the ſpirit, or from the fleſh: but ſometime they pray of malice for reuenge: ſometime of greedineſſe for riches: ſometime of luſt for pleaſure. Now as no ſacrifice was accepted with God, but that which was kindled with the fire which came downe from heauen: ſo no prayer is accepted with God, but that which is kindled with ſome motion from heauen. Their prayer neuer aſcendeth to heauen: for *Abels* heart made *Abels* offering accepted. Some are like the builders of *Babel*, which cal for one thing when they ſhould cal for another; ſo they pray for one thing, when they ſhould pray for another: when they called for ſtones, they brought them timber; when they called for timber, they brought them ſtones: ſo when they call for health, God ſends them ſickneſſe; when they call for reſt, God ſends them trouble; when they call for riches, God ſends them wants; when they call for honour, God ſends them ſhame; when they call for eaſe, God ſends them a yoke: for it is a iuſt thing with God, that they which doe one thing for another, ſhould receiue one thing for another. Some are like the prodigall ſonne, which prayed but vntill hee had gotten his patrimony, and then hee forlooke his father which gaue it him: ſo they pray no longer but vntill they haue that which they would haue, and then they flie from God as he did from his father, and liue like ſwine in another Countrey, till extremitie and penurie ſend them home againe. Theſe are the Beadſ-men of our age, and theſe are the prayers which we offer to him which made heauen and earth. Wouldeſt thou regard his ſuit which ſhould intreate thee ſo contemptuouſly as thou intrea-

Numb. 3. 4.

Leuit. 3. 5.

Gen. 4. 4.

Gen. 11. 13.

Luke 15. 19.
Note.

intreatest God? Let vs consider, how that prayer should obtain remission of sin, which is sin it selfe. *Paul* saith, *Let all which call vpon the name of the Lord, depart from iniquity*: as if he should say, the Lord will heare none which pray vnto him, but them which depart from iniquity. *Salomon* saith, *The prayer of the wicked is an abomination*: if his best worke be an abomination, what are his worst deeds; and the sinner himselfe? Therefore he aduiseeth, *Prepare thy heart before thou goe into the Temple, lest thou offer the sacrifice of fooles*: as if he should say, He which offereth a present vnto a Prince, which the Prince likes not, is a foole for his paines. This is the cause (saith one) why God doth not heare our prayers as he did our fathers, because we pray not with such humility and perseuerance as they did. Many touched Christ, but one drew vertue out of him: so many pray vnto Christ, but few draw comfort from him.

Now if you will know what prayer is accepted with God, *James* saith, *The prayer of the iust availeth much if it be feruent*. He saith not that the prayer of the wicked availeth any thing, though it be never so feruent; but the person must be iust, and the prayer must be feruent too: by this thou knowest then whether thy prayer be accepted with God. As God sent downe fire from heauen to consume *Eliab* his sacrifice, because it pleased him; so he will send downe a kind of ioy, and lightnesse vpon thy heart, which shal kindle thee within, as the fire kindled *Eliab* his sacrifice, and send thee away with such a ioy, like a suiter which commeth from the Prince when his petition is granted. This is the end of euery prayer which is made in faith, as Christ answered the Centurion, *Be it vnto thee as thou believest*: so thy heart shall answere thee, *Be it vnto thee as thou believest*. When we begin to pray, we are going from the diuell; and when we end our prayer, wee are come to God: at first, many tentations will hinder thee, but with earnestnesse thou shalt driue them away. *Then make no hast* (as *Salomon* saith) *to get out of the Kings presence*: for the Lord and thy prayer are met together in heauen, like Christ and the woman at *Jacobs Well*.

Seeing then that prayer is such an excellent thing, that it is given to none but to him which is called *Excellent*, and such a pleasant thing, that *Paul* ioyneth, *Pray continually, with Reioyce*

conti-

2.Tim.3.19.

Prov.23.9.

Eccles.18.9.

Iam. 5. 6.

Nota.

1.King.18.38.

Gen. 15.17.

Job. 4.

continually, and such an heavenly thing, that it makes vs like the Angels which are in heauen; and such a necessary thing, that God built a house for it, and made a day for it; and such a holy thing, that none but the holy can deale with it; and such a strong thing, that it ouercommeth God, which ouercommeth all. How is it then, that our fathers spent so much time in prayer, and wee make no account of it? Haue wee nothing to pray for as well as they? Nay, they prayed for nothing, but we had need to pray for the like. The Turkes and Idolaters pray to them that cannot heare: but he which saith, *I will heare*, hath not so many supplications to him as Noble men. What will we giue God, if we will not afford him thanks? What will we doe for him, if we will not praise him? *If thou be wise* (saith *Salomon*) *thou art wise vnto thy selfe*: so if wee doe pray, wee doe pray for our selues. Shall the birds sing vnto God, and not they for whom he created birds? What a foole is he which will fight and trauell, and watch for himselfe, and will not speake for himselfe? If God had required such costly sacrifices of vs, as he did of the Iewes, it is to be feared that he should not bee serued at all: for wee are such *Gergesites*, that wee would not part from our beasts to sacrifice to him. Therefore let vs not say, God will not heare; but let vs say, wee doe not aske: for God is readier to giue, then wee to aske: therefore let vs pray that our neglect of prayer may bee forgiven.

FINIS.

THE

THE BETRAYING OF CHRIST.

Math. 27. 1. 2. 3. 4.

- 1 When the morning was come, all the chiefe Priests, and the Elders of the people took counsell against Iesus to put him to death:
- 2 And led him away bound, and deliuered him vnto Pontius Pilate the Governour.
- 3 Then when Iudas which betrayed him, saw that hee was condemned, he repented himselfe, and brought againe the thirtie peecees of silver to the chiefe Priests and Elders:
- 4 Saying, I haue sinned, betraying the innocent blood: but they said, what is that to vs? see thou to it.

THe last time you heard how a Publican receiued Christ: now you shall heare how an Apostle betrayeth Christ. But first here is set downe what the Priests and the Elders did against Christ; of whom it is said, *When the morning was come, all the chiefe Priests, and the Elders of the people took counsell against Iesus to put him to death:* 2. *And led him away bound, and deliuered him vnto Pontius Pilate the Governour.* The Priests were Ecclesiasticall persons; and the Elders were ciuill Magistrates: so they which should haue stood most for Christ, stood most against him: *Marke* putteth in the Scribes too, and *Luke* putteth in the whole multitude; as if he should say, The Priests, and the Scribes, and the Pharisees, and the Elders, and the people. Hee which stood for all, stood against him. Here is fulfilled that which was prophesied in the second Psalme, *They bander themselves against the Lord, and against his anointed.* But why did they band themselves against the Lord, or against his anointed? What was their desire of him? To haue his goods? Nay, he hath none for himselfe: but they were richer then he. To haue his liberty? Nay, that would not suffice them; for they had bound him before. To bring the people into dislike of him? Nay, that would not serue them: for they had done so already, whilst euery Disciple were fled

Mark. 15. 5.
Luke 22. 66.

Psalm. 6.

from him. What would they haue then his blood? Yea, they took counsell (saith *Matthew*) to put him to death. They had the diuels mind; which is not satisfied but with death: and how do they contriue it? He saith, They tooke counsell about it.

Exod. 1. 10.

When *Pharaoh* had most foolishly, he said, come *Let vs work wisely*. So when they did worst, then they seemed to doe it in best manner, for they will not sinne without counsell: a wise counsell to consult of murder, like the *Papists* counsels when they giue licence for treason. They may bee fittler said to take armes, then to take counsell. For *Christ* saith before, that they came with swords and stauies to take him. *Dauid* speaks of a malignant Church; that is, a Church of malicious persons; such a Church was this: for they called themselues the Church, and went about to kill the head of the Church. In the beginning of the night *Christ* instituted the Sacrament, and consulted how to saue them; and at midnight they instituted their treason, and consulted how to destroy him. The time which they chose, and the Iudge which they chose, are specially to bee noted; The time, *In the morning, &c.*

This therefore is not to bee expounded of the beginning of their counsell, but of the end of their counsell: for they tooke counsell in the night, & executed it in the morning. When they agreed to goe vnto *Pilate*, it was night, but when they brought him to *Pilate*, it was morning. But marke how vniustly they handled him before they brought him to the Iudge. They should haue done nothing against him before hee came to his iudgement: but they did all against him, except condemning him, and crucifying him, before they came to the Iudge. For all that is spoken before of examining him, and mocking him, and reuiling him, and buffetting him, and spitting in his face, was done before they came to the Iudge: which shewes that they were euen angrie that they could not kill him without the Iudge too.

Matth. 26. 31.

All this was done in the night, and therefore *Christ* said to his Disciples in the euening: *This night all of you shall be offended for me*: shewing that all these things should be done in the night. Therefore *S. Marke* saith, that *Peter*, and *James* and *Iohn* were asleepe, when *Iudas* and his companions came against him:

Mar. 14. 41. 43.

him: which sheweth that it was the time of sleep: and in the 32
verse he saith, that a young man ran after with a linnen gannent
vpon his bare body: which sheweth, that he hearing a tumult
and an uprore to grow in the night, ran forth of doores in great
haste without his clothes, as they doe in a fire, (to see what was
done): and it is added, that they stroue to take him, and that he
was faine to slip off his linnen, and run away from them naked,
as *Ioseph* did when he left his cloak with his light Mistris, when
he slipt from her: which sheweth how void of shame and mo-
destie they were, to offer such violence to a stranger, that hee
could scarce scape their hands naked, although they had no-
thing against him. This I note, to shew that their conspiracie a-
gainst Christ was a night-worke; like the which hare the light,
because they doe euill. It was not their wont to sit in counsell in
the night, but in the day. It would haue troubled them to watch
so long for a good cause: but it was fit that the worke of dark-
nes should be done in darknes; and therefore Christ saith, *7 his*
is the beare of darknesse: the houre of darknes, and the power of *Luke 22.53.*
darknesse, and the work of darknesse met together. When they
should rest, malice would not suffer them to rest, but they be-
came like Owles which watch in the night, and cannot sleepe.
Here was fulfilled *Salomons* saying, *They cannot sleepe before* *Prov. 4.36.*
they haue done euill: so eager wee are vpon reuenge more then
any thing else. They say, that he cannot stay which rideth vpon
the diuell: for malice driueth him, and furie spurs him. Therefore
Zacheus went not so hastily to receiue Christ, as his enemies
hast to destroy him: nay, rather I may say to destroy theselues.
For as they praied at Christs death, so it came vpon them. They
said, *His blood be vpon vs, and vpon our children*: so his blood is *Matth. 27.29.*
vpon them, and vpon their children: which haue been vaga-
bonds ouer the earth euer since, and haue no cuntry of their
owne: for if they be cursed which doe the Lords businesse ne-
gligently, they must be cursed too which doe the diuels businesse *Ier. 48.10.*
diligently.

If men were so hastie in executing iustice, as they were in
executing malice, so many men should not bee undone by suits
of law: for in one day, they could apprehend, and accuse, and
examine, and condemne, and execute him which was inno- *A note for Lawyers.*

cent; but hee which is iust cannot bee quit in one Terme nor two; nay if he haue right in a yeere, it is counted quick dispatch, & he is glad that he met with such a speedy Lawyer. How then when they take a bad cause in hand, and prolong it too, which keeps their Clients in suspense from day to day, and from week to week, in great charge and sin together? I would to God that some did not sit in counsell against good Christians, as these Priests did against Christ: but God in his mercy daily doth confound and bring to nothing the accursed counsels of the wicked Antichrist, and all his rebellious confederates. So when the wicked took counsell together, wickednes was the end of their counsels: for there is nothing worse to the vngodlie, then to meet together: for before they meet, their wickednesse is a little hid like the poyson in a serpent; but when they meet together, one setteth on another, and the poyson breakes forth into vile speeches, and detestable works, and vngodly practises; as we see in Tauernes, and such like assemblies as this.

For now they are met together, they haue conspired amongst themselves to accuse vnto the gouernor the most innocent man in the world, as if hee were the worst man liuing: they abused him, and mocked him, and reuiled him, and buffetted him, before they brought him to the Gouernour; which sheweth that they would haue killed him too, if they durst, without the Gouernour: but sinne is craftie, and therefore they obserue the order of law, and forme of iudgement, lest they should be taken in the snare which they made for him.

First, because *Pilar* had the authoritie ouer iudgements of death, and not they; therefore they are enforced to seek vnto his iudgement seate to saue themselves from blame, and to be deliuered out of trouble, if they did vsurpe any thing vpon the Magistrates office.

Then, because they might not run vnto the Gouernour before day, without suspicion of tumult, they staied vntill it was morning: but so soone as they could come, they came post haste; for the Sunne did no sooner peepe, but euen at the very breake of the day, they were all ready to flocke vnto the Iudge against him. This they did without knowledge: but God directed euery thing vnto a right end. For it was meete that the

Sonne of God should be cleared in a solemne manner by an earthly Iudge, to shew how we shal be cleared by the heauenly Iudge: and therefore as it appeareth *Mat. 27. 24. Pilas* saith, that hee found no fault in him, before hee gave sentence against him; which sheweth that he died not for his owne sinnes, but for our sins: and therefore though they went to the Iudge to saue themselves from blame, yet God sent them to the Iudge, that his word might be fulfilled.

Lastly, this *Pilas* was a Roman Gouvernour, which ruled for *Caesar*, as *Zachens* was a Roman Collector which gathered for *Caesar*: for at that time the Romans had brought much of the world into their subiection: as since y time they haue brought much of the world into idolatrie: and therefore God would haue his Sonne to be iudged by the Romane policie, and to be condemned by a Roman Iudge, and to be slaine with a Roman death, as it were ioyning the Iewes and the Romans in impietie together; to shew that these two Nations should bee the odiouslest people vnto him in all the world, and how his seruants should be crucified there, where hee was crucified himselfe: for as the Romans did then crucifie Christ vpon a Crosse, so they crucifie him now vpon their Altar, and resemble the Dragon which when hee could not preuaile against *Adiabael* himselfe, then hee fought against the woman and her seede; that is, the Church and her children, which are slaine in Rome, as the Prophets were in Ierusalem. Thus Rome began with the head, and ends with the members. So much of the Priests, & the Scribes, and the Pharisies, and the Elders, and *Pilas*, what they did against Christ, of whom was fulfilled *Dauids* prayer; *Lord turne the counsell of Achiophet vnto folly*: so their counsell was turned vnto folly. For as *Paul* reuiued when hee was stoned, so Christ rose againe when hee was buried; to shew, that there is no counsell against God: and therefore let all our counsell be for God.

Renel. 12.

1. Sam. 15. 31.

Now we come to *Judas*: so aggravate this tragick counsell, the Euangelist annexeth vnto it, the desperate end of the cursedst man that ever was. Three things are specially noted of this traitor; his death, the cause of his death, & the confession which he made before his death. His death in the fifth verse; *He went*

coqy

Bb 3

and

and hanged himselfe. The cause of his death in the third verse; *For that he had betrayed his Lord; and now did see him condemned; and had no joy of the money which was giuen vnto him for his treason.* His confession in the third verse; *I haue sinned in betraying the innocent blood.* I will speake of euery word as they lie, for your memorie. Therefore first of his treason: *when Iudas the traytor,* Before he was called *Iudas the Apostle*; now hee is called *Iudas the traytor*, to distinguish him from other of that name: lest any of his name should be defamed for him, a brand is set in his forehead like the letter *Tan*, or *Cains* mark, to make him hatefull like a Rogue which is burned in the eare: so *Esau* was called *Edom*, which signifieth *Red*, to keepe his wickednes in remembrance, because hee sold his birth-right for a messe of red pottage. So *Simon* is called the Sorcerer, as though God would note him for the worst of that name: so God knoweth *Simon Peter* from *Simon Magnus*; and *Iudas his brother*, from *Iudas his betrayer*: and therefore as *Ieroboam* comes in with his traine after him; *Ieroboam which made Israel to sinne*; so *Iudas* comes in with his traine after him; *Iudas which betrayed the Lord.* For when God said, *I will honour them which honour me*; he signified how hee would dishonour them which dishonour him: and therefore this name is a word of reproch vntill this day; and all traitors are called *Iudasses* for his sake, that the prophcie might be fulfilled; *The names of the wicked shall rot*; that is, they shall be named with lothsomnesse, and remembered with disdaine, as a man passeth by a rotten carion, and stoppeth his nose vntill hee be past it. This is the iust wrath of God. As Christ promised that *Maries* good worke should be spoken of to the worlds end; so he hath caused *Iudas* euill work to be spoken of to the worlds end too. For there were three euils in one. First, his practice was impudent, because hee offered himselfe to be a traitor before he was asked. Then it was couetous, because hee was contented to betray his Lord for thirtie pence. And lastly, it was crasie, because he betrayed him with a kisse, which is a signe of loue. Like this traitor doe all other traitors, and therefore are all called *Iudasses*: that is, impudent, and couetous, and crasie like their master.

The next consideration is, how *Iudas* his repentance came

vpon

Gen. 4.

AM: 8.

1. King. 22. 52.

Prou. 10. 7.

vpon him, in these words; *when he saw that Iesus was condemned, &c.* *Peter* heard three crows before he felt any remorse; so *Iudas* saw his Lord apprehended, and yet hee repented not; then hee saw him accused, and yet hee repented not; then hee saw him mocked, and yet hee repented not; then hee saw him buffeted, and yet hee repented not; at last hee saw him condemned, and then, saith *Matthew*, he repented; like one which slaieth his friend in his rage, and sorroweth when it is past. In Gen. 6, God is said to *repent*, but God repenteth *not like men*: so here the wicked are said to repent, but the wicked repēt not like the faithfull. But as it is said of *Esaū*, that he sought repentance; so they may be rather said to repent, then to repent indeede. For if *Iudas* had repented like *Peter*, he should haue been forgiven like *Peter*: but to shew that hee did not repent well, when he had committed one sinne, hee addeth another to it: for when hee had murdered his Master, hee murdered himselfe too. Therefore if you aske how he repented; I thinke hee repented so as most Vsurers repent vpon their death-beds. There is a shame of sinne, and guilt of conscience, and feare of iudgement euen in the reprobate, which is a fore-taste of hell which the wicked feele: euen as the peace of conscience and ioy in the holy Ghost is a fore-taste of heauen, which the godly feele before they come thither. So *Iudas* was displeased with the vgliness of his trecherie, and had a mishapen sorrow like a Beares whelp, but without any conuersion to God, or hope of mercy, or prayer for pardon, or purpose to amend. Onely hee felt a shame and guilt, and anguish in his heart, which was rather a punishment of sinne, then a repentance for his sinne, and a preparatiue to hell, which he was going vnto. For hardnes of heart, and despaire of mercie are sinnes, and punishments for sinne too: but true repentance is such a sorrow for one sinne, as breedeth a dislike of all sinnes, and moueth to pray, and resolue to amend; which falleth vpon none but the elect: and therefore *Paul* calleth the heart of the reprobate, *A heart which cannot* Rom. 2. 5. *repent*. But if the Papists doctrine of repentance be true, there is nothing wanting in *Iudas* repentance; for in him may be found all the parts of their repentance. For wee see in this reprobate, contrition of heart, confession of mouth, and satisfaction

of worke, which is all the Papists repentance. For contrition, it is said, *He repented*: for confession, hee saith, *I haue sinned*: for satisfaction, *he restored the money againe*; and yet he is *Judas the sonne of perdition*. And therefore as Christ told the Lawyer, that one thing was wanting in his obedience: so *Judas* telleth the Papists; that one thing is wanting in their repentance; that is, the conuersion of a man to God, and change of minde: when a sinner renounceth himselfe for shame of his sinne, and yeeldeth to righteousnesse with as great a loue as euer he loued wickednesse. If *Judas* had repented so, hee would rather haue suffered paine like *Iob*, then by vnlawfull meanes rid himselfe out of paine, like *Gain*, which thought to preuent Gods iudgements against him. This was not a signe of repentance, but a signe of despaire. Therefore let euery one learne this, that so long as Gods mercie is greater then mans iniquitie, there is no cause to despaire, but to hope. For why did our Sauour saue *Mary Magdalen*, which had seuen diuels, and spare the theefe which neuer did good, but left as great sinners as they should despaire of mercie, if they repented? If thou canst knocke, his promise bindeth him to open. Therefore say not, God will not giue; but, I doe not aske: for God is readier to giue, then we to aske.

The next consideration is, how *Judas* restored his bribe againe. In the first of the Proverbs 31, *Salomon* saith, *The wicked shall be filled with their owne deuices*: And in the 14. chapter, verse 14, hee saith, *They shall be satiate with their owne waies*: for, *Judas* hath sinned so long, that now hee is wearie of his sinne, and would restore his bribe againe, euen the same day that hee tooke it. It was giuen him in the night, and in the morning he brought it back: so soone is the pleasure of sinne eclipsed. Euen now his thirtiē pence was the sweetest siluer that euer he fingered: and now it is the bitterest money that euer he purged. Therefore let all consider what *Abner* said vnto *Iob*, *Knowest thou not that it will be bitternes in the latter end*? 2. Sam. 2. 26.

The sting of the Serpent is in his taile: so the taile of sinne hath the sting, that is, the end. There is no sinne but it hath three punishments which follow it like handmaids; *Faure*, *Shame*, and *Guilt*: feare of iudgement; shame of men; and guilt of Conscience.

The hand-
maids of sin.

science. All these did surprise *Indas* at once, so suddenly as *Adam* spied his nakednes: and though they come after every sin, yet they are neuer looked for. *Gebezi* tooke his bribe merrily, 1.King.21. but he did weare it heauily. *Iezabel* thought that she had got a vineyard for nothing; but she paid more for it then she would giue for all the world. So *Indas* thought that hee was made for euer, when he was vndone for euer. Here was the Scripture fulfilled; *The bread of deceit is sweete to a man, but his mouth shall be filled with grauell.* So this gaine of treason was sweet to *Indas*, but when he digested it, it cracked like grauel in his teeth. Who would suffer for millions of gold, that which *Indas* suffered for thirtie pence? and yet many are content to sinne for lesse: *Indas* was a traitor for thirtie pence; but a thousand are liers, and deceiuers, and swearers for a penny. If they can get any thing by lies, or oathes, or wiles, it is like the mystery of their occupation. Be not deceiued, the time commeth when you would restore this gaine againe, as *Indas* did, and peraduenture you shall not find the owners where to make restitution. How many at the houre of death haue offered their prayers and their supplications and seruice vnto God, as *indas* offered his money to the Priests, and God would not accept it? but they died as they liued, and went from despaire vnto destruction: therefore *to day beare his voyce.* If you will not be so good as *Zacheus*, to restore fourefold for all that you haue gotten by vsurie, or briberie, or extortion, or deceit, yet be so good as *Indas* to bring againe so much as you haue taken: and if you doe it, not with *Indas* minde, but with *Zacheus* minde, it shall be accepted as *Zacheus* was.

Note.

The last consideration is the confession which he makes before his death; *I haue sinned, &c.* Oh *Indas* (saith one) dost thou know that thou hast sinned, and didst not know that thou shouldest sinne? It is not enough to say, *I haue sinned*: so said *Saul*, and *Cain*, and *Pharaoh*, *I haue sinned*. But who saith, *I will not sinne*? When sinne is past then we know it: but if we did looke to it before, then wee need not say, *I haue sinned*: for sinne is chosen in the darke, like bad wares when the faults are not seene. Sinne seemes no sinne vntill it come to *I haue sinned*; that is, vntill it be past. If *Indas* had shewed his repentance to God,

God, as he shew'd it but to me, happily his offence might haue found mercy: but he did separate himselfe further from God by his despaire, then hee was separated before by his treason, and chose rather to runne vnto them which would mock him, then vnto him, which should succour him: therefore his confession was without remission: and though he said, *I haue sinned*, yet God answers not, I haue forgiuen: to shew, that except our repentance be better then his, it shall not waigh against one sin. Yet *Iudas* doth not onely acknowledge himselfe a sinner, which is the most that many of vs confesse, because hee would not be counted worse then other, but reckoned his sinne without an accuser: as if one should come forth and say, I haue stolne a horse; so he saith, *I haue betrayed my Master*. In what did *Iudas* sinne? In treason: then treason is sinne, and yee the Papists count it a merit, as though they should merit by sinne. There was neuer any heretike which maintained treason but the Papists. *Touch not mine anointed* (saith God): Yes, kill his anointed say they. How farre are they from *Dauid*, which would not lay his hand vpon *Saul*? If he were a man after Gods heart, as he is called, then they must be men after the diuels heart. After that *Iudas* had receiued meat of Christ, he went about to betray him: so after they haue receiued peace and plenty, and prosperitie of their Prince, they go about to betray her. As *Dauids* enemies longed and said, *When will Dauid die, and the name of Dauid perish?* so they long and crie, when will *Elizabeth* die, and the name of *Elizabeth* perish? But *Elizabeth* liueth, and they die which seeke her death.

Iohn calls the Pharisees a generation of Vipers, which neuer are borne, but their mother dieth for it. How right this fitteth with the Papists, for they cannot liue without the death of their mother. For the Spanyard which would slaughter them, they would slaughter the Nurse which cheriseth them. Had *Zimri* peace (saith *Iezabel*) which slew his Master? So I may say, haue they died in peace which would haue slain their Mistresse? They which haue not hanged themselves like *Iudas*, haue been hanged by others like *Haman*, as though they had been sent ouer but to visit Tyborne. So God hath blessed them that blesse her, and cursed them which curse her. Therefore some Traitors
hau

haue confessed, that they haue sinned in betraying the Lords
 anointed, as *Indas* confessed that he had sinned in betraying the
 Lord himselfe. Hee betrayed him, as though hee had not been
 innocent: and now hee must die, hee saith, *I haue betrayed the*
innocent blood. Innocent indeed; for when hee had asked his *Christ's* inno-
 enemies which of them could accuse him of sinne, they had no-
 thing to answere. Innocent in life; innocent in speech; and in-
 nocent in thought. The infants which hee calleth innocents,
 were not so innocent; therefore how should hee be innocent
 which betrayed the innocentest of all? Wee are taught to doe
 good vnto all, but especially to the good: but *Indas* was naught
 to all, but worst to the best. If he had betrayed any, he might
 say, I haue sinned; because all dissimulation and guile is con-
 demned: 1. Pet. 2.1. But when the innocents are betrayed,
 nay when the innocentest is betrayed, it seemeth more then
 sinne, because neuer any betrayed innocent Christ but *Indas*.
 Thus Christ was iustified of his Disciples, and his enemies. He
 which betrayed him, said he was innocent. He which condem-
 ned him said he was innocent. And the diuels which made *In-*
das betray him, and *Pilas* condemne him, said before, that hee
 was the Sonne of God, and called him holy. Thus euery fin-
 ner shall be condemned of himselfe before he be condemned of
 God, that the Lord may bee iustified when hee iudgeth. If
Indas could haue said, I beleue, when hee said, *I haue sinned*;
 God would haue answered him as *Nathan* answered *Dauid*,
Thy sinnes are forgiven: but hee confessed and amended not.
 What shall bee to them which doe not confesse, but defend
 their sinnes? Is not thy sinne worse then *Indas*, when *Indas*
 saith, *I haue sinned*: and thou saiest, I haue not sinned? This
 is our manner, to pleade not guiltie so long as wee liue: sinnes
 and excuses are twinnes borne at a birth; and one followeth
 another; as *Zarab* came after *Phares* out of the wombe: Ge-
 nesis 38.30. *Indas* saith, *I haue sinned*: but wee say, I haue not
 sinned, or I haue sinned but a little, or I haue sinned against
 my will; so wee mince our sinnes as though they needed no
 forgiuenesse. *Salomon* said, *I am more foolish then any man*:
 but wee would bee counted wiser then any man. *Paul* cal-
 leth himselfe the greatest sinner: but wee would bee iudged
 the

Note.

Two Con-
sciences.

the least sinners: so wee are ashamed of sinne, and yet not ashamed to sinne. If we would iudge our selues, wee should not be iudged. Bee not deceiued, for sinne doth not end as it begins. When the terrors of *Iudas* come vpon the soule, the tongue cannot hide it sinnes: for despaire and horreur will not bee smothered: but hee which hath *Sauls* spirit hunting him, will rage as *Saul* did. There is a warning conscience, and a gnawing conscience. The warning conscience commeth before sinne: the gnawing conscience followeth after sinne. The warning conscience is often lulled asleepe: but the gnawing conscience wakeneth her againe. If there bee any hell in this world, they which feele the worne of conscience gnawing vpon their hearts, may truly say, that they haue felt the torments of hell. Who can expresse that mans horror but himselfe? Nay, what horrors are there which he cannot expresse himselfe? Sorrowes are met in his soule as at a feast: and feare, thought, and anguish diuide his soule betweene them. All the Furies of hell leap vpon his heart like a stage. Thought calleth to Feare; Feare whistleth to Horror; Horror bekeneth to Despaire, and saith, Come and helpe me to torment this sinner: One saith, that shee commeth from this sinne, and another saith, that she commeth from that sinne: so he goeth through a thousand deaths, and cannot dye. Irons are laid vpon his body like a prisoner. All his lights are put out at once: he hath no soule fit to be comforted. Thus he lieth as it were vpon the Racke, and saith that he beares the world vpon his shoulders, and that no man suffereth that which hee suffereth. So let him lie (saith God) without ease, vntill hee confesse, and repent, and call for mercie. This is the godly way which the Serpent said would make you gods, and made him a diuell. Therefore at the last learne the sleight of Satan in this wretched traytor. His subtilties are well called the depth of Satan; for he is so deepe, that few can sound him. Now hee lets *Iudas* see his sinne: before, he hid it from him. Vntil he had sinned, he made as though it were no sinne, but with promises and bribes muffled his face, and couered the vilenesse of his fact, lest shame should keepe him from it. But when hee had done, he made it seeme as vile as hee could, to make him despaire for it. All his baits are made of this fashion, that the sinne is done before

before the punishment bee considered. Let vs not looke for *Indul* to come out of hell to warne vs, for this is written for our learning: and therefore, *Be as wise as Serpents*, that the Serpent may not deceiue you.

FINIS.

THE PETITION OF MOSES TO GOD.

Deut. 3. 23. 24.

And I besought the Lord the same time, saying, O Lord God, thou hast begun to shew thy seruant thy greatnesse, and thy mighty hand: for where is there a God in heauen or earth, that can doe like thy workes, and like thy power? &c.

Here *Moses* teacheth vs how to pray; he beginneth first, and telleth God that he hath begun to shew him fauour: and well might *Moses* so say, for hee was no sooner borne, but the Lord began to shew him his greatnes, in sauing him when he was cast into the riuer, and deliuering him vnto a Kings daughter to be brought vp; and after, by his mightie prouidence, bringing him to his mother to be nursed. If all that the Lord hath done for him till this time be considered, he had great cause to say, *O Lord, thou hast begun to shew thy seruants thy greatnes*. Herein *Moses* in some part sheweth himselfe thankfull for that hee had receiued; trusting thereby to intreate God to continue his benefits & louing kindnesse towards him, which is a thing which pleaseth God: for which of vs hauing a friend, at whose hands we haue receiued a benefit heretofore, if we should stand in need of him againe, would not say vnto him, Sir, you haue been my friend heretofore, and many waies done good vnto me; the consideration whereof at this time hath imboldned me to come vnto you again. Who is it but wil account this a thankful fellow, and say; See, it is a good deed to doe for one which shewes himselfe so thankfull? Euen so *Moses* cometh to God, hee is not like one who sitting in his doore and seeth.

seeth one day by day come by him and salute him, and yet taketh no acquaintance; so that if he stand in need of him, either he knoweth not where he dwelleth; or else because he is not acquainted with him, he is abashed to aske any thing of him. *Moses* is not such a one, but he is acquainted with the Lord, who so often passed by him, and therefore he now saith, *Thou hast begun* (O Lord) *thou hast begun to shew thy servant thy greatnesse and thy mighty hand.* Of this is already spoken: what this greatnesse and mightie hand which God shewed to *Moses*, was, we haue already heard: namely, that mightie deliuerance which the Lord euen from his birth to this time, had sent him in the time of need.

For where is there a God in heauen or in earth, that can doe like thy works, or like thy power? Here *Moses* challengeth all the Idol-gods, and telleth them, that amongst them all, there is not one of them that can do like his God. So God, when hee is opposed and set against his enemies, is then most glorious, & foundeth them all. Now *Moses* proceedeth in his praier, saying; *I pray thee let me go ouer and see the good land that is beyond Iordan, that goodly mountaine and Libanon.* But the Lord was

Psal. 87. 7.

Deut. 3. 25. 26. *angry with me for your sakes, and would not heare me. And the Lord said vnto me, Let it suffice thee, or be content speak no more vnto me of this matter. Get thee vp into the top of Pisgab, &c.* Herein are foure things to be considered. First, the praier of *Moses*, in these words, *I pray thee, &c.* Then the answer of God for his praier. Then, the mitigating of his anger, set downe in these words, *Let it suffice, or be content, &c.* *Speak no more vnto me of this matter.* Then, the promise which God maketh vnto *Moses*, that he shall see the land of Canaan, though not possesse it.

First, for the praier of *Moses*, set down in these words, *I pray thee let me go ouer, and see the good land, &c.*

Here *Moses* praieeth like one of vs, who are alwaies craving, but neuer haue respect to the will of God, to say, *Thy will be done*: Christ hath not taught vs to aske *Our daily bread*, before he taught vs to say, *Thy will be done*: and therefore Christ when he went to pray, after hee had prayed that *if it were possible that* *Mar. 14. 33. 36.* *houe might passe from him,* yet afterward remembering how he had taught his Disciples before, returned againe, and said, *No,*

veribelle,

northerly, but that I will, but that thou wilt be done. And our prayer made after this sort, is the cause many times why wee are not heard: therefore let vs hereafter learne in our prayers to pray that Gods will may be done.

What this mountaine Lebanon is: surely *Moses* meaneth the place where the Temple should be built, and God honoured: for after that *Ioshua* had quietly possessed the land of Canaan, *Iosh. 22. 10.* hee builded a Tabernacle, wherein to call vpon the Lord, not perfect.

Now it followeth in the Text; *But the Lord was angry with me for your sakes, and would not heare me, &c.*

So soone as *Moses* changed his prayer, God turneth from him, and will not heare him: so soone wee make God to forsake vs, if wee doe not according to his wil. *Moses* sheweth the cause why God would not heere him: although he were a great man, and in high authoritie, yet hee is not ashamed to confesse his fault, which he might haue kept secret if he would: for the people knew not that hee had sinned, because the sinne which hee committed was not open, but secret: yea it was a little repine, as in the 11. of Numbers, the 11. verse, and therefore *Moses* might haue kept it from them: but because he would not iustifie himselfe, he telleth them that the Lord was angry with him; and because hee would not haue the people to iustifie themselves, hee telleth them it is for their sakes. Thus when *Moses* changeth his prayer, God will no longer heare him: so we see, that where sin is, there praier is not effectuall: so that if we will hope to receiue by praier any thing at Gods hands, we must first remoue & take away the cause of our hinderance (which is sin) before wee can receiue the thing we pray for. For here we see that praier, which before pacified the wrath of God; which healed *Miriam* being stricken with Leprosie; which raised the widowes sonne from death to life; by which *Dauid* obtained victory; which brought downe her from heauen to consume the Idolaters sacrifices; which brought *Jeremiab* out of prison, and *Tonab* out of the fishes bellie, and made the Sunne to stand still, and the raine to fall from heauen, and triumphed ouerall, is here by a litle sin quite overthrowne, euen like a great Monarke poisoned with a litle spider.

But

Num. 11. 11. 12.

Exod. 5. 22.

Num. 14. 19.

Exod. 31. 14.

Numb. 13. 14.

1. King. 17. 22.

2. King. 4. 21.

Acts 40. 19.

1. Cor. 13.

2. Cor. 7. 1.

Ier. 34. 14.

Iona. 1. 2. 10.

Iosh. 1. 12.

But the Lord was angry with me for your sakes, and would not heare me. God when *Moses* had prayed, did not grant his request, but was angry with him: but lest *Moses* should bee quite discouraged, he straight wayes mitigateth his anger, and biddeth him *be content, and speake no more vnto him of that matter.* God doth not bid him, that he should not pray any more vnto him, but that he should pray no more for that thing. First, God biddeth him to be content; as if he should haue said, Although thou maiest not enter into the land, yet I will content thee other waies. Thus God would haue vs in what estate soeuer we be, to be content with our calling, for it is his appointment. And seeing hee hath enough to content vs all, therefore wee should not murmure nor grudge one at another, but be thankfull vnto him, because it is his good will and pleasure it should bee so. And surely *Moses* would, & was willing that the Iewes should profit by his doctrine: for he hath set it downe in the 20. of Numbers twice, and in the 17. 13. in Deut. 32. 49. and in this place, all to the intent to shew that God is able to content all. He is not like to *Isaac*, who when he had blessed one of his sonnes, could not blesse the other: but he, when hee had blessed the poore, blessed the hungrie; and when hee had blessed the hungrie, hee blessed them that wept; when he had blessed them that wept, he blessed them that were reuled, and suffered for Christs sake. There is no end of his blessing, *because his mercie endureth for ever.* God is so mercifull, that though we are not able to pray aright, yet hee considereth of our prayers, and turneth all to the best for our good, not granting our requests many times, but a better thing then we doe desire of him: as when *David* prayed that the child gotten in adulterie might liue, God heard him, and did consider of it, yet did not grant his request, but a better thing, that was, that his sonne *Salomon* should raigne after him. And when our Saviour *Christ* prayed that that houre might passe ouer him, God heard him, and did consider of it, yet did not grant his request, but a better thing, that his death should take away the sinnes of the world: and here in this place where *Moses* prayeth, God heareth his prayer, and doth consider of it, yet doth not grant his request, but a better thing, that is, *that hee shall goe into heauenly Canaan.* Thus we see that God is so mercifull

Numb. 10. 12.

24. & 27. 13.

Deut. 32. 49.

Genes. 27. 33.

Psal. 135.

mercifull that he can scarce punish sinners; he is so louing, that often he giueth vs better things then we can desire; who then will offend so mercifull and louing a father? Let vs, seeing God is so mercifull vnto vs, take heed that we abuse not his mercies, lest in so doing we prouoke him vnto iudgement. Now God hath told *Moses* that he shall not go into the land, he becometh to teach him how he shall do to see it, and biddeth him go vp vnto the top of *Pisgab*, and cast his eyes Eastward, and Westward, and Northward, and Southward, and behold it, &c.

As a bird stayed with a little string, or a strong man in swimming held backe by a small twigge; so a little sinne stayeth this great Capitaine, that he cannot come within the land of Canaan. First, God is angry with him, and enuies him altogether, as though hee were not worthy so much as to goe vp the Mount: thus wee may see, how one of the least sinnes is able to turne from vs all the goodnesse, and all the fauour which God beareth to vs. After, God commands *Moses* to goe vp the Mount. Heere *Moses* obeyeth Gods commandement: but if hee had been like many a murmuring man, hee would haue denied to goe vp the Mount, saying, What banquet is this to mee, but a dainty dinner before one forbidden to eate? But *Moses* had rather die then anger the Lord againe, when hee had bid him be content. Thus wee may learne of *Moses* to bee content with our calling, whether we haue little or much: for God contented *Moses* as well with the sight of Canaan, as those who possessed it. So when God hath not ordained vs to see great substance, as hee hath some of our brethren; yet because wee should not bee discontent, hee will giue vs as much pleasure at the sight of them in others, as though we our selues enioyed them. So God contenteth *Moses*, and he contenteth *Ioshua*: for as *Ioshua* came into the land as *Moses* could not, so *Moses* saw it as *Ioshua* could not. So I say God contenteth all; that *Ioshua* should not enuie *Moses*, nor *Moses* enuie *Ioshua*. And this was the great power of God, who although *Moses* were very old, yet was his eye-sight most perfect, in so much that hee could see further then any of his company: for, being open the Mount, he saw all the land of *Gilead* vnto *Dan*, and all *Neptali*, and the land of *Ephraim* & *Manasses*, and all the land

Deut. 34. 1. 26.

of Iuda vnto the uttermost Sea, &c. The like to this did neuer any see, being of the age of *Moses*, who was one hundred and twenty yeeres old. Many things might *Moses* haue objected, which might haue hindered him from going vp the Mount: for surely it must needs be a griefto him, when hee considered that great paine which he had taken in bringing them thorow the wilderness, and conducting them fortie yeeres together, and now when he had no further to go, but euen ouer Iordan, to be taken away then; and another which neuer took any paines, possesse all his labours. This I say, must be a great and intolerable thing to flesh and blood: for when one hath laid a foundation, and another come and build vpon it, surely hee will thinke himselfe hardly dealt withall. Or if one haue drawne a picture, head and face, and all sauing the legs, if one come and draw the legs, and so take his labours, he would hardly take it well. You know how they which were hired and wrought all the day long, because they had not more then those which began the last houre, murmured against the Master of the house. Such is our nature, and yet notwithstanding all this *Moses* is content. Hee knoweth that God doth him no wrong, but is iust and mercifull also. He blesteth all alike, as *Iacobs* children were blest.

Mat. 20. 11.

Gen. 49. 25.

Climbe the
mount if thou
wilt see Ca-
naan.

Moses so long as he was vpon the plaine ground, could not see the type of heauen: but when he was vpon the Mount, hee saw it before he came to heauen it selfe. So let vs euen now scale the Mount as *Moses* did, that wee may see and consider these ioyes. Which thing shall be to reclaime our hearts from earthly matters. As *Peter* went vp the Mount to see Christs glory, and *Moses* went vp the Mount to see the Land of promise: so let vs ascend from these earthly things, to the contemplation of heauenly. This should be our iourney till we come vp to heauen it selfe, to climbe the hill: for we are low men of stature like *Zaccharie*, who cannot see Christ before wee bee lifted from the earth; that so if we will euer possesse heauen, we must plucke our hearts from the earth, and then shall we see God neerer then we can possibly, if we keepe our minds from earthly matters. God sheweth himselfe to some neerer, to some farther off, and to some in Parables: as the Prophets saw God

neerer

neerer then the Patriarks; and the Apostles neerer then the Prophets; as to Abraham he said, *In thy seed*; Esaiab came neerer and said, *Vnto vs a child is borne, &c.* Iohn yet came more neerer, and said, *Behold the Lambe of God.*

Gen. 22. 18.
Esa. 9. 6.
Iohn 1. 36.
2. Pet. 1. 12.

Get thee vp into the top of Pisgab, & lift thine eyes westward, and Northward, and Southward, and Eastward, and behold it with thine eyes; for thou shalt not goe ouer this Iordan.

Now Moses is in his prospect, as Dauid was in his Tower. Here he must prepare himselfe to die, while hee is looking vpon the land which so long he hath bin in coming to. Who would not haue griued at this, that after so long as forty yeeeres trauell in hope to possesse it, should now in the end bee content with a sight of it, and so vanish away? Yet Moses (for all this) murmureth not, but like Iob, taketh it patiently. And as hee was vpon the Mount where God vanished; so here he is vpon the Mount, and vanisheth away himselfe; as it appeareth in Deut. 34. and the sixth verse: no man knoweth his toombe, nor which way he is gone, lest the Iewes should haue worshipped his reliques; as the Papiests doe theirs. So good Rulers are taken away in a time when death is least suspected. As Lot was taken away before the people of Sodome knew, as is shewed in the 19 chapter of Genesis, and the tenth verse: so we see that when our time is come, and our glasse run out, that neither our riches, nor our wits, nor our friends, nor any thing that we haue in this world can carrie vs any further. No, no more then Moses could goe ouer this Iordan.

But Charge Ioshua, and incourage him, and imbolden him: for he shall goe before this people, and he shall diuide for inheritance vnto them the Land which thou shalt see, &c.

Now Moses fainteth, here commeth Ioshua a figure of Christ, who leadeth the people into Canaan, as Christ doth leade them into heauen. Moses is no sooner dead, but God chuseth another Captaine to goe in and out before his people. And now God chuseth a Gouvernour, see what a man hee chuseth. O would that God might haue the chusing still, for then all Gouvernors should be such as Ioshua: for such is our corruptiō, that if wee chuse our selues, wee still chuse such as God would not haue chosen; and therefore wee had neede to pray to the

Numb. 26. 19.
Deut. 27. 16.

Lord God as *Moses* did, that hee would appoint a man which may goe in and out before vs, that we be not as sheepe without a shepheard.

But, *Charge Ioshua, incourage him, and imbolden him.* God would not haue *Moses* to incourage *Ioshua* in words only, but in deeds too: and therefore *Moses* giueth him all the glory hee can, as *Iohn* gaue it vnto *Christ*.

Charge Ioshua, incourage him, and imbolden him. Here God would haue *Ioshua* incouraged with all the incouragement that may bee, although hee could neuer bee incouraged enough. God had incouraged himselfe before, as in the 21. verse. And *I charged Ioshua the same time, &c.* And in the 27. of Numbers, *Moses* setteth him before *Eleazer* the Priest, and he put his hand vpon him, and gaue him a charge, &c. And in Deut. 31. 23. God bids him, *Be strong & of a good courage.* And in 1. Iosh. 5. God tels him, *That there shall not be a man able to withstand him all the daies of his life:* for hee will bee with him, and neuer leaue him nor forsake him. And againe, in the ninth verse hee saith, *Haue not I commanded thee not to feare? for I will be with thee whithersoever thou goest.* And in the 31. of Deut. v. 7. when *Moses* prepared himselfe to die, he called *Ioshua*, and bids him, *Be strong, and of a good courage.* And in the 8. of Ioshua, v. 10. the Lord biddeth him, *not to feare when his enemies came vpon him.* Thus is *Ioshua* incouraged of all: and thus should *Ioshua* be incouraged still. But, who incourageth *Ioshua* so? Nay, where is that he, that doth not discourage *Ioshua*? Now *Ioshua* is contemned and scorned of the vilest. And is this to incourage him? No, *Ioshua* had neede of better incouragement then this: else *Ioshua* and all the *Ioshuas* in this Land will faint, and so shal the people be left without a guide to goe in and out before them, and then shall they bee readie and a fit prey for the Woolfe. Well, wee see that *Ioshua* here is better incouraged: and it is not without a cause that God would haue *Ioshua* thus incouraged: for if hee had an care at euery mans mouth, hee would rather wish to die with *Moses* vpon the mount, then take in hand to bring such wicked *Cains* into the land of Canaan. That which old *Isaie* taught *Moses* (that a Gouvernour had neede to bee a man of courage) here hee findeth truth: for nothing more

Deut. 31. 21.
Numb. 27. 12.

Deut. 31. 23.
Iosh. 1. 5. 6. 7.
8. 9. 10.

Deut. 31. 7.
Iosh. 8. 10.

Note.

Courage in
Magistrates.

more hurteth iustice then feare. Therefore a Magistrate had neede to be such a one as shall not feare the face of any whatsoever: which caused *Moses* to speake so often to *Ioshua*, bidding him to be of good courage, And to that end God commandeth *Moses* againe and againe, to encourage him, vsing these three words, *Charge, encourage, and imbolden him*; as the Cooke crowed thrice, that if *Peter* were asleepe the first and the second time, yet he might at last awake him.

Now it resteth, that I should encourage *Ioshua* which succedeth me. But how should I begin to encourage him, or where should I begin? shall I tell him, that he shall liue now at ease, and in security? No. Why, how should I encourage *Ioshua*? shall I tell him you will loue him, and follow him, and that hee shall find you willing and forward in euery good action? If I promise it, shall I not lie? If I become bounden for you, shall I not forfeit? I feare yes. Why how then should I encourage *Ioshua*? shall I tell him, all will speake well of him? or shall I tell him, none will slander him? No. For if he be as righteous as Christ, yet some of the Scribes and Pharisees will seeke to persecute him. If he will liue in quietnesse, hee must not vtter all the counsell of God, though God command him. Nor he must not reprocue some sinnes, for then he shall be thought to beare enuie against some persons. Nor he must not keepe company with the godly, for then he shall be accounted a partaker. No, he must not deny the company of the wicked, for then he shall be accounted a Precisian, a Puritan, and I know not what. But thou wilt say: what then, is there no comfort for *Ioshua*? I answer, Yes: and that is, it may be after some three or foure yeeres labour and trauell, he shall win some two or three vnto Christ, which shall extinguish all griefe: for God will one day reward him for his labour, and glorifie him in heauen. But if *Ioshua* should be in trouble, as he cannot almost otherwise chuse, if hee keepe a good conscience, and reprocue the mighty vnder his charge, then he shall see most of the great ones will quite forsake him, which now seeme to fauour him; and they will see him persecuted like Christ, and stand afar off like *Pilat*, and wash their hands, as though they were innocent, when it is in their power and authority to amend it.

This Sermon
was his fare-
well.

If hee stand out like a valiant souldier and preuaile, then all will draw vnto him: but if hee faint for lacke of strength, although he weepe like *Peter*, yet none will pitie him. Therefore stand you to him both in prosperity and aduersity. Loue him and obey him in all righteousnes, as the Iewes did their *Ioshua*: and here I deliuer you vnto him; and with my loue, leaue, and good will, I giue him my possession, my labours, and my twelue moneths trauels. And here (because I would not keepe you ouer long) like as *Ioshua* kept the people before his death with an exhortation to feare God, or as one friend holdeth another by the hand being loth to part, I wil make an end, beseeching you, as *Ioshua* besought the people of Israel, that you wil henceforward feare the Lord, and serue him in truth, and put away all enuie and vngodlinesse: that it may not be said, they haue returned with the dog to his vomit, or with the swine to the puddle; but that you may goe on forward in all goodnesse, seruing the Lord in spirit and truth. Then shall the God of heauen blesse and prosper you in all temporall graces, and in the end glorifie you in the kingdome of heauen: to the which, the Lord for his mercies sake bring you all, *Amen*.

*This was the last Sermon that Henry Smith
made at Clement Danes.*

FINIS.

THE

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THE DIALOGVE BE- TWEENE PAVL AND KING AGRIPPA.

Acts 26.27.

O King Agrippa, beleeuest thou the Prophets? I know that thou beleeuest.

Then Agrippa said vnto Paul, Almost thou perswadest me to become a Christian.

Then Paul said, I would to God that not onely thou, but also all that heare me this day, were both almost, and altogether such as I am, except these bands.

IN this Dialogue betweene *Agrippa* the King, and *Paul* the Apostle, first you shall heare what *Paul* saith: then you shall heare what *Agrippa* answers: after you shal heare what *Paul* replies. In *Agrippa* you shall see what we are; in *Paul* you shal see what we should be: for the King shewes that he is almost a Christian, and the Apostle shewes that he should be altogether a Christian. This is the summe of their confession. First, *Paul* begins and speakes, as though he would teach vs a way to win sinners: euery word is a motiue, and shewes that he which fisheth for soules, had need to haue many nets, and obserue time, and place, and calling, and fit all words before in his mind, lest he lose his bait. For vnlesse he seeke the vantage, and get the vpper ground of sin, before he encounter, it is liker to giue him the foile, as the diuels did to the Exorcists, then to bee driuen out by him. Therefore as *Iacob* Gen. 33.3. came to *Esau* with seuen curtesies, to prepare his hart, and turne his wrath before they met together; so *Paul* vseth (as it were) three preambles, before he imbraceth this King.

First, with a reuerent title, *O King Agrippa*. Secondly, with a profitable question; *Doeſt thou beleeue the Prophets?* Thirdly, with a fauourable preuention, *I know that thou beleeuest.* With *Acts* 19.16. these three congies, hee closeth so with King *Agrippa*, that hee could not start out of his circle: the holy Spirit so placed euery word when hee meant to doe good, that it was not possible

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to correct them : so they hit in their speeches, which haue that
prompter, and seeke not themselves, but would faine speake
that which might touch the heart, and win the hearer to God.
O King Agrippa. I note here a question, and an obiection, as
though he were Opponent and Respondent too, for he askes the
question, and answeres himselfe : *O King dost thou beleue ?*
Now *Agrippa* should say, yea or no, & *Paul* takes the word out
of his mouth ; lest hee should say no, he answers for him, *I know*
thou beleuest. This is his preparatiue to *Agrippa*, before hee
come with that hard lesson to be a *Christian altogether.* Before,
Paul had to deale with *Festus*, the President of Cesarea, which
came now from the idolatrous Gentiles, an obstinate, brutish,
and barbarous man; which, because he fauoured not the things
of God, but flesh and bloud, thought that *Paul* was beside him-
selfe when hee spake of Christ, and said, that *too much learning*
had made him mad: as some giddie spirits thinke now, that they
which are zealous of then themselves, know not what they say
or doe, and impute all the troubles of the Realme, and the inua-
sion of the Spaniards, vnto the preaching of the word, and to the
fasts and praiers that were exercised about that time ; like *A-*
ebah, which said that the Prophet troubled Israel, when he him-
selfe was the cause of all their plagues. What will not dogs spee
out when they are set to vomit ? When *Paul* saw such a brutish
President, hee turned his speech from him to *Agrippa*, in whom
he did see better tokens of faith ; thinking to kindle the sparkes
which he saw in him, thus boldly he sets vpon him, *O King A-*
grippa, beleuest thou the Prophets ? As if he should say, if thou
beleuest the Prophets, it is easie for thee to beleue that which
I teach out of the Prophets : for all that I speake of *this Iesus*, is
written in the *Prophets*, and fulfilled in *Christ.* Looke vpon the
Prophets, and looke vpon him; there thou shalt see al that I say,
that it is no report of mine, but that which I haue receiued from
good witnes, and thou maiest heare it of the same, if thou do but
reade the Prophets : therefore before other questions, he askes,
Dost thou beleue the Prophets ? Like a wise schoollmaster which
examines his scholler, before he begins to teach him, to know
what he hath learned already, and how he vnderstandeth, that
hee may goe forward with him: So *Paul* examines this King;
when

when he intended to make him a scholler of Christ, he asks him what he hath learned already; before he teach him further: and posing him, he begins at the foundation, which is faith, saying, tell me, *Doeſt thou beleene the Prophets?* Yet if we should aske some of you before you come to the Lords Table; Doe you beleue the Scriptures? Doe you know Christ? Can you giue a reason of your faith? You will thinke your selues much disgraced to bee catechised as this King was: wee must not aske you with *Paul*, *Doe you beleene?* but say with *Paul*, *we know that yee beleene*, before we aske you. Is this like the child which Christ set in the midst of his Disciples, and said, *that whosoener receiued the Kingdom of heauen, he should receiue it as a child?* That is, he should humble himselfe, and take correction, and learne like a child, for heauen gate is low, and he must stoope that goes in at it. The souldiers and Publicans and harlots had such remorse, that they came to *Iohn* before they were baptized, *confessing their sins, and asked, Master, what shal we do?* They were not ashamed to acknowledge both their sins and their ignorance: which made *Iohn* wonder and ask who had taught them, as though this should be a strange thing in time to come, and so it is: if ye be not like Publicans, when will ye be like Christians? They confessed before they were baptised; but we must thinke that you know, though you know that we thinke wrong: wee must take you for religious, though you know we take you amisse. Shame of face was ordained for sin, but shame is turned from sinne to righteousness; for they which are ashamed of no euill, are ashamed of any good: this is a bashfull diuell.

Now when *Paul* had asked him, he answered himselfe: *Doeſt thou beleene? know that thou beleeneſt.* He askes *Agrippa* whether he beleue, and faith, hee knoweth that he doth beleue. What need he aske that which he knowes?

Here you may see that wee haue need to suspect our iudgement, when wee conceiue not the cause, when they which are wiser, and holier then our selves, do thus or thus, speake thus or thus. Let vs remember that the spirituall man iudgeth all, and is iudged of none, because no man knoweth the counsels of the spirit; but hee which hath it: wise men haue large exceptions, and it becomes vs to construe their sayings and doings better then

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then others shall construe ours. As the Disciples reuerenced many sayings of Christ, when they knew not his meaning: so we should rather thinke that we know not the reason, then that they spake without reason. Christ did know that *Peter* loued him; yet that he might get a confession of him, and instruct him further, he did aske him that which he knew: so *Paul* catechising *Agrippa*, doth aske him that which he knew, to teach him that which he knew not. But why doth *Paul* say flatly, that he knowes that, which no man thought of this king before? Either because he did perceiue that *Agrippa* did belecue in part, and therefore he reioyced, like the Father to see his sonne comming towards him: so he meetes him in the way, and imbraceth him as it were with this commendation; *I know that thou beleuest*: that is, I know thou hast a kind of faith, and beleuest that the Prophets said truly, as many of the Gentiles did, though thou canst not apply it vnto thy selfe: So to bring him from faith to faith, from knowledge to knowledge, from loue to loue, hee commends those sparks in him, which deserueth not to be called faith, but almost faith, as *Agrippa* saith. Or else hee saith, *I know thou beleuest*, because he would haue him belecue. Therefore he preuents him, and answers for him, lest *Agrippa* should goe backe, and mislike with his boldnesse, and say, No, *I beleene not the Prophets*; as it is like he would haue said, if *Paul* had not spoken mildly to him: therefore he begs the question and answers him, *I know that thou beleuest*; as when we wil make a man our friend, and willing to do vs a pleasure, we speake as though hee were willing already, and that wee made no doubt of him. *Dost thou beleue? yea, I know that thou beleuest.* And yet it was but almost beleene, as *Agrippa* confessed himselfe: but if he had not beleued, this was the way to make him beleue: for this makes many zealous, to be counted zealous, and many studious, valiant, and bountifull, to haue a name of more then is in them: as if ye marke, ye shal see, generally to speak wel of a man, rather then euill, doth stirre him to vertue, and incourage him in the vertue; for no man is so humble, but he leanes to fame; and a good report doth tickle and please him which deserues it, and him which deserues it not. Therefore *Paul* which knew by long experience what bait was best to catch soules, when hee cast

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cast forth such a strange question, anticipates the answer, lest *Agrippa* should answer otherwise then he would haue him: he will not trust him with such a question, but speakes for him, *I know that thou beleeuest. Salomon* saith, *that he is wise who winneth soules*: Prou. 11. 30. And so you may see in this example, here zeale and discretion were met together; the *Doues* simplicity, and the *Serpents* policy kisseth each other, to win one soule to God: what study *Paul* took, & how he beat his braines, and picked his words to win a King to religion! because many turne with their head. He doth not so much flatter *Agrippa*, as he perswades him to do that which he saith he doth. This was *Pauls* drift, to draw him (as it were with the cords of ioy) and make him confesse Christ before he was aware, that so he might get more and more of him; euen as *Nathan* made *Dauid* by a sleight to confesse against himselfe, & repent his adultery; when as it is like that plaine & blunt speeches would haue done more hurt then good. This is the subtilty of wisdom (as I terme it) which *Salomon* intendeth, when she saith, *I wisdom dwell with prudence*: Prou. 12. where prudence signifieth Christian policy, which Christ commends when he saith, *Be wise like Serpents*, Mat. 10. 10. Thus you haue a patterne before you; they which conuert soules to God, may see how *Paul* incounters with *Agrippa*: wherby no doubt the holy Ghost would haue vs learne how to gratulate our brethren in their small beginnings, and praise the mite which comes from them that haue learned but a while, and take hold of such as are comming forward, and draw them further with all the signes of loue: and not disdaine those which come at the last houre to the vineyard, though wee! our our selues haue labored since the morning. *For he which is first, may be last; and he which seemes last, may be first.* Therefore let no man insult beyond the lists of humility; as many make themselves vnprofitable seruants, by counting themselves more profitable then other. It is a fault among the best, which are like *Achan* and *Miriam*, a little proud of the spirit, and contemning the which are so ignorant as *Agrippa*, whom *Paul* beares in his armes like the lost sheepe to the fold againe.

Now *Paul* hath spoken, *Agrippa* answers, *Almost: how perswadest me to become a Christian.* Whereas yemay see how *Pauls* speech

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 speech wrought with him, that he was almost conuerted with a word, when it was spoken in wisdom and loue: what power is in one Sermon, if ye heare attentiuely! *Agrippa* was an heathen euen now, and worshipped Idols, and neuer heard a Preacher before; yet one Sermon made him almost a Christian. As *Luke* saith of *Stephen*, when he disputed against the Cyrenians, Acts the sixth Chapter, and the tenth verse, they could not resist the wisdom & the spirit by which he spake: so *Agrippa* could not resist the wisdom and the spirit by which *Paul* spake, but was so fettered with the holy chaine, that as *Paul* was captiue to *Festus*, so *Agrippa* now was captiue to *Paul*; the Word had him in bands like a prisoner, and made him confesse against himselfe before *Festus*, that he was almost a Christian. For *Pauls* speech was to the amaze of that obstinate President, & wonder of all that stood by; to see a King, an heathen, and an Idolatour, which sate to iudge, to be so changed with a word of a captiue from his opinion, whom they thought all the words in Gods booke could not alter, if *Paul* and Christ had spoken to him all his life. Then it was verified which before was prophesied, *They shall bind Kings in chaines, and Nobles in fetters of iron*: Psalm. 149. 8. O the maiesty and force of the Word! when faith doth kindle it, and zeale doth vtter it, it flies like the stone out of *Dauids* sling, and strikes sinne and sinners both together at the heart.

This *Paul* did in bands: when he was bound, he was stronger then they that bound him: when he was a captiue, he was freer then they which kept him: and when his Iudges examined him, hee examined them, and made them free which were bound to *Saran*, before he was free from them. Sead for *Paul* out of prison to instruct *Agrippa*, and hee is in bands which should conuert. O that such Doctors might preach vnto the Romish Princes of Europe; or that the Kings that honour yet the most Antichristian beast, would heare like this King. But they haue some *Amasahs*, which haue an eye to *Amos*, that he cannot speake in the Court: *Go thou Seer, flie into the land of Iuda, prophesie to the Lambs, and keepe sheep: Speake no more at Bethel, for this is the Kings Chappell, and the Kings Court.* A goodly reason, why none but flatterers should preach to Princes,

ces, because it is the *Kings Court*. Should not Kings hear the truth as well as others? Must not Bethel heare of saluation as well as Iudah, because *Amasiah* doth feare his father *Amos* get his honour from him? When wil he conuert *Agrippa*, which wil not preach in bonds, nor in liberty? Happy *Agrippa*, not by the name of a King, but by the name of a Christian. Happy *Agrippa*, not by the presents which thou receiuedst of *Festus*, but by the words which thou heardst of *Paul*; thou camest to see, but God brought thee to heare; thy intent was to gratulate *Festus*, but now thou maiest gratulate *Paul*. The Captiue is better to thee then the President: for *Festus* hath shewed thee but his pompe, but *Paul* hath shewed thee his Sauour, and perswaded thee to become a Christian.

Almost saith *Agrippa*, but not *altogether*. Here you may see your pittance, how you measure God with *almost*, and serue him by halues, which hath giue al, like *Anania*, which brought a part, and kept a part behind.

This is our worship of God: though wee will not say for shame with *Agrippa*, that wee are but *almost Christians*: yet we are not *almost*, when we would be counted *altogether*. We goe before him in hypocrisie, and come behind him in modestie: for *Agrippa* would not shew more then he had, to be counted better then hee was. Though *altogether* had been as readie as *almost*, as it is to vs; yet when *almost* was all, he said *almost*, not *altogether*. It seemes that the flaxe beganne to smoke, though it did not burne. The first temper is cold, the next is lukewarme, the last is hot: *almost* is first, and *altogether* is last: and many come betweene, before wee can goe from one to another. *Agrippa* confesseth that *almost* is all, and here hee staies to heare what *Paul* will say to instruct him further. *Paul*, thou hast perswaded me *almost* to become a Christian. It is like the faint confession of him that wept, & said, *I beleene, Lord help my vnbelief*: I am a Christian, teach me to be a Christian. Therefore they which descant vpon his name, doe note that *Agrippa* is as much as *Aegre pario*, which signifies him which hardly laboureth and brings forth with paine as *Agrippa* did. *Nabal is his name* (saith *Abigail*) and folly is with him. So *Agrippa* is his name, and difficultie is with him: for hard and scarce was his conception, in stead

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stead of a Christian, he brought forth almost a Christian.

Shall we now behold our face in *Agrippas* glasse, whether we be *altogether like Paul*, or *almost like Agrippa*, or *like Festus* *not at all*? Christians or no Christians, or what kind of Christians are we? There be many degrees vpon earth, but this is the highest degree: there be many names of honour, but this is the honourablest name: there be many professions of men, but this is the best profession, To be a Christian; that is, the Son of God; the fellow of Angels, the heire of heauen; yet whether we should be Christians, or Christians *almost*, or Christians *altogether*, is a question which troubleth euery man; and when *altogether* is approued for best, yet we chuse *almost* before it.

There is something alwaies behind, like the eye which looked to Sodome: as an Owle peepes at the Sun out of a barne, but dares not come to it: so we peepe at religion, and will not come neere it, but stand aloofe off pinking and winking, as though we were more afraid of God then the diuell. For selfe-loue, and regard of persons, and feare of lawes, and sway of time, more are afraid to be too holy, then too prophane, because holinesse is worse intreated then prophanenesse.

Go away and sinne no more, because thou art healed. Nay, go away and sinne againe because thou art healed. As *Naaman* intreated for one sinne; that he might stand before the Idoll when his Lord leaned vpon his shoulder: so this sinne and that sinne, will not let vs passe the compasse of *almost*, lest wee should haue a perfect reward. God would haue nothing so perfect as a Christian; for whom he hath giuen his welbeloued Son, his Spirit, his Law, and his Prophets, *That the man of God may be perfect*, as *Paul* saith. Yet euery thing growes vntill it be perfect; the builder builds till it bee an house, the Tailor seweth till it bee a garment, the painter paints till it be a picture; onely the Christian leaues off before he attaine to bee a Christian, and makes a full period at *almost*.

That which God would haue to be perfectest of all, men had rather haue vnperfect then perfect, halfe then all: a little wealth, a little rest, a little honour, and a little pleasure seemes nothing; but a little faith is enough, although it bee neuer so small a mite. We haue a waight for all kind of mettals, a touchstone for gold,

gold, a measure for graine, and wee will not take one iot lesse then measure of any man; only wee cut God of his waight and measure, and waigh our seruice in halfe balances: This I wil do, and this I will not doe; God shall haue one part, and the world shall haue another part, and the flesh shall haue another part, and the diuell shall haue another part. Thus wee haue brought God to his stint: aske while hee will, hee shall haue no more but *almost*: *Almost zealous, almost faithfull, almost righteous, as though almost were better then altogether*; that is, the counterfet then the truth, the shadow then the body. *Paul* saith, that the Athenians *were too religious in worshipping an Idol*: Acts 17.22. But where doth *Paul* finde that excesse in worshipping God? We are not too diligent, but too negligent where we should be diligent. *Iames* speaking of our sinnes, calls them the superfluitie of our malicioulnes; whereby he sheweth, that though our wickednesse bee a superfluous and vaine thing, yet it ouerfloweth, and exceedeth the bankes. But *Christ* speaking of his Disciples progresse in righteousness, calles them all by this name, *O yes of little faith, &c.* So he may say, of little love, of little zeale, &c. For all our vertues are little ones, and the waters of life are at such an ebbe, that the least tentation may wade ouer them, & not be drowned. *God hath a controuersie with vs*, as he saith, *Hos. 4.4. with Israel*: and this is it, we were borne when wisedome cried in the streets, and yet she may call vs fooles and say; *How long wilt thou hate knowledge?* Prou. 10. *For what could God do more vnto his vineyard that he hath not done?* Thirtie yeeres we haue bin dressing, and pruning, and watering, and yet what is in Ierusalem more then in Samaria? In the vineyard then in the mountaines, which were neuer tilled nor dressed? How long shall he dresse a barren figge-tree, which is dead at the roote? Our Church is in a consumption; her heads are sicke, her members weake, her Physicians fearefull: from little to little, our zeale is come to the last gaspe, readie to take her leaue of all, because she sees not that we loue religion, but chase it from vs. Her enemies are placed aboute her; she growes amongst thornes; she is fed with checkes; shee mourneth in a corner; shee speakes in a reede. Her garments are clipt; her friends dare not defend her for her enemies. What shall I say? we had rather be whole sinners.

sinners then halfe Christians. White is counted no colour: so zeale is counted no vertue. But meere hypocrisie is counted true Christianity; and true Christianity is counted but hypocrisie. Our wealth is in an *Epba*, our zeale is in a *Gomer*: our sin like an oake, our faith like a mustard seed. They which haue no religion are counted honest men: for they count it as easie a matter to be a Christiā, as to say the Lords Prayer, the Apostles Creed, the ten Commandements, & to go to the Church; this is country Diuinity, this is City Diuinity, and I may say, S. Cléments Diuinity. He which can sweare that the Pope is Antichrist, and that flesh is good on Fridaies, is a Protestant, at least a Christian euery inch: he hath zeale, knowledge, and religion in *Folio*. This is the rampier in our dayes, like a Lion in the passages; *Almost* standeth in the way before we can come to *altogether*: and they which will goe beyond *almost*, are counted curious, factious, precise, phantastical, as though *almost* were more then *altogether*, and *altogether* were not so much as *almost*. If his *righteousnesse exceed the righteousness of the Scribes and Pharisees*, which is but hypocrisie, he shall be punished for his righteousness, as if it were a fault; as *Cain* persecuted *Abel* because his sacrifice was better then his.

Our Sauour saith, *Learn of me to be humble, and zealous, & righteous*: but now we must learne of other, & set a crooked pattern before vs, lest we go too straight. We may preach like *Iohn*, as in Matth. 3. *Bring forth fruits*: but we may not preach like Christ; *Bring forth much fruit*: Ioh. 15. For that is counted an vnreasonable seruice of God. If we giue him 5 seuenth day, the seuenth part, the tenths or tithes of our liues, & of our thoughts, and of our speeches, and of our works, it is enough: so we define *altogether* out of measure. Thus we dodge with God, and draw backe from our promise which we made in Baptisme, as though he were not worthy of such a goodly creature, to haue that which he giues. Euer since we were borne, we haue serued two Masters. If one foot stand in the Church, the other foot sticketh in the world. If one hand carry fire, the other hand carries water: If one word fauour of religion, the next word whatsoeuer sauoureth of pride, or enuie, or lust.

How few of our thoughts are consecrated to God? How few
of

of our speeches taste of grace? How few of our works are squared to the word of God, which should be the line and leuell of all our thoughts, speeches, and actions? Tell thy finnes which thou hast committed since thou didst rise in the morning, and record thy good deedes which thou hast done euery since thou wast borne, and the first shall exceed the last. Thou which saiest thou art a Christian, hast rebelled more since thou rocest, then thou hast obeyed since thou wert borne.

Is this altogether like Paul, or like Festus not at all? Now if we be almost Christians, let vs see what it is to be almost a Christian. Almost a sonne, is a bastard. Almost sweet is vsfauourie. Almost hot is luke-warme, which God spueth out of his mouth, Reuel. 3. 15. So almost a Christian, is not a Christian, but that which God spueth out of his mouth. A Christian almost, is like a woman which dieth in trauaile: almost she brought forth a sonne, but that almost killed the mother and the sonne too. Almost a Christian, is like Ieroboam which said, *It is too farre to go to Ierusalem to worship*, and therefore chose rather to worship Calues at home. Almost a Christian, is like Ahas which thought himselfe religious enough because hee had gotten a Priest into his house. Almost a Christian, is like the Ephraimites which could not pronounce *Shibboleth*, but *Sibboleth*. Almost a Christian, is like Ananias which brought a part, but left a part behinde. Almost a Christian, is like Elias sonnes which polled the sacrifices: like the figge-tree which deceiued Christ with leaues: like the Virgines which carried lampes without oyle: like the willing vnwilling sonne which said, *he would come*, and came not. What is it to be borne almost? If the new man be but borne almost, he is not borne. What is it to be married almost vnto Christ? Hee which is married but almost, is not married. What is it to offer a sacrifice almost? The sacrifice must be killed or euery it can be sacrificed. He which giues almost, giues not but denieth. He which beleueth almost, beleueth not but doubteth. Can y doore which is but almost shut, keep out the theefe? Can the cup which is but almost whole, hold any wine? Can the ship which is but almost sound, keepe out water? The souldier which doth but almost fight, is a coward. The Physitian which doth but almost cure, is but a slubberer. The seruant which doth

Almost a Christian.

but *almost* labour, is a loyterer: I cannot tell what to make of these descriptions, nor where to place them, nor how to call them, nor vnto what to liken them: They are like *wise children* which sit in the market place where is mourning and piping and they neither weep nor dance, but keepe a note betweene them both, they weepe *almost*, and dance *almost*. Beleeuest thou *almost*? *Be it vnto thee* (saith Christ) *as thou beleeuest*. Therefore if thou beleeuest, thou shalt bee saued. If thou beleeuest *almost*, thou shalt be saued *almost*. As a pardon comes while the theefe hangs vpon the gallows, he is *almost* saued, but the pardon doth him no good: So he which is *almost* a Christian, *almost* zealous, *almost* righteous, which doth *almost* loue, *almost* beleeue, shall be *almost* saued: that is, if he had been a Christian *altogether* he should not be damned. Thus euery man is a Christian *almost* before he be a Christian *altogether*.

Now I must leade you from *almost* to *altogether*, as it were to Christians from the figure of Christians. This is the step which we must treade at this time. *I would to God* (saith Paul) *that thou wert not almost but altogether as I am*. When he saw Agrippa comming on, and said *almost*, then Paul cast vp his lure againe: Commest thou Agrippa? Come Agrippa, I will not haue thee stay at *almost*, if any thing wil bring thee to *altogether*. I did not aske thee whether thou didst beleeue the Prophets, that thou mightest be a Christian *almost*, but a Christian *altogether*. Art thou come thus farre, and staiest thou at *almost*? Nay Agrippa, thou must take out this lesson, for there is no measure in Christianity. *Come vnto me* (saith Christ) not come toward me, yet he was glad like the father to see his sonne comming toward him, for it was a signe that he would come to him: he was comforted with *almost*, but he was not satisfied without *altogether*. Is this thy offering *almost*? it will not serue, Agrippa: it is light, it is sothered, it is crackt, correct it again: for our master saith, *Boye holly as I am holy*: therefore *almost* a Christian will not please him. But if thou be *almost* a Christian already, how easie is it for thee to be a Christian *altogether*? Therefore come Agrippa, let vs go forward to heauen. The seed is sowne to grow. Euerie thing must increafe and multiplie. *Almost* is thy first answer, and *altogether* thy last, I must not take this for an answer. Shall I tell

Christ

The Dialogue between Paul and King Agrippa.

Christ that *Agrippa* is almost a Christian? O *Agrippa*, God would haue thee hot or cold, as it appeareth in the third chapter of the Revelation of *S. Iohn*, and the 3y. verse. Cold to him is as pleasing as luke-warme: he loued *whore*; and he will not be loued almost. Who shal haue the other halfe, if God haue but almost? Therefore speak againe good *Agrippa*. Thus he pleadeth vnkindnes with him, like an importunate suiter which will not be answered. Shall I goe with almost? then thou visit mee, but hardly, if thou wilt glue mee no more. Thus hee stands in argument with him. What shall I say to *Agrippa*, if he will glue mee but almost? I will pray for thee till thou comest off with all. If I can get no more of *Agrippa*, I will craue more of God. Hee which hath made thee almost, can make thee altogether.

I would to God, &c. So now he conuerteth himselfe to prayer. Thus wee must learne to fish for soules with prayers and intercessions, and questions. Change the baite: cast thy lure againe: follow the siege: pursue the blow, close with sinne, and gather more of it: at first hee will call thee enemy, as *Abraham* did *Eli*: *Art thou here mine enemy?* But if thou wilt not bow to him, he will bow vnto thee, and hearken what thou saist, and change his robes, and put on sackcloth, and mourne and fast, and doe all that thou wouldest haue him. A Preacher must not looke to find them Christians, but make them Christians. Thou shalt not find them conuerted, because thou comest to conuert them. If *Paul* will not yeeld to *Agrippa*, *Agrippa* will yeeld to *Paul*. But if *Paul* had fallen to almost, he had neuer brought *Agrippa* to altogether. Therefore they which fish for soules must take *Paul* for note, and remember what God saith to *Isaiah* 45. 13. Let them be conuersed into obed. but be not thou conuerted, and say for them thou shalt neuer conuert them. Signifying, that our constancy in goodnesse shall induce others to turne from their wickednes, and make him which is but almost, come to altogether. This is the substance of *Pauls* reply, that it is not enough to be a Christian almost, that is to haue a kinde of religion, a little knowledge, a little faith, a cold zeale, a flattering holinesse, like the touch of the hem: but we must march to perfection, and doe his will vpon earth, as it is in heauen, and contend to be holy as he is holy. This is religion (saith *Iames*) so keepe thy selfe vnsported,

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 like a glasse which is stil wiped. To this end saith Paul, 1. Tim. 3.
 the Scripture doth teach, and reprove, and instruct, & comfort,
That the man of God might be absolute. And in the first to the
 Ephes. ver. 4. *To this end we are elected, that we might be holy*
and without blame. And Rom. 1. He describes our journey from
 faith to faith, not from faith to distrust. As David describes the
 way of the righteous, Psal. 84. 7. *From vertue to vertue*, as a tra-
 ueller goes from towne to towne, til he come to his Inne. What
 a foolish thing were it for the Scribe to stay there, when our
 Lord tels him, *Thou art not farre from the kingdome of heauen?*
 For therefore Christ telleth him, that hee is not far from heauen,
 to encourage him, lest he should giue over before he come to it.
 So if ye stay at almost, and repent in some sort as Esau did when
 he wept, you may haue for the blessing as Esau did and go with-
 out it; for God is not mocked: but God is mocked if colours
 and shewes will serue.

When God said, *Seek to my face: mine heart answered* (saith
 David) *I will seek thy face.* Psal. 27. 8. So we must answer the
 Lord to that which he asketh: and not when hee bids vs seeke
 his face, seeke his backe: when hee requireth all, giue him halfe.
 God askes, Art thou a Christian? and thou answerest: O Lord I
 am almost a Christian. What niggardly answer is this to him
 which deserueth a thousand times more then the best can giue?
 If thy master aske thee, art thou my seruant? Wilt thou answer
 him, I am almost thy seruant? If thy Prince aske thee, Art thou
 my subiect? wilt thou answer, I am almost thy subiect? If thy
 father aske thee, Art thou my sonne? wilt thou answer, I am al-
 most thy sonne? If thou art but almost his sonne, then hee is but
 almost thy father: And so it is with God, a sonne or no sonne:
 halfe a sonne is a bastard. How dost thou know God to be thy
 God, but as thou art his seruant? How dost thou know God to
 be thy father, but as thou art his sonne? By thy loue thou shalt
 know Gods loue: for according to thy minde towards him, is
 his minde of thee, whereby thou maist truly iudge whether hee
 fauour thee or hate thee, and no way else.

God loueth nothing almost, therefore hee doth not loue al-
 most. Therefore loue as thou maist be loued, or else thy loue is
 lost. Thou must seeke as thou maist find, or else thy labor is lost.

Thy

The Dialogue betweene Saul and King Agrippa. 421

They shall seek and finde me (saith God) because they shall seek with all their hearts; as in Ierem. 29. chap. and the 13. versse: as though they should not finde him though they sought him, vnllesse they sought him with all their hearts.

Naaman is not only commanded to wash himselfe in Iordan, but to wash himselfe seuen times, and then hee shall bee healed: so, man is not only commanded to obey God, but to obey him while he liues, and then he shall be saued. *Be faithfull (saith the Angell) vnto death, and then I will giue thee the crowne of life: Reuel. 2. 10.*

When *Saul* was commanded to kill the Idolatrous beasts, hee was commanded to kill all: and because hee spared some, God reiected him. Yet God hath more mercie on beasts, then on sinners. Would hee haue the beasts of sinners die, and their vices liue? No (saith Christ) *Make cleane within* that is, leaue no filth behinde. Whensoever Christ cast out one diuell, we reade that hee cast out all, euen the legion together: so when thou castest out one vice, cast out all; for one is not worthier then another.

The Prophet doth teach vs to poure out our sinnes like water, which leaueth no taste or colour or sent behinde. There is a whole old man, and there must be a whole new man. The old man must change with the new man, wisdom for wisdom, loue for loue, feare for feare; his worldly wisdom for heavenly wisdom, his carnall loue for spirituall loue, his seruile feare for Christian feare, his idle thoughts for holy thoughts, his vaine words for wholsome words, his fleshly workes for righteous workes. This is a Christian *altogether*, as if he were cast in a new mould. As if a Painter would draw a beautifull picture which should be fairer then all women in the world, hee would marke the speciaall grace of euery one, and make one beautie of all: so we must make vp a Christian, and take modestie from him, faith from him, loue from him, patience from him, zeale from him, and humilitie from him, vntill it bee like the image of Christ. This is the building of a Christian. First, his foundation is laid, and then his wals, and then his rooffe, and then a Christian like *Adam* in paradise. *God made all things good*: therefore if we be but *almost* good, all things are better then we. The wicked man

*Genes. 2.
Genes. 1.*

speaketh out of the corruption of his fleshly heart, and shall not the righteous speake of the abundance of his spirituall heart? Hee which is merrie, would be merrier if hee knew how. Hee which is enuious, would looke sterrier if he could. He which is proud, would go brauer if he had it; and al, if we could be worse wee would: but let them amend which looke to die. For what kind of man should he be which must beare the image of God, be the Temple of the holy Ghost, and inherit the kingdome of heauen? Who is fit for these things? (saith *Saul*)? Nay, who is not vnfit for these things? Doe yee know no enough in riches, nor pleasure, nor fine; and thinke that you haue enough of religion, before yee haue any? The good are knowne, because none but they which are good, strine to be better. We are invited to a banquet, and shall we goe but halfe the way into it? Were it not better that the figge-tree had bot the fruit, then leaues? that the Virgins had carried oyle then lampes? So, is it not better for vs to be vessels of gold that come to the Lords Table, then like the image in *Daniel*, part of gold, part of siluer, part of brasse, part of yron, and part of clay, which was after broken? if the crowne did lie in the mid way, then thou needest run but halfe the way; but to shew that there is no reward for the that begin well, all the promises are made to him that continueth to the end. He is cursed not only which doth euill, but he which doth the work of the Lord negligently, or by halues; that is, he which offereth a maimed sacrifice for a sound, almost a Christian for altogether. Therefore *Dauid* before hee praies, summoneth his thoughts, his speeches, and actions, and saith; *All that is within me praise the Lord*: as a man giueth that which he thinketh will be accepted, that he may be welcome for it. If wee did serue an ingratefull master, then we might thinke Almost enough. But Christ did not loue almost, when he shed his heart blood for vs, and therefore he cannot aske more then he gaue, and yet the inheritance of his blessing is behinde: why shouldest not thou giue as much for them as *Abraham*, or *Dauid*, or *Simon*? which would haue serued God till this time if they had liued, and still reformed themselues, and yet thought they had done nothing, as *Jacob* counted his seruice for *Rachel* nothing, because hee loued her: but thou thinkest, If thou giuest thy pleasures,

thou

thou shalt want thy pleasures. No; as *Abraham* did not lose his sonne when he would haue sacrificed his son; so God can keepe his pleasures when thou resignest thy pleasures. Thou thinkest that God will not misse it; as *Ananias* thought & *Peter* would not misse it: but if *Peter* did misse it, will not God misse it? So wee pare the offering like *Ellys* sonnes, which kept the best and fattest to themselues; which made the people abhorre the sacrifices: and shal not God abhorre such sacrifices? If *Ely* reprobued his sonnes, how will God reprove them, which reprobued *Ely* for not reprobuing them enough? A spirituall eare can heare God reprobuing this Land, for this mincing of his worship. Can the preaching of the word, the signes of heauen, the shaking of the earth, the victorie of your enemies, and all the blessings of God make you but almost Christians, almost religious, almost thankful? Is this my reward (saith God) as though you were afraid to be too good? If you thinke that you shall be mocked if you be too zealous, as *Michol* scorned *Dauid* when he danced before the Arke: *Dauid* tels you how you shall stop such scornors mouthes: O (saith *Dauid*) *I will be more humble yet before my God.* When *Michol* saw his resolution, she mocked him no more, but reuerenced him euer after. So tell the diuell and all his mockers, I will be more zealous, more seruient, and more holy yet, untill I be like him which said, *Follow me*; and they which mocke thee, shall reuerence thee, as *Michol* did *Dauid*.

Thus when thou art in the way to heauen, remember that thou must go forward or backward: for *Iacob* did see none stand vpon the ladder which ascended vp to heauen, but either they went vp or downe: they which go not forward, goe backward. They which will not come so forward, as altogether, shall not stay at almost, but fall from their faith, and loue, and knowledge, and zeale, by descents, till Christs threatning be fulfilled: *That which they seeme to haue shal be taken from them*, as though they neuer had any taste at all.

Thus I haue set you a glasse to behold whether you are in almost, or altogether. Yet *Paul* lured for *Agrippa*. Now he sues to the people. When he had caught the King, he spred his net for the people.

I would to God, that not only thou, but all that heare me, were

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not enely almost, but altogether, as I am. He might wish rather
 then hope, and therefore hee prays; I would to God that all
 were Christians; as *Moses* wished that all could prophetic. *Pe-*
ter was taught both to feede the sheepe and the lambes, great
 and small, old and yong, rich and poore: so *Paul* prays for the
 King and for the people too, and wisheth that they were all
 Christians. This prayer we may say for them that doe not pray
 for themselves; to make them ashamed when they see other
 more carefull for their soules then they themselves. The Pastors
 care extendeth to all: although some are more to be laboured,
 yet none is to bee despised, which is but a lambe of the flocke.
Paul doth not wish *Agrippa* more honour, or more wealth, or
 more friends; but more religion, which is the greatest want of
 Princes. Although they haue receiued a kingdome, yet they are
 not so thankfull as they which haue receiued nothing, but
 from hand to mouth. Though they haue done a thousand times
 more euill, yet they are not so penitent as hee which hath done
 least of all. They sit in Gods seate, and are called Gods; but are
 not like God, but like Mammon, more then their names, and
 their Crownes: except *Dauid*, or *Salomon*, or *Ioshua*, a few
 which remember whose persons they beare: the rest are like
Herod and *Saul*, and *Nebuchadnezzar*, which know not from
 whom their kingdomes come. *As I am*; saith *Paul* directly.
Paul should haue replied, altogether a Christian, and not, *also-*
gether as I am: but who shall teach the Spirit to perswade? He
 chose to say, *as I am*: that *Agrippa* might see his single heart
 and loue toward him, who went not about to seduce him, but
 wisht vnto him as vnto himselfe: *Euen as I am*. If any thing
 will perswade, most fit is the example, when he which teacheth
 vs goeth before vs: for then we see that he dealeth plainely, and
 speakes of loue, and meanes no deceit, when we see him doe as
 he saith; *Saul hath slaine his thousand, but Dauid his ten thou-*
sand: So where another conuerts a thousand, hee shall conuert
 ten thousand, which can say like Christ, *Follow me*. Oh what is
 this when a Christian and I am all one? that yee might say to
 your Children, I would to God thou wert a Christian, when you
 say, I would to God thou wert like me.

The King should be like *Paul* by this saying: How then doe
 some

some say with *Festus*, *Too much zeale hath made thee mad?* If the people know the Lords Prayer, the ten Commandements, and the Articles of beleefe, it is enough; is this to be like *Paul*? No *Festus*, the knowledge of the word doth not make a man mad, but makes him wise to saluation. Can that which makes a man wise, make him mad? Therefore they which say that wee are the worse for knowledge, or worse for religion, or worse for zeale, are like *Festus*, which had neither knowledge, zeale, nor religion in him. And they which teach the people that they shall not need to be as *Paul*, but that a mediocritie will serue, incurre that curse of *Paul*, *He which teacheth another doctrine then that which ye haue receiued of vs, (which wished all as perfect as himselfe) let him be Anathema;* that is, accursed. They which loue you like *Paul*, doe not wish you zeale by waight, and knowledge by ounces, and works by number, a Sicle, or an Omer, or an Ephah, but that yee abound in all knowledge, and all zeale; and let them be lukewarme which will be spued out.

Except my bands. Yet *Paul* excepteth something: not his knowledge, nor his zeale, but his bands; *Not altogether as I am, but altogether as I am, except these bands.* Hee excepteth nothing but his troubles. Charitie had rather suffer then other should suffer; as *Dauid* prayed God to turne his wrath from the Israelites, vpon him. Now if you aske me who can loue his neighbour as himselfe? Heere is one had rather suffer himselfe, then *Agrippa* should suffer: hee would haue him partaker in all his good, but not in his troubles: *As I am, except these bands.* *Paul* glories in his bands, and shewes his chaines like his Ensignes: these are the markes of Christ; this is the cognisance of my Lord, his sweete yoke and easie burthen. But hee wisheth faith to them without a burthen: the battell is to the strong, and the Crosse is not to bee wished for, but to be borne.

Thus the Spirit of wisdome hath set vs an example how men are wonne to the truth, and led forward by little and little with lenitie and softnesse, putting difference betweene them which knowe not the truth, and them which resist the truth. *Paul* did not speake so to *Elimas* the Sorcerer which withstood the truth, Acts. 13. 16. but set his eyes vpon him and said,

said, O full of all subtiltie and mischief, the child of the diuell, and enemy of all righteousness. Neither did Peter speake so to Simon Magnus, Acts 8. 23. But as Salomon saith, *A wise man knoweth the time and place.* And as Paul saith, *The spirituall man discerneth all things:* so he knoweth when to be soft, and when to be rough. They which resist the truth as *Elymas*, and labour to keepe the Rulers from it; as *Elymas* did *Sergius Paulus*, the Deputie of Cyprus; and many like him now, must not be intreated like *Agrippa* which is coming to the truth, but as *Elymas* was. He which hath *Pauls* spirit knoweth how to handle both in their kind. Though we may not discover the nakednesse of some, yet we may not hide the nakednesse of other: an humble heart is a good schooke-matter, both to applie comfort and reproofe. Now the Lord Iesus which hath made you Christians almost, make you Christians altogether.

FINIS.

THE HUMILITIE OF PAVL.

Rom. 12. vers. 1. 2.

I beseech you therefore brethren by the mercies of God, that ye give up your bodies a living sacrifice, holy and acceptable unto God; which is your reasonable serving of God.

And fashion not your selves like unto this world; but be ye changed by the renewing of your mindes, that ye may prove what is the good will of God, and acceptable and perfect.

ROM. 12. 13.

R And an Apostle of the Gentiles, writing to the Romans, which were Gentiles, after hee had shewed what God had done for them, in receiuing them into his covenant, which were out of his covenant; and making them his people, which were not his people; that the Gentiles might triumph now ouer the Iewes, as much as the Iewes triumphed ouer the Gentiles, because the Iewes were reiected, and the Gentiles receiued in their place: Now he sheweth what they should doe for God; *Give your bodies a sacrifice to him: that*

is,

Is, as Christ gaue himselfe for you, so you must giue your selues to him: as he was sacrificed for you, so you must be sacrificed for him; not your sheepe, nor your oxen, nor your goates, but your selues. You must be the sacrifice: this sacrifice *Paul* calleth a *living and holy, and acceptable sacrifice*: a *living sacrifice*, because the Iewes sacrifices were dead sacrifices: *an holy sacrifice*, because they might sacrifice beasts and not be holy; but they cannot sacrifice themselves, but they must needs be holy: *an acceptable sacrifice*, because the sacrifices of beasts did not please God, vnlesse they did sacrifice themselves too. But if they sacrifice themselves, it doth please God, though they doe not sacrifice beasts. It is true, that God did require this sacrifice of the Iewes, as well as of the Gentiles: for in Deuteronomy the tenth chap. and the sixteenth verse, he saith; *Circumcise your hearts*. And in the first of *Samuel*, the 13. chapt. and 22. verse, he saith, *Obedience is better then sacrifice*: which shewes, that euen then God did require *the sacrifice of the body*, more then of beasts. But although God did require this of the Iewes also, that they should sacrifice their bodies too, yet *Paul* signifies that God requireth larger of the Gentiles; because as Christ saith, *We haue a* *Matth. 11. 11.* *greater light*. The Gospell is a greater benefit then the Law, and therefore our thankfulness should be greater then theirs.

First, here is an exhortation to sacrifice our bodies to God: then, an explication what this sacrifice is. *It is your reasonable seruice, & not fashioning your selues to the world; and the renewing of your mindes to the image of God, in which they were created.* Then follow two reasons to perswade; one drawne from the mercies of God, *I beseech you brethren by the mercies of God.* The other drawne from the fruite of our regeneration, *that ye may prone what that good & acceptable, and perfect wil of God is.* The exhortation is to sacrifice our selues to God. It seemes that the Iewes grudged to sacrifice their beasts, therefore *Paul* thought that the Gentiles would grudge to sacrifice themselves, and therefore marke how he prepared himselfe for them.

Brethren I beseech you by the mercies of God. This is his preparation. First he calls the *brethren*: which sheweth his affection to all Christians, which after Christ were called *brethren*. Secondly, our adoption by Christ, which makes vs brethren. Thirdly, the

Gen. 13. 8.

Note.

Note.

the dutie which wee owe one to another, as if wee were brethren. The Apostle doth not vse this name so lightly as wee, as you may see here; for *Paul* made it a preamble to perswade the Romans to godlinesse: so *Abraham* made it a mediator to keep peace betweene *Lot* and him. *Are we not brethren*, saith *Abraham*? As if hee should say; Shall brethren fall out for trifles like Infidels? This was enough to pacifie *Lot*, for *Abraham* to put him in mind that they were brethren; when he heard the name of brethren, straight his heart yeelded, and the strife was ended. So this should be the Lawyer to end quarrels betweene Christians, To call to mind that they are *Brethren*. And they which haue spent all at law, haue wisht that they had taken this Lawyer, to thinke with *Lot*, whether it were meete for brethren to strue like enemies. With such reuerence then did they vse the name of brethren: but now there is no reuerence in naming of God; for many speake of him when they doe not thinke of him, and many neuer speake of him, but when they sweare by him.

Gen. 3. 1.

Acts 26. 27.

Rom 11. 17.

When he had called them brethren, then he beseecheth them, *Brethren I beseech you*. This is the Apostles stile. If God did humble himselfe for man, much more should man humble himselfe for men. Therefore though *Paul* speak of a matter wherein hee might command, as hee saith to *Philemon*, *I might command thee*: yet as he did rather beseech him, so hee doth rather beseech them. Marke the subtiltie of wisdom (as I may call it); As the Serpent did vse policie to tempt, so the Preacher may vse policie to conuert: and so *Paul* wonne *Agrippa* to beleue, by perswading him that hee did beleue. It was *Pauls* office to teach the Romans; but it was *Pauls* policie to beseech the Romans: vntill compulsion need, gentleness is better then bitterness: Lenitie deserues to goe first, and correction hath no place if perswasion will serue.

I beseech you brethren. Wee doe not vse to intreate and beseech, but for our profit; but *Paul* did beseech for their profit. We would haue other humble themselues to vs, but *Paul* humbled himselfe to his inferiours, to make them humble themselves to God. Heere the Preachers may take example of the Preacher of the Gentiles, the louing phrase is the Apostles phrase,

phrase, and he which beseecheth shall perswade easier then hee *Nam* which thundreth. Many haue been drawne with the cords of loue, which could neuer bee haled with the chaines of ympe. God is loue, and his Ministers must speake like loue, or else they doe not speake like *Paul*: he which fisheth for foules and doth not take this net, shall fish all day, as *Peter* *fished all night, and caught nothing*. Although a temperate Preacher be a wise Preacher, and this bee our policie to intreate and beseech you like *Paul*, yet you should not looke to be intreated like the guests which would not come to the banquet: for you must be intreated to your profit. It is no reason that Christ should pay, and *Matth. 23.* pray: the seruant prayeth, but the master commandeth.

Yet *Paul* hath not done his preparatiue: hee is loth that his suite should take the repulse, and therefore he vseth a mediator vnto the: and beseecheth the by the mercies of God. *I beseech you brethren by the mercies of God*: Mercie is a louing solicitor and worthy to be heard, because it heareth againe. God doth intreate vs by the same mediator that we intreate God; we intreate God for his mercie, and God intreateth vs for his mercie. So that mercie is like a signe betweene vs, which calleth God to heare vs, and vs to heare him. What will not a good subiect doe for a mercifull Prince? Many sweet things are in the word of God, but the name of mercie is the sweetest word in all the Scriptures, which made *Dauid* harpe vpon it 26. times in one Psalm, fixe and twentie times hee repeates this in the 136. Psalm, *For his mercie endureth for euer*. It was such a cheerefull note in his eares when hee strooke vpon mercie, that like a bird which is taught to record, when hee had sung it, hee sung it againe; and when hee had sung it againe, hee recorded it againe, and made it the burthen of his song, *For his mercie endureth for euer*. Like a Nightingale which when she is in a pleasant vaine, quauers, and capers, and trebbles vpon it: so did *Dauid* vpon his mercie, *For his mercie endureth for euer*. But here *Paul* speakes in the plurall number, not by the *mercies*, but by the *mercies* of God.

There is a pluralitie of Gods mercies; his lesser mercies in his corporall blessings, and his greater mercies in his spirituall blessings: his temporall mercies in earth, and his everlasting mercies

Gen. 3.

mercies in heauen : his preventing-mercies in deliuering vs from sinne, and his following-mercies in pardoning of our sin. How many finnes came with *Adam*, and how many curses came with sinne, so many mercies came with Christ to answer them both. Therefore when *Paul* could not number them for multitude, hee was faine to lay them downe together in the grosse summe, and in a word calls them *Mercies*: as if he should say, I cannot number the mercies of God, but the lesse I can number them, the more they are. Thus much *Paul* calleth them brethren, and why hee beseecheth them, and why he remembreth them of Gods mercies.

2. Cor. 6. 20.

Matth. 26. 43.

Now hee hath prepared the way, hee commenceth his suite, *that they would giue their bodies to God*: he speakes not here of the soule, though he would haue them giue their soules too; as you may see in the next verse: but he speakes here of the body, to shew that the bodie is a seruant to God as well as the soule, both are too little, and therefore one is not enough. And therefore *Paul* saith, *Glorifie God in your bodies & in your soules too*. But here hee speakes the rather of the bodie, to shew that their battaile will be with the flesh, and that the flesh will be vnwilling to this sacrifice, as Christ saith, *The spirit is willing, but the flesh is fraile*. That is, the flesh wil not afford any thing to God: though he do neuer so much for her, yet she is like churlish *Nabal*, which wil do nothing againe. Therefore the Apostle vrgeth so to giue the body, as if hee should say, draw forward y which draweth thee backward, and let thy conuersion begin where sin hath his roote: if you can win the flesh, which is like *Nabal*, the soule will come like *Abigail*, and bring her traine with her.

Leuit. 19. 13.

Rom. 10.

Now to shew how wee should giue our bodies to God, the Apostle saith, *Giue your bodies a sacrifice to God*. That is, you must giue your bodies to God, as if you did sacrifice them. The Law appointed a sacrifice, in which all the members were offered together: So yee must giue your members to God, for the body is all, all is but parts of the body: therefore if you must giue your bodies, you must giue eye, and eare, and tongue, and hand and feete vnto him: *For the heart* (saith *Paul*) *doth bus beleene*; because it is not enough to beleue, therefore hee addeth, *the mouth doth confesse*: as it is as necessary to confesse vnto Salua-

tion,

tion, as to beleue vnto iustification: so it is as necessarie to sacrifice the tongue as the heart. What then, is the tongue enough? Nay, (saith Christ) *he which hath an eare to heare let him heare.* Is the eare enough? Nay, (saith *Dauid*) *Lift up your hands to his Sanctuary.* Is the hand enough? Nay, (saith *Salomon*) *Let thine eyes behold the right.* Is the eye enough? Nay, (saith *Salomon*) *Remove thy foote from euil.* So the word passeth like a Col-
 lector from one member to another, to gather tribute for God, vntil the body haue paid as well as the soule. Therefore in Deut. the 6. chap. and fifth verse, God commandeth, not only *Thou shalt loue the Lord with all thy soule, & with all thy mind:* but *with all thy strength:* that is, if thou canst doe any thing for him with the strength of thine hand, or the strength of thine eye, or the strength of thine eare, or any part else: thou art bound by this commandement, to doe it with all thy strength. Therefore when *Dauid* went about the seruice of God, he called al his powers together, summoning them like a Crier, *Al that is within me praise the Lord.* If euery part looke to be glorified of God, it is reason that euery part should glorifie him: for this is all that they pay. As euery subiect oweth loyaltie vnto his Prince: so euery member oweth a dutie to his Creator. The heart to loue him, the tongue to praise him, the eye to marke him, the eare to attend him, the hand to serue him, the foote to follow him, & euery part should serue God as it serueth vs: nay, more then it serueth vs, because wee are bound to loue God more then our selues. For it is said, *Loue God aboue all:* therefore we must giue more to Gods desire then to our owne desire. Note.

Christ hath a part in euery part: Nay, euery part is his part, because he gaue all for all. Shall the hand say to the heart, serue thou him? or the heart say to the tongue, serue thou him? or the tongue say to the eye, serue thou him? or the eye say to the foot, serue thou him? Nay, if Christ be the head, euery part will serue him, for all the body is ruled by the head: and therefore if he be the head, euery part of the body will serue him like a head.

Now if you will know how euery part may be a sacrifice, thus it is. When thou canst say with the Virgine, *Mine heart doth magnifie the Lord:* then thine heart is a sacrifice to God. When thou canst say with *Samuel:* *Speak Lord for thy seruant heareth.* then

Psal 115. 11.

Psal 138. 9.

then thine eare is a sacrifice to God. When thou canst say with *David*, *Myne eyes are alwaies towards the Lord*, then thy eye is a sacrifice vnto God. When thou canst say with *David*, *All the day long I stretch out mine hand to thee*: then thine hands are a sacrifice to God. When thou canst say with *David*, as it appeareth in the 26 Psalme, and the 12 verse, *My feete standeth in uprightness*: then thy feete are a sacrifice to God. So at length by following of these examples, every member is a sacrifice.

Note.

He which offereth this sacrifice, is freely excused of all sacrifices besides. For since Christ sacrificed himselfe, God hath required none other sacrifice of Iewes nor Gentiles, *But that they sacrifice themselves*. Now when God doth require of thee to sacrifice thy body, he doth but require thee to sacrifice the finnes of thy body, as you may picke out of the next words, *Be changed*, that is, change thy thoughts, change thy words, change thy works: Let thy tongue speake no more idlie: let thine eyes looke no more to vanitie: let thine eares hearken no more to follie: let thine hands worke no more iniquitie, and then thou hast sacrificed thy body.

This seemes a deare sacrifice to sacrifice thy body, yet thou feest it is but a cheape sacrifice, for it is nothing, but to sacrifice thy finnes, which would sacrifice thee. If God had required thee to sacrifice thy sonne to him, as he required *Abraham*, Genesis the 22. chapter and 3. verse, wouldest thou not giue him? But now hee requireth nothing of thee but thy finnes, it is as if hee should sue vnto thee for thy shame, and thy trouble, and thy guilt, and thy feare, that hee might haue all which hurts thee. What wilt thou part from, if thou wilt not part from thine hurt? *Therefore sacrifice thy body*, and thou hast sacrificed all that hurts thee.

Heere Christ is the Altar, and wee the sacrifice; and the fire which kindleth it, *the love of God*; and the smoake which goeth vp, *the consumption of our finnes*; but a worldly man killed, and a spirituall man reuiued, and the sacrifice is ended.

This sacrifice goeth vnder three titles, *living*, *holy*, and *acceptable*. Euery one perswades with the Apostle, that they should offer it: for in that it is a *holy sacrifice*, it cannot but please, because he is holy which takes it: in that it is a *living sacrifice*, it cannot

cannot lose them any thing, because there is no death nor losse in it, as there was in the Iewes sacrifices: in that it is an acceptable sacrifice, it must needs benefit them, for when the sacrifice is accepted, the sacrificer is accepted too: as *Abel* pleased, when *Gen. 4.* his sacrifice pleased.

First, it is called a *lining sacrifice*, because the beasts dyed when they were sacrificed: but men liue when they are sacrificed, nay they dye vnlesse they be sacrificed. As *Abraham* did *Gen. 3. 3.* not lose his sonne, when hee was content to sacrifice him to God; so men doe not lose their pleasures, when they sacrifice the to God. But as *Christ* saith, *He which leaueth father or mother for me, shall receiue an hundred fold*: so, he which leaueth any comfort for God, shall receiue an hundred comforts for it. For Gods demands are not onely demands, but gifts. He bids thee sacrifice thy body, that thou mightest partake the sacrifice of his body. Here then is but one sacrifice for another, one bodie for another, a beggers body for a Kings body. Well may he require a *lining sacrifice*, which hath giuen a dead sacrifice. *Christ* dyed for vs, but hee desireth not our death, but our life, that we would serue him with our life. It is called an *holy sacrifice*, *1. Cor. 6. 19.* because *our bodies are the temples of the holy Ghost*; that is, if they are not, they should be *the temples of the holy Ghost*. But as the Iewes abused the temple of stone, so wee haue abused the temple of flesh; and there is no way to make it holie againe but for the holy Ghost to dwell in it, that is, to sacrifice it to God, and then it is holy: because as vertue came out of *Christ* to heale the womans disease, so holinesse commeth out of *Christ* to heale euery mans sinnes, and then they are holy. As nothing doth please vs, vnlesse it bee some way like vs, and agreeable to our nature: so nothing doth please God, but that which is like God: therefore because God is holy, no sacrifice doth please him, but the holie sacrifice, therefore *holis*, goeth before *acceptable*, to shew that our sacrifice is not acceptable, vnlesse it be holy: *A lining, holy, and acceptable sacrifice*.

3 It is called an acceptable sacrifice, because no sacrifice is so accepted, as when we offer our selues. Therefore *Samuel* saith, *1. Sam. 15. 27.* *Obedience is better then sacrifice*: that is, it pleaseth God better then sacrifice. Now if we must sacrifice to God, we should doe

Genes. 4. 5.

1. King. 18. 39.

1. Chron. 17. 1.

Ch. 16.

Acts 9. 13.

Matib. 1. 16..

as we doe to Princes, that is, offer that which may be accepted, that wee may bee accepted for our gifts: or else better vndone then done. When *Cain* had sacrificed to God, because his sacrifice was not accepted, therefore *Moses* saith that *his countenance was cast downe*: but if we sacrifice our bodies, our countenance need not be cast downe: for *Paul* saith, that *this sacrifice is accepted*. All other sacrifices were kindled with the fire of the Temple: but this sacrifice is like the sacrifice of *Eliab*: which God kindled himselfe with fire from heauen; and therefore this must needs be acceptable, which man doth not onely offer, but God himselfe doth offer.

When the Apostle ends our Sacrifice, with this clause *acceptable*, hee meaneth that this should bee the leuell of all our thoughts, that whatsoeuer wee thinke, or speake or doe, be *acceptable* and liking vnto God. As *Dauid* thought to build the Temple, but would not build it, when *Nathan* told him that *God would not haue him build it*: As *Ananias* would not baptise *Saul*, but did baptise him when he vnderstood that God would haue him baptised: As *Ioseph* would not take *Mary* to wife, so long as hee thought God did disallow his marriage, but did marry her when the Angell told him that he should marry her: so a good man wil do nothing before he do consult with Gods word: and all that he doth hee approueth vnto God before hee doth it: if it be not his word and will, then hee turneth back as if the winde and weather were against him, alwaies reforming his owne will to Gods will, that his thoughts, and words and workes may be acceptable. If reason teach vs this, that when we offer vnto God, we must giue him an *acceptable sacrifice*, an *acceptable honor*, an *acceptable seruice*: then why do we not giue him that which he asketh? for hee knoweth what is acceptable to him. If hee aske the first fruits, we must not offer him the last fruits, for the first is acceptable: So if he appoint his discipline, wee may not set vp our discipline: for that is not acceptable to him, but to vs.

Now *Paul* shewes what this sacrifice is, *It is your reasonable seruice of God*. lest they should grudge to sacrifice their bodies, he sheweth that he meaneth but the sinnes of their bodies. *For this sacrifice* (saith *Paul*) *is your seruice, your reasonable seruice*.

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He calleth it a *reasonable seruice*, because it is not in ceremonies like the Iewes *seruice*, but in spirit (as *Peter* saith): then because it is that *seruice*, which euery mans reason and conscience doth tell him that he oweth vnto God; it may well be called a *reasonable seruice*, because it is so reasonable. Therefore if we will not serue God thus, that is, as our reason teacheth vs, then wee serue him not like men, but like beasts void of reason, whom God may be said to rule, but they cannot bee said to obey; because they are ruled perforce. All things doe yeeld a seruice to God, but *all things doe not yeeld a reasonable seruice*, which he requireth of man: there was no reason why Christ should serue vs; but there is great cause why we should serue Christ, because he serued vs without cause: so y I may say, Christ requireth but a *reasonable sacrifice*, for an *unreasonable sacrifice*; a *living sacrifice*, for a *dead sacrifice*; a *cheape sacrifice*, for a *precious sacrifice*; counting vs as it were like to the poore widow, of whome he is content to take a mite, because we are needy. Thus much of our reasonable seruice. The law of this seruice is laid down in these words, *Fashion not your selues to the world*: the world followeth the world. But I, saith Christ to his disciples, *hane chosen you out of the world, therefore doe not you follow the world*. The world is taken sometime for heauen & earth, and sea, which are parts of the world: sometime for the men of the world, sometime for the elect in the world: but most commonly it is taken for the wicked in the world, because the wicked are most common: like a man which by often faulting is growne to an euill name, so the world which doth not signifie euill of it selfe, is taken for euill, because it is accustomed to doe euill. And therefore the diuel is called *the God of this world*, because the worlds fashions are the diuels fashions: *therefore fashion not your selues vnto the world*; lest you bee in the diuels fashion. Then you must not pranke vp your selues like Players, for this is the fashion of the world: then you must not respect persons more then iustice, for this is the fashion of the world: then you must not flatter to please, for this is the fashion of the world: then you must not deceiue to grow rich, for this is the fashion of the world: then you must not seeke reuenge for euery word, for this is the fashion of the world: then you must not take scorie

Acts 17.24.

John 15.19.

Matth. 16.7.

John 1.24.

John 7.7.

John 8.23.

2. Chron. 4.

to bee told of your faults, for this is the fashion of the world then you must not giue almes to be seene, for this is the fashion of the world: then you must not obey for feare of the law, for this is the fashion of the world: then you must not receiue the Sacrament for order, for this is the fashion of the world: then you must not come to Church for custome, for this is the fashion of the world: then you must not make religion but a table-talk, for this is the fashion of the world: then you must not turne with the time, for this is the fashion of the world: then you must not defer to doe good till you die, for this is the fashion of the world. The world is a bad paterne to follow, because as the flesh followeth the diuell, so the world followeth the flesh. Therefore say no more, we must do as the world doth; but rather, we must not doe as the world doth. You say you goe so, because it is the fashion: God saith, *goe not so*, because it is the fashion. If you come but in the fashion, you shall bee in the abuse: There is no man that weareth the cutters fashion, but he is a cutter: none which cutteth his haire like them which are proud, but hee is proud: none that coloureth her face like them which are wanton, but she is wanton: none which sweareth like them which lie, but he will lie as well as sweare.

Matth. 23.

Joh. 19. 23.

*1. Thes. 5. 22.
Note.*

Therefore make not your life of the worlds fashion; the *Wedding garment* was of another fashion then all the rest: therefore if thou fashionest thy selfe like the rest, thou hast not on thee the Wedding garment, for this was nothing like vnto y^e rest. Christs garment was of another manner of fashion differing from the world; so thy life must be of another fashion then the worlds: or else as the fashion of the world passeth away, so thou shalt passe and perish with it. God doth not like the fashion of the world, and surely hee liketh as ill the fashion of Idolatrie, or the fashion of Antichrist, as the fashion of the world. Hee which biddeth vs *to refrain from every shew of euil*, would haue vs refrain from the shew of Idolatrie, and the shew of Heresie: for these are the greatest euils. But if we be not Idolatrous, yet wee haue the shew of Idolatrie. If wee be not of Antichrists religion, yet we be of Antichrists fashion, so long as we shew foorth the same badge, and cognifance; you know what I meane. This is to iump with the world, and leape to hell. This is not to be

be in fashion, but out of fashion, therefore now yee shall heare the best fashion.

It followeth, *Be ye changed by the renewing of your mind.* This is the second part of your reasonable service: *The changing and renewing of the mind to the likeness wherein it was created.* As before he required you to giue your bodies, so heere hee requireth you to giue your minds. Outward service is like a tinkling Cymball, though it hath neuer so pleasant a sound, yet it doth not please God, because it hath no minde to please him: so is the service of the eye, or the eare, or the hand, or the foote, if the minde bee away: it may please other like the Cymball, but it pleaseth not God.

The body is a seruant as well as the soule, but there is no promise made to the bodily service, but to the spirituall service: for vnlesse the minde worke, the bodie will serue but a while: *Therefore make cleane within,* saith Christ. *Sanctification* begins within; vntill the mind be renewed the body is neuer sacrificed. Therefore now *Paul* shewes as it were the knife that must kill this sacrifice, that is, the mind: the minde must sacrifice the bodie. *Be ye changed,* as if hee should say, *Suffer your selues to be changed,* as *Noah* suffered himselfe to be couered, that is, *Griene not the spirit*, do not resist God, be not against your conuersion, and God will conuert you, God wil comfort you, God will renew you. *By this renewing of our minds, Paul* calleth to our remembrance, that once we had a pure minde, and that wee come the neerer vnto God, the neerer wee draw to that similitude againe. And therefore the Scripture calleth so often for a new man, a new creature, a new heart: As ye may reade, *Psal. 51. 10. Dauid* praieth *Lord to create him a new heart*; not to correct his old heart; but to create him a new heart, shewing that his heart was like an old garment so rotten and tattered, that hee could make no good of it by patching or peeing, but euen must cast it off, and take a new. Therefore *Paul* saith, *Cast off the old man*: not picke him and wash him till he be cleane, but cast him off, and begin anew as *Dauid* did. Will ye know what this renewing is? It is the repairing of the image of God, vntill wee bee like *Adam* when hee dwelt in Paradise. As there is a whole olde man, so there must bee a whole new man, the olde man must

Matth. 23. 26.

Gen. 22.

1. Thes. 5.

Psal. 51. 10.

change with the new man; wisdom for wisdom, loue for loue, feare for feare, his worldly wisdom, for heavenly wisdom, his carnall loue for spiritual loue, his seruile feare for Christian feare, his idle thoughts for holy thoughts, his vaine words for wholesome words, his fleshly works for sanctified works.

If the minde must be reformed, I would know of the Papists where are their pure naturals? If our naturals were pure, our mindes need not to be reformed, for it is good to be pure, and euill to change it: but because there is no purities in vs, therefore the Apostle would haue vs changed. Again, let them tell me why our mindes should be reformed, if wee haue free will to doe good if wee list: but because our mindes are so corrupted, that we haue no free will to good, nor will to doe good neither, therefore the Apostle would haue our mindes reformed. Thus one word of God hath battered two castles of Antichrist.

F. I. N. I. S.

A LOOKING GLASSE FOR CHRISTIANS.

Romans 12. 3.

I say through the grace that is giuen vnto me, to every one that is among you, that no man presume to vnderstand aboue that which is meet to vnderstand, but that he vnderstand according to sobrietie, as God hath dealt to every man the measure of faith.

Ift of the preface, and then of the counsell. In the first verse of this Chapter, *Paul* perswaded the Romanes by the mercie of God towards *thē*, here he perswadeth *thē* by the grace of God towards him. *Paul* speakes like a man in his death-bed, which is set to giue good counsell, & goeth from one lesson to another, as though hee would speake all with a breath. First, he counselled *thē* to make their bodies serue God, because the body is a seruant as well as the soule: then hee forbade *thē* to fashion *thē*selues to the world, because no mā can serue two contrary masters: then he aduise *thē* to renue their minds, because except the mind be reformed, the body will serue but a while.

while. And he setteth them to seeke Gods will, because the will of man doth seduce him. And now to make vp his Testament (as it were) hee admonisheth them to rest in the knowledge of Gods will, and not to search further, nor to bee proud of their knowledge, but to vse their knowledge to humble their pride. This lesson may seeme vaine to the Romans: for they were not yet come to be wise, and he counselleth them not to be too wise. Paul saith, *That the Gentiles sought after wisdom:* but he saith *1. Cor. 1. 21.* here, *That the preaching of the Gospell seemeth foolishnes vnto them,* which was wisdom: & therefore God calleth them a *foolish nation*, because they counted the true wisdom foolishnes, and their owne folly wisdom. For this cause there was such emulation betwene the Iew and the Gentile; one despised another, because they did not accord what wisdom was, although both sought for it. Therefore that yee may not onely seeke wisdom as the Gentiles did, but finde wisdom, as *Solomon* did, Paul laieth a foundation for wisdom to stay vpon, which he calleth *sobriety*. Be wise according to *sobriety*, which is this, *By the grace of God which is giuen to me.* Because he speaks to all, and his charge is of great moment, and they which think themselues wise, will hardly bee perswaded: but they are wise: therefore he comes with authoritie, like an ambassadour from God, and saith, *By the grace of God which is giuen to me,* that is, by the vertue of my Apostleship, which I haue not receiued from men, but from God, not from earth, but from heauen; I charge you that no man among you, whether he be learned or vnlearned, whether he be an hearer or a teacher, presume to know a more than which is meete to know: that is, make himselfe wiser then he is, or boast of the graces which God hath giuen him, or despise the gifts of God in other; or rouse beyond his calling, or trouble his head with curiosities, but that hee be wise according to *sobriety*, that is, walke within his vocation, be humble in his knowledge, and vse his gifts to the profit of other, as God hath giuen to euery man a measure of faith: that is, remembering that it is a gift of God, which hath dealt gifts to other as well as to him, that they might do him good, as he may do them good. So that if you aske Paul as the Iewes aske Christ, *By what authority dost thou shew this?* he sheweth his Letters Patents from the

A word of his
preface.

A. 13.

1. Cor. 9. 1.

king himselfe. *By the grace of God, &c.* Well doth hee call his Apostleship *the Grace of God*: for hee was a persecutor of the same doctrine which he preached, and therefore if it had not beene Gods maruellous grace, he should neuer haue beene an Apostle. It was as strange to heare that persecuting *Saul* was amongst the Apostles, as to heare that King *Saul* was among the Prophets: but *By the grace of God* (saith *Paul*) so it is. I did not vsurpe this calling, but it was giuen me. I came not from men, as I did before when I persecuted, but I am sent from God. I doe not count mine office a labour or a burden, but I esteeme it a grace, *The grace of God both to me and to you.* By this *Paul* teacheth vs to receiue the ministry of the Word as *a grace from him*: For if *Paul* speake by grace, then you heare by grace, as he sayd, *I speake by the grace of God which is giuen mee*; so you may say, *Wee heare by the grace of God which is giuen to vs*: and therefore I exhort you, as hee did the Corinthians, *Receiue not the grace of God in vaine.*

Now to his counsel: *Let no man presume to vnderstand above that which is meet to vnderstand, but let every man vnderstand according to sobriety.* When the Apostle speaketh of things meete to vnderstand, he signifieth, that it is not meet to search all things. It seemes that many among the Romans were sicke of our disease, which is to thinke our selues wiser then wee are: therefore he which taught them to be wise in all his exhortations before, teacheth them here, *not to be ouerwise, but sober wise.* As God appointeth the Iewes a measure, how much Manna they might gather, so *Paul* appointeth the Romanes a measure, how much wisdome they might gather. The Iewes measure of Manna was so much as a Homer would hold, the Romanes measure of wisdome is so much as *sobriety* would hold. For as the Manna which *ſ* Iewes gathered ouer an Homer did them no good but mould and fust: so the wisdome which men gather more then *sobriety*, doth no good: but puffe them and corrupt them, and turne them either into pride or into enuie, or into wiles, or into strife, or one cogitation or other, as their superfluous Manna turned into wormes. When *Paul* entred into this sage doctrine, which I may call the lopping or pruning of wisdome, which must be kept low, like a man which is giuen

to be pursie and grosse; he summoneth all sorts of men to heare him, as though he spake of a fault, like the darknesse of Egypt which went ouer the whole land: therefore hee excepts no calling nor person, but crieth, *I say vnto every one, &c.* The wise & the ancient and the learned are to learne this lesson. *One thing is behinde*, saith Christ, to him which thought he had done all: so one thing is behinde to him which thinkes that he knoweth all: Art thou wise? be not too wise like thy mother *Eue*, which would know as much as God: *Paul* hath two suits to moue vnto you: The first is, that ye would be wise: the other is, that ye would not be too wise, for too good (we say) is stark naught: so hee which is too wise is a very foole. Nay, (saith *Salomon*) *There is more hope of a foole, then of him which is wise in his own conceit*: there is hope of a foole that hee may be wise, because hee will heare instruction; but of him that is wise in his owne conceit, there is no hope to make him wise, because he thinketh he knoweth that which he should learne. For this cause Christ pronounced his woes to the Pharisees, and his doctrines to the people. *Because the whole* (saith Christ) *haue no need of a Physitian*: that is, they which thinke themselves wise like the Pharisees, think they haue no need of a teacher, and therefore Christ did not teach them, but rate them, and teach them which did not thinke themselves wise. Therefore if wee will be Christs schollers, we must be *Pauls* schollers, that is, *presumie to know no more then is meete to know*, and then he will teach vs as much as is meete to know.

There is as much neede to warne men with *Paul*, that they be *Prou. 4. not overwise*, as to warne them with *Salomon* to seeke wisdom: for there is an error of the left hand, and of the right hand. A man may be asfwel too wise as too simple, too careful as too carelesse, too hastie as too slacke, and therefore *Salomon* saith, *Turne not Prou. 4. 27. to the left hand, nor to the right.* And againe, *Be not too iust, nei- Eccl. 7. 18. ther make thy selfe too wise.* And againe, *If thou haue found honey, Prou. 15. 16. eate not too much.* All which places do shew, that men are giuen to ouer-reach; like *Moses*, which whē he had heard God, would needs see him too, which was not possible for man to behold. This is the last sleight of Satan, when he cannot keep men from knowledge, then hee casteth how to pusse them vp with their know-

Acts 16. 24.

2. Cor. 12.

knowledge, which makes them as vaine, as ignorance made them before. *Festus* did not applie truly when hee said, that *too much learning had made Paul mad*; but it is true, that too much learning hath made other mad, and would haue made *Paul* mad too, if hee had been as proud of his learning, as *Festus* was of his honour: and for all that hee was an Apostle, yet it began to worke vpon him: As hee saith, *I was almost puffed vp with the multitude of revelations*: he was not wise *aboue sobriety*, but he was almost wise *aboue sobriety*. And therefore hee might well found the retire of wisdom. Looke to your wisdom, and learning, and knowledge, for I my selfe was almost puffed vp with it. If *Paul* might learne his owne lesson, then it is like that none here haue learned it. The Scribes and Pharisees did not come to Christ, as the people came to *Iohn*, to aske, *Master what shall we doe?* But these Rabbies might haue come to Christ, as well as their schollers came to Christs Disciples: to whom hee would haue answered like *Paul*, *Be wise vnto sobriety*.

Five things in my iudgement, are to be noted in these words. The first is, that wisdom is a thing to be desired: for when he saith, *not aboue sobriety*, he would haue vs wise *within sobriety*. The second is, that euery man affecteth a kinde of wisdom, *either according to sobriety*, as *Paul* counselled the Romanes, or *aboue sobriety*, as the Romanes did before. The third is, few are wise, as God counteth wisdom; and therefore *Paul* speaketh to all, as though all were to learne this lesson. The fourth is, that *sobriety* doth shew like a glasse who are wise, and who are not. The last is, that the wisdom which goeth beyond *sobriety*, doth hurt him which hath it, and others. For when *Paul* saith, *Be wise to sobriety*, he implieth that who is not so, is in a kind of distemperature, like one scarce sober. As the meate which is not digested with exercise, doth rumble in the stomacke: so the knowledge which is not digested with *sobriety*, troubleth the braine.

Gen. 3. 6.

Touching the first point, the forbidden tree seemed to *Eve* a tree to bee desired, because it would teach them knowledge. Nature taught her that knowledge was a thing to bee desired: though the Serpent pointed her to a wrong tree. For indeede the tree of life was the tree of knowledge, and when they went

to the other tree, they changed their knowledge for ignorance, *Prou. 4. 7.*
as they changed their holiness for wickednes. Beside, all other
vertues are called wisdom, to shew that wisdom is the bond *Prou. 5. 7.*
of virtues; and as much to be desired as all the rest. Beside, God
himselfe is called wisdom, to shew that in nothing wee can
come nearer God, then in the studie of wisdom. Beside, the
word, the spirit, and the ministerie, are all appointed to teach
wisdom: because other things are not so necessary, therefore
they haue not so many schoolmasters, *to shew no sanscrit: sibi*
no *Salomon* speaking of wisdom, preferreth it before silver, *to* *Prou. 2. 15.*
shew that we should desire it before silver: then before gold, to
shew that we should desire it before gold: then before precious
stones, to shew that wee should desire it before precious stones.
Therefore *Salomon* praied for wisdom, and *Moses* studied for
wisdom, and the *Queen of Sheba* travelled for wisdom, to
shew that wisdom will requite all the labours and paines that
are taken for her. As wisdom is excellent aboue all, so it is af-
fected of all, as oyle was, both of the wise Virgins and the foolish
Virgins: nay, the very name to be wise, is so plausible, that *Paul*
saith, the Grecians sought after wisdom, they whom God cal-
led a foolish nation, *The foolish nation* (saith *Paul*) *sought after* *1. Cor. 1. 12.*
wisdom, though he do not say that they found wisdom. And *Dent. 32. 2.*
in the second of *Matthew* we find, that the Gentiles called those *Matth. 2.*
men that were singular amongst them, by the names of *wise*
men, as we call them noble men, which are singular amongst vs,
shewing that wise men should bee noble men, or noble men
should bee wise men, according to the saying of *David*, *Be wise* *Psal. 2. 10.*
ye which iudge the earth. And likewise in *Paul*, wee reade that
they which neuer knew what wisdom meant, yet named
themselues Philosophers, that is, *Louers of wisdom*, as though *Colos. 3. 8.*
there were such a thing behind which all men should loue. Thus
wisdom hath been a marke which euery man hath shot at,
euer since *Eue* sought to be as wise as her maker. But as an hun-
dred shoote, and not one hit the white: so some come short of
wisdom, and some flie ouer, and some goe beside, like the
arrowes which *Ionathan* shot at *David*. Therefore, *Salomon*
speaking of wisemen, saith, *I haue scarce found one among a* *Ecc. 7. 30.*
thousand. Therefore *Paul* makes a generall charge, *I say to euery*
one

one, be wise according to sobriety, as though euery one had too much wisdom, or too little. Vertue is a meane betwixt two vices, which couch so close beside her, that one can scarce see her. *Conuersion* on the one side, and *Prodigality* on the other side, and *Charity* in the midst: *pride* on the one side, *rusticity* on the other side, and *comeliness* in the midst: *flattery* on the one side, *Malice* on the other side, and *love* in the midst: *carefulness* on the one side, *carelessness* on the other side, and *diligence* in the midst: *diffidence* on the one side, *presumption* on the other side, and *faith* in the midst: *superstition* on the one side, *Atheisme* on the other side, and *religion* in the midst: *ignorance* on the one side, *curiosity* on the other side, and *knowledge* in the midst. So, that there is but one vertue stil for two vices, therefore extremities beare rule in this world. Either we crie *Hosanna*, or else *Crucifige*; either Christ must not wash our feete, or else he must wash our feet & body too; either we will haue *Paul* a God, or else we say he is cursed of God; either wee say, *Touch not, taste not*, for it is *uncleane*, or else we say, *Let vs eat and drink, for so morrow we shall die*. If we loue, we do ouer-loue; if we feare, we ouer-feare; if we be careful, we are ouer-carefull; if we be merrie, we are ouer-merrie; if we be solemne, we are ouer-solemne; if so, wee cannot be wise, but we are ouer-wise; so soone as we are thought to know something, we would bee thought ignorant of nothing. There is a kind of downe or curdle vpon wisdom, like the train of Gentlewomen, which is more then needs, which we call *the crotchets of the brain*, which must be weeded out, as the tree is lopt when it groweth too thicke, or else they will perish in the braine, like a skimme which seetheth into the broth. The Scripture speaketh of many ancient, and many rich, and many strong, and many mightie; but of one wise man, and yet that wise man too before hee died, slept beyond *sobriety*. Therefore euen as yee looke lest other mens wisdom should deceiue you, so looke lest your owne wisdom deceiue your selues. There is a kinde of wisdom, which is more contrary to wisdom then ignorance: as good corne and bad corne come both to the market to be sold, and the bad would haue as much money as the good: so true wisdom and false wisdom come both, shew both, offer both, praise both, and as *Iacob* tooke

Leah

Acts 28.3.

Isab for *Rachel*; so many take the worse for the better. *Pharaoh* said, *Come, let vs do wisely*, when he went about that which destroyed him. The Scribes, and the Phanfies, and the Elders took counsell against Christ, as though they would most wisely preuent their saluation. *Iudas* would betray his Master wisely, and therfore he came with a kisse, and said, *Hail Master*, when he betrayed him. *Cain* thought to murder his brother wisely, and therefore he called him aside into the field, as though he would walke with him, that none might see. *Iezabel* thought to kill *Naboth* wisely, and therefore she suborneth false witnesses, and proclaimed a fast before the murder. *Eue* thought it wisdom to eate the forbidden fruit. *Absolon* thought it wisdom to lie with his fathers Concubines. The idle seruant thought it wisdom to hide his talent. The false Steward thought it wisdom to deceiue his master. All these were wise about *sobrietas*. Of whom we may say with *Paul*, *presuming to be wise they became fooles*: because they were wise to euill, their wisdom had but an euill end. All these examples are recorded to giue credit vnto this doctrine, *Be not wise about sobrietas*. *Exod. 7. 10.* *Genes. 4.* *Genes. 3. 5.* *1. King. 23. 9.* *Rom. 1. 22.*

As *Paul* would haue the Galathians zeale according to knowledge, so he would haue the Romans knowledge according to *sobrietas*. Hee which forbiddeth vs to trust in our riches, and in our friends, and in our strength, forbiddeth vs to trust in our wisdom, *Trust not in thine own wisdom*. We count the simple, fooles; but God counts the craftie, fooles. He which thinkes himself wise is a foole *ipse factus*. And to shew that they are most fooles of all, the Apostle saith, that God chose the foolish to confound them. It is said, *Be merry and wise*: but it may be said, *Be wise and wise*: for euery wisdom is not wise. As the wisemen went no further then they were guided by the starre: so a wise man should run no further then hee is led by the Word. When God hath brought thee vnto goodnesse, hee saith, *Acquiesce*, set downe thy rest; goe no further then goodnesse: so when thou art come to wisdom, rest where thou art wel, as the Doue did in the Arke. *1. Cor. 1.* *Matth. 2.*

The first blessing which Christ pronounceth to any, is to *the poore in spirit*. As *Paul* would haue you rich in knowledge, so Christ would haue you poore in spirit, that is, humble in your knowledge;

knowledge; for the proud knowledge is the Diuels knowledge: and wisdom to the wicked, is like the Arke vnto the Philistims, which did them more hurt then good. Therefore as God appointed the people their bounds, which they might not passe, when he talked with *Moses* in the Mount: so he hath appointed certaine precincts of wisdom; which when wee transgresse, we may be said to exceed our commission, like *Semei* when he went beyond the riuer, which *Salomō* forbad him. The raile or pale of wisdom is *sobrietie*. As wisdom is made ouerseer of all other vertues, so *sobrietie* is made ouerseer of wisdom, to measure it forth in euen portions and due seasons, that none of Gods gifts be lost. As water is vnto the wine, to allay the heate of it, and salt is to meate, to make it sauourie: so *sobrietie* is to wisdom, to make it wholesome and profitable to him which hath it, and them which seeke it of him. *If thou hast found honey* (saith *Salomon*) *take not too much, lest thou surfet*. Nay if thou hast found wisdom, take not too much lest thou surfet. There is a surfet of wisdom, which is the dangerouest surfet of all other: when a man begins like *Paul* to be puffed vp, which was *Aarons* and *Miriams* disease, when they murmured against *Moses*, because they thought themselues fitter to gouerne then he. No vertue is better then wisdom and humilitie: but if a man be proud of his wisdom and humilitie, then the vertue is turned into a vice. *If the light be darkness* (saith Christ) *how great is that darkness*? So if our humility be pride, how great is that pride? If our knowledge be ignorance, how great is that ignorance? Therefore as we remember, *Be wise as Serpents*; so let vs remember, *Be simple as Doves*; or else wee drowne in our wisdom, like a light that quencheth in his owne tallow.

Now that ye may know how to be wise according to *sobrietie*, there be certaine properties of this sober wisdom, which I will shew you. The first is, not to arrogate to our selues more then God hath giuen vs. As the man said, *I beleue, Lord help my vnblefs*: So the wise man may say, I vnderstand, Lord helpe my ignorance. For one thing which we know, wee are ignorant of a thousand things which wee should know: yet the foolish Virgins would be thought as wise as their sisters.

Fiue markes of
a wise man.

No

No man can abide to be disgraced in his wit: we had rather seeme wicked then simple. As euery bird thinks her owne birds fairest: so euery man thinks his owne wit ripest. *There is a generation* (saith Salomon) *which are pure in their owne conceit, but they are not cleansed from their filthines:* So there is a generation which are wise in their owne conceit, but they are not cleansed from their foolishnesse. There is a generation of such wise men: but he which is wise indeed saith, *I am more foolish then any mā.* *Prou. 20. 2.* Hee which is called *Wisdom* saith, *Leaerne of me to be humble.* *Matth. 11. 29.* And hee which was counted *the wisest man before Salomon,* is called *the mildest man upon the earth.* Therefore Iames describing the wisdome which is from aboue, saith, *that it is gentle wisdome:* the gentle are not arrogant, but the scornefull.

The second proprietie is, not to glorie of any thing in our selues. As Iames saith, *Let him which is merry sing Psalmes:* So Paul saith, *Let him which glorieth, glorie in the Lord.* For as we say, *Thine is the kingdom,* so we say, *Thine is the glory:* and therefore Dauid saith, *Not unto me Lord, not unto me, &c.* Oh (saith Satan) this is a thing to glory of; knowledge, and learning, and wisdome: or else what should a man be proud of? But when Christ heard his Disciples glory that they had the gift of miracles, which is a greater matter then knowledge: yet hee said, *Glory not in this, that ye can worke miracles:* therefore glory not in this, that ye know him which can worke miracles. If thy wisdome be giuen thee, then thou hast receiued it: if thou hast receiued it, then I say with Paul, *Why dost thou glorie, as if thou hadst not receiued it?* *1. Cor. 4. 7.* Wisdome is not so base a thing, that thine owne glory should be the end of it: but as Hester thought that her honour was giuen her for the glory of God, so the learned should thinke that their learning is giuen them for the glorie of God: the rich should thinke, that their riches are giuen them for the glory of God: the wise should thinke, that their wisdome is giuen them for the glory of God: the value, and praise, and honor of wisdome is to do good: if we be wise to do euill, we are not wise as Serpents, but wise Serpents.

The third property is, not to despise other: therefore Iames calleth the true wisdome a peaceable wisdome, because it makes no strife. As hee which had fise Talents did not disdain him

him which had but one: so they which haue moe gifts should not contemne them which haue few: For as the Ynicorne doth more good with one horne then other beasts doe with two, so some man doth more good with one gift, then other doe with fīue, because they choke them with pride. When the Pharise said, I am not like this Publicane, he said true, for then hee was not like the Publicane indeede, because the Publicane was better then he.

Exod. 17. 11.

The fourth propertie is, to keepe within our calling: hee which medleth with that hee hath not to doe, is compared to one that catcheth a dogge by the eares, and dare neither hold him still, nor let him goe: so hee can neither goe forward for want of skill, nor backward for shame. *Paul* saith he was set apart to preach the Gospell; so to euery worke God hath set some men apart, and fitted them to that worke, as hee did *Bezaleel* to the building of the Tabernacle; and therefore vnlesse a man set himselfe apart to this worke, he should thinke of *Peter*, which when he struck with the sword, was bid to put vp his sword againe, for the sword was not committed to him, but the keyes. In *Exod. 17. 11*, we find *Iosua* fighting, and *Moses* praying, and *Aaron* and *Hur* holding vp his hands: so euery man should haue a seuerall worke. God hath giuen certaine gifts to certaine callings; as no man can exceede his gifts, so no man should exceede his calling. It is not meete that he should be a free man, which was neuer a prentice, nor that he should leape into *Moses* chaire, that neuer sate at *Gamaliels* feet. If thou dost neuer so wel, and be not called to it, the Scripture saith straight, *Who hath required this of thee?* thou art an vsurper of anothers office. *A foole* (saith *Salomon*) is meddling, shewing that a wise man medleth not, but where he hath to doe. We are compared to a bodie; some men are like the head, and they must rule; some are like the tongue, and they must teach; some are like the hand, and they must work: when this order is confounded, then that commeth to passe which wee reade of *Eue*, when the woman would leade her husband, both fel into the ditch. Therefore as *Christ* said, *Who hath made me a Iudge ouer you?* so they which are not Iudges should say, who hath made me a Iudge? hee which is not a teacher should say, who hath made mee a teacher?

Genes. 3.

Luke 10.

teacher? he which is not a Ruler should say, who hath made me a Ruler? And this is a better peace-maker then the Lawyer.

The fifth property is, not to be curious in searching mysteries: this *Paul* meaneth when he saith, Let no man presume to vnderstand aboue that which is meete to vnderstand. The starre when it came to Christ, stood still, and went no further; so when we come to the knowledge of Christ, we should stand still and go no further: for *Paul* was content to know nothing but Christ crucified. It is not necessary to know that which God hath not reuealed; and the Well of Gods secrets is so deep, that no bucket of man can sound it: therefore we must row in shallow waters, because our boates are light, and small, and soone ouerturned. They which haue such crotchets and circumstances in their braine, I haue marked this in them, that they seldome finde any roome for that which they should know, but goe to and fro, seeking and seeking, like them which sought *Elias* bodie, and found it not. Let men desire knowledge of God, as *Solomon* did, but not desire knowledge as *Ene* did. For these aspiring wits fall againe like Babel, and runne into doubts, while they seeke for resolutions. As the Iewes when they heard the Apostle preach, burnt their curious bookes, and had no more delight to studie such toyes: so, as men come to the truth, they are content to leaue these fancies, and say with *Paul*; *I know nothing but Christ crucified*. Curious questions and vaine speculations are like a plume of feathers, which some will giue any thing for, and some will giue nothing for. *Paul* rebuked them which troubled their heads about Genealogies; how would he reprove men and women of our daies, if hee did see how they busie their heads about vaine questions, tracing vpon the pinnacles where they may fall, while they might walke vpon the pauement without danger? Some haue a great deale more desire to learne where hell is, then to know any way how they may escape it: to heare what God did purpose before the world began, rather then to learne what he will do when the world is ended: to vnderstand whether they shall know one another in heauen, then to know whether they belong to heauen: this rocke hath made many shipwrackes, that men search mysteries before they know principles; like the Bethshamires which were

not content to see the Arke, but they must pry into it, and finger it. Commonly the simplest men busie their heads about the highest matters: so that they meete with a rough and crabbed question, like a knob in the tree, and while they hacke and hew at it with their owne wits, to make it plaine, their Saw sticke fast in the cliffe, and cannot get out againe; at last in wrath they become like male-contents with God, as though the Scripture were not perfect, and either fall into despaire, or into contempt of all. Therefore it is good to leaue off learning, where God hath left off teaching: for they which haue an eare where God hath no tongue, hearken not vnto God, but to the tempter, as *Eue* did to the Serpent. This is the rule whereby a man may know whether his wisdom stand right: as a couetous man is needy in the midst of his riches, so a proud man is ignorant in the midst of his knowledge. Now if our wisdom were examined by these properties, I feare, as the Angell said, *Thou hast examined them which called themselves Apostles, and found them liars*: so I might say, I haue examined them which call themselves wise men, and found them liars. Indeed *Salomon* saith, *Many boast of their goodnesse, but who can finde a good man?* So, many boast of their wisdom, but who can find a wise man? They are wise (saith he) in their owne iudgements, but hee saith not that they are wise in others iudgement. As *Paul* told the Athenians, that they were too religious: so he would tell many now, that they were too wise; so wise, that they are fooles againe. The Galathians zeale was without knowledge, but our knowledge is without zeale, *hauing a shew of holinesse*, as *Paul* saith: so they haue a shew of knowledge. But as the shew of holinesse is hypocrisie, so the shew of wisdom is vanitie. If they which think themselves wise, be wise; then wee haue more wise men then beggers, and peraduenture here be more wise men then of any other befidde.

As you haue heard the notes of them which are wise according to sobrietie: so if you would know such as are wise about sobrietie, you shall discern them by these marks. First, they will haue all the talke wherefoeuer they come, like *Parats*. Secondly, they contemne other, like the *Pharases*. Thirdly, they spurne at him which tels the of their fault, like *Abner*. Fourthly,

Reuel. 3.

Prov. 20. 6.

ly, they iumpe with *Caſar*, like the Herodians. Fifthly, they turne with the time, like *Demon*. Sixthly, they ſeeke their owne credit, by the diſcredit of others, like the enemies of *Paul*. Scuenthly, they loue to heare their owne praiſe, like *Herod*. Eighthly, about all things they would haue their owne will, like *Iſaabel*. Whenſoeuer theſe eight marks meet, there is a wiſe man, and a foole; a wiſe man in his owne conceit; and a foole in prooſe: theſe are the wiſe men of the North, and the Philoſophers of England.

Thus you haue heard the wiſedome which is according to ſobrietie. If any man doe ſee the ſpots of his owne face in this glaſſe, let him waſh and be cleane. *He that is wiſe* (ſaith *Salomon*) *is wiſe to himſelfe*; but he that is ouer-wiſe, is wiſe againſt himſelf. Here you may ſee, that a note about *Ela* is a iarring note, and alwaies makes a diſcord in the harmony. Chriſt would not haue vs wiſe Serpents, but *as wiſe as Serpents*, leſt they which are like Serpents ſhould circumuent vs: to be wiſe to euill is an euill wiſedome; and there is no ſuch enemy vnto knowledge as the opinion of knowledge: for, one which is wedded vnto his owne wit, will neuer be counſelled of any. Therefore how neceſſarie is it to remember this doctrine? And God grant wee may remember it. I cannot tell how, no man can ſerue God, vnleſſe he know God, (for none doe obey him, except they which doe know him) and yet it is ſaid that there was neuer ſo much knowledge, and ſo little goodneſſe. Surely as Chriſt ſaid to his Diſciples, *O ye of little faith!* ſo he might ſay to vs, *O ye of little vnderſtanding!* for there is not too much wiſedome, but too much oſtentation: humility is none of our vertues. They which ſhould teach others to be wiſe according to ſobrietie, paſſe the bounds of ſobrietie themſelues: euery man hath a Commonwealth in his head, and trauels to bring forth new faſhions. As the Iewes were not content with ſuch rules as God had appointed them, but would haue a King like the Gentiles: as the Papists are not content with ſuch lawes as God hath appointed them, but they will haue Traditions like the Iewes: ſo the wiſedome of this world is, to deuife better orders, better lawes, better titles, better callings, better diſcipline, then God hath deuifed himſelfe. *Euery plant* (ſaith Chriſt) *which my Father hath not planted ſhall be rooted vp*: that is, euery title

and euery office, and euery calling, which God hath not planted, shall be rooted vp: to be wise according to this booke, is to be wise according to *sobriety*. Therefore seeke the wisdom of Christ; for the wisdom of the Serpent is turned to a *curse*, the wisdom of the Pharisees is turned to a *woe*, the wisdom of *Achitophel* is turned to *folly*, the wisdom of *Nimrod* is turned to *confusion*, the wisdom of the Steward is turned to *expulsion*, the wisdom of *Isaabel* is turned to *death*. This is the end of the deceiuers wisdom, of the Extortioners wisdom, of the Vsurers wisdom, of the persecutors wisdom, of the flatterers wisdom, of the Sorcerers wisdom, of the Hypocrites wisdom, of the Machiauellians wisdom. As *Moses* Serpent deuoured the Sorcerers Serpent; so Gods wisdom shall deuoure mans wisdom.

Wherefore, *By the grace of God which is giuen vnto me*, I say vnto euery one of you with *Paul*. *Be wise vnto sobriety, be not ashamed to seeme ignorant of some things, but remember that it is better to seeme ignorant, then to be proud*. Thus you haue heard what wisdom is: now let vs pray vnto God for it.

FINIS.

FOODE FOR NEW BORNE BABES.

1. Pet. 2. 2.

As new borne babes desire the sincere milke of the word, that ye may grow by it.

His Scripture (beloued in the Lord) containeth an exhortation to incite and stirre vp the beleeuing Iewes, that as God had inlightened them with some knowledge of his truth, and sanctified them in some measure with the grace of his Spirit: so they would proceede and goe on, and daillie increase more and more in the faith and feare of Iesus Christ, like the glorious Sun which still augmenteth and redoubleth his heate and light, till it be come to the midst of heauen, where is perfect day. Now the means

whereby

whereby wee receiue all our growth, and increase in God, is the lively preaching of the word of truth. And therefore the Apostle, by a figuratiue and borrowed kinde of speech, earnestly presseth them to thirst and long for the word of God, euen the food of their soules, as little infants (which are new borne) crie for the mothers milke to nourish and sustaine them. For there are two births mentioned in the Scripture: the one fleshly and naturall, by propagation from the first *Adam*, whereby originall and our birth-sinne; as it were a Serpents poyson, passeth and transfuseth it selfe into vs: the other heauenly and spirituall by renouation, from the second *Adam*, which is Iesus Christ, whereby grace and holinesse is desired and brought vnto vs.

In this latter and better birth,^a God is our father to beget vs; the^b Church his spouse our mother to conceiue vs; the^c seede whereby we are bred and borne againe, is the word of God; the^d Nurses to feed, and to weane, and to cherish vs, are the Ministers of the Gospell; and the foode whereby wee are nourished and held in life, is the milke of the word, as in this place. And therefore in as much as children which are new borne, cannot increase in growth and stature, but must needs die, and come to dissolution, vnlesse they be continually fod and nourished with wholsome food: it beboueth all the faithful and godly, who are quickned and reuiued in the life of God, *as new borne babes, to desire the sincere milke of the word*, that they may grow by it. I thinke we need not many words to cleere the generall drift and scope of this Scripture, as we need not many fingers to point at the shining Sun. Let vs now therefore descend to the particular doctrines, which issue and spring from the seuerall branches of this Scripture.

First, here is noted a preparation: if wee will be better and increased by the word, we must be *as new borne babes*. Secondly, our affection and dutie when wee are *new borne*, wee must *desire*. Thirdly, the matter and obiect of our *desire, the milke of the word*. Fourthly, the qualitie *of the milke*, it must be *sincere*. Lastly, the end and vse for which we desire it, *that we may grow thereby*. For the first point, wee must bee *as new borne babes*: Children wee know are principally commended for simplicitie

Nore.
^a 1. Pet. 1.3.
^b Gal. 4.26.
^c 1. Pet. 1.23.
^d 1. Thef. 2.7.

Matth. 18.4.
1. Cor. 14.20.

- and harmlesnesse; and therefore all those which will profit in the schoole of Christ; and receive light & comfort by the preaching of the word, as here taught to become *babes*, to lay aside all maliciousnesse, and to bring holy and sanctified hearts to the hearing of it: *Suffer this little babes to come vnto me* (saith our Saviour) *and forbid him not: for of such is the kingdome of heauen*; as if we were neuer fit to heare and learne of Christ, till wee be reformed, and newly changed into little *babes* againe.
- Luke 18. 16.** For the secret of the Lord (as the Plalmist speaketh) is with them that feare him: to teach vs; that as *Dauid* would admit no vile person into his counsell: so God will admit no sinfull soules into his secrets. *If any man will doe Gods will* (saith our Saviour) *he shall know of the doctrine, whether it be of God or no*: because no man can learne this doctrine, but hee that doth it; as no man could learne the Virgins song, but they which sang it. And *Salomon* to the same effect saith; *The feare of the Lord is the beginning of knowledge*: as if the first lesson to be wisdome were to be holie. And therefore Christ is said to haue expounded all things to his Disciples apart: to shew; that if wee will haue Christ to teach vs, wee must goe apart from the world: So that as a man slippeth off all his cloathes, when hee goeth into a bath to wash him: so wee must slip off all our finnes, when wee come to the Word to feede vs: for *wisdome will not rest in the defiled soule*, nor in a body that is subiect vnto sin. As the diuell would not dwell but in a house that was swept from godlines; so the graces of God will not come into the heart which is not cleansed from wickednesse; for God will not poure *new wine* but into *new vessels*: therefore vnlesse you haue prepared new hearts, looke for no new blessings to be poured on you. The Iewes read the Scriptures daily in their Synagogues, to finde Christ: but all in vaine; because the vaile is not taken away in reading them: euen so doe we preach in vaine, and you heare in vaine; because the vaile of sinne which is drawne like a curtaine over your hearts, hideth and eclipseth the glorious light of the Gospel from you. And therefore (beloued brethren) if you will haue the Lord to blesse your hearing, & to prosper our preaching, you must wash and scince out the deegs of sin that are frozen in you; you must purge the leauen of maliciousnesse that sowreth
- Psalm 119. 14.**
- Note.**
- Iohn 7. 17.**
- Romel. 14. 3.**
- Prover. 1. 7.**
- Luke 11. 25.**
- Math. 9. 17.**

seareth your soules you must cast vp your couetousnesse; and your pride, and your stobfullnesse, and your partiall prejudices like the Serpent which spues vp his poyson when hee goes to drinke: for this is the cause why there are so many fruitlesse and non-proficient hearers, because there are so many sinfull and wicked hearers. It is said of Christ, *that hee did not many great works in his owne Countie, for their vnbeliefes sake*: so it may be said, that God concealeth many great mysteries of faith from vs, for our sins sake. Our wickednesse stops Christs mouth that hee will not speake, as the Jewes incredulitie chaide his hands that hee would not worke. Will an Embroderer teach another mans seruant his trade, if he know he wil hurt him? No more will God teach the diuels seruants his truth, because hee knoweth they will offend him. The seede which fell into the thornie ground, sprang vp very cheerefully for a time, that it might seeme to giue a great hope of a ioyfull haruest: but because thornes grew vp with it, at length they choked it: so that vnlesse we cut vp the thorny sinnes, which naturally sprout and spring vp in vs, they will ouerthrow all the good plants of holy doctrine that are grassed in vs: and therefore the Prophet *Ieremy* willett vs to *breake vp the fallow ground, and sow among thornes*; as if the heart must first be sanctified, and afterwards instructed: as yron must first be heated, and afterwards be fashioned. In regard whereof, I beseech you (my beloued) in the feare and reuerence of Gods blessed name, looke to your feete when you enter into the house of God; prease not into this marriage feast without a Wedding garment; tread not in the holy Sanctuary to heare the word, with an vn sanctified, and defiled and filthy soule.

A man will not keepe the Sabbath in his working apparell, but will put on his richest iewels, and array himselfe in his best attire: and yet we make no scruple at al to come vnto the Sabbaths exercise, with a profane, and a wicked, and our working-day heart. When *Nadab* and *Abihu* offered strange fire before the Lord, God said, *I will be honoured of them that draw nigh vnto mee*: to shew that the Lord doth then look for more holinesse at our hands, when by practise of his seruice, and the duties of holie Religion, wee approach and draw more neere

Matth. 11. 25.
Note.

1 Sam. 10. 9.

2 Cor. 3. 17.

Joh. 3. 6.

Iohn 4. 24.

Psal. 51. 10.

Ephes. 4. 23.

2 Cor. 6. 17.

Luke 11. 23.

Matth. 12. 45.

vnto him. Wherefore to shut vp this point, as the begger (in the Gospel) cast off his cloake to come to Christ, so must we cast off the cloake of our wickednes, when we come to heare. We must be *new babes*, if wee will be Christs pupils, because hee reuereleth knowledge and wisdom to none but *babes*. And yet wee must not be *babes* only, but *new borne babes*, which haue a new soule, a new life, new members, new affections imparted to them. Whereby wee learne, that it is not enough in our regeneration, to redresse and reforme some one disordered affection in vs; but we must be changed and new fashioned in euery part. As *Saul* when the kingly spirit came vpon him, was turned as it were into another man: so we, when the word begetteth vs anew, must bee turned and changed into other men: and therefore they which are implanted into Christ, are called *new creatures*, because neither the old heart, nor the old hand, nor the old eare, nor the old eye, will serue the turne; but all must be molten and new framed againe. For *Whatsoever is borne of the flesh, is flesh*: If we will haue it spirit (that is, fit for Gods worship, who is a spirit, and will be worshipped in spirit and truth) it must be borne againe of the spirit. The sence hereof made the Prophet *Daniel* cry out, *Create in me a cleane heart, O God, & reneue a right spirit within me*: and therefore wee must not patch and peece out our hearts for God, like a beggers cloake which is made of shreds, but wee must be renewed, and thorowly changed in the spirit of our mindes. When *Naaman* the leper had washed in Iordan, his flesh came againe like the flesh of a young childe: if the leprosie of the sinne be washed and purged from vs, all our affections, all our desires, will be altered and changed like the flesh of a child. And therefore if we wil fit our selues to be good hearers, we must not intertaine friendship with any sin. As the Adder slips off her skin, and the Eagle casteth her bill; so wee must quite strip our selues of all our lusts, when *new borne babes* we come to heare.

Touch no vncleane thing, saith the Lord: because sinne will cling to the conscience like bird-lime to a feather; therefore we must not touch it: it must not haue a finger of vs. When the Diuell made his re-entrie, he tooke vnto himselfe seuen other spirits worse then himselfe: Thus one diuell brings moe diuels, and

and one sinne pulles on more sinnes, as one crow calleth many crows to a carrion: and therefore as the leauen was hid in the meale till all was fowred; so let vs neuer rest seasoning our soules, till all bee sanctified: for then wee be fit to vnderstand euery part of Gods will, when we be in euery part new borne againe.

Furthermore, this point discouereth and descrieth a grosse error in Poperie, concerning the workes of Nature, which are wrought and effected by the single vertue & power of our own free will, without the finger and grace of God. For wher as the Papists acquite many of them, and cleare them from sin (as if an vnregenerate man, by the strength and ability of his own wil, as it were mounted vpon his own wings, were able to aspire to the accomplishment of holy desires); we see that the Apostle in this place maketh no other account of the vnregenerate, then of dead men; and therefore that they must be quickned and new borne againe, before they can practise or performe any vitall action in the life of God. Christ is resembled to a Vine and wee to the branches; for as all the iuyce and sap, whereby the branches spring and liue, issueth and ariseth from the roote of the Vine; so al the grace and goodnes that is in vs, droppeth and distilleth from the riches of the person of Iesus Christ. Before God blessed *Sara*, she was barren and childlesse: so vntill God blesse our hearts, they be wicked and fruitlesse. And therefore as an vn-cleane fountaine cannot send forth sweet water, nor a bad tree bring forth good fruite; no more can the corrupt and wicked heart of the vnregenerate, bud and bring forth any good & vertuous actions. Thus much of our condition and preparation, wherby we haue learned with how holy, and with how sanctified affections, we ought to repaire to the hearing of the word. Now followeth our duty and affection when we are *new borne*.

Ephes. 4. 1.

Iohn. 15. 5.

*Matth. 12. 33.
& 7. 18.*

As new borne babes desire. Wee must not be children in wa- uering and inconstancie: because the Apostle saith, that God hath furnished his Church with Pastors and Teachers, *That we* *Ephes. 4. 14.* *be no more children, waivering & carried about with euery winde of doctrine.* reeling from faith to faith, from religion to religion, like a drunken man from wall to wall. Nor we must not be children in vnderstanding and knowledge; because the same Apostle

1. Cor. 14. 10.

Matth. 7. 6.

Luke 1. 33.

Matth. 11. 12.

Note.

Note.

Apostle saith; *Brotheres, be not children in vnderstanding but concerning malicousnes be children: but in vnderstanding be of a ripe age.* But we must be children in an ardor and burning affection, in thirsting and longing for the word of God. *Blessed are they which hunger and thirst after righteousness, for they shall be filled; because God fills the hungry with good things, but the rich and the wealthy he dismisseth empty.* The kingdome of God suffereth violence, because none can enter at the narrow gate, but such as strive, and thron, and thrust to enter. And therefore as when the damstede hies young, every bird gapeth, and strugleth, & stretcheth out the neck to receiue the food: so when we come to heare, every man must reach, and stretch out his heart to receiue the word. For then indeede the word worketh most effectually in vs, when our hearts before are kindled and inflamed with desire of it, like waxe which receiueh any stampe after it is heated. The Shunamites child which was raised by *Elisba*, so soone as his flesh began to waxe warme, neede, and opened his eyes, and reuiued againe: so when we waxe warme in the Spirit, and conceiue a desire, & a thirst of the word of God, it is an vndoubted token that wee are borne againe, and there is breath and a soule within vs, and wee are not vterly dead in the life of grace. As contrariwise, they which haue not a sharpe and hungrie appetite to be fedde and satisfied with *the milke of the word*, are but dead carcasses, and skins full of rotten bones: so that this Citie, which should be the glorie of the kingdome, may well be tearmed *Golgotha, the place of dead mens skuls*, in regard there are so many thousand soules dead in sinne, dead in desire, who haue no thirst and hunger for the word of God. If they haue a bare reading Minister, as children haue a puppet to play with, they thinke themselues in a happie state: as if *Elisbaes* staffe could raise the dead child without *Elisba*, and the word giue life without a Preacher. It may be they can be content with *Micah*, to accept a Leuite if they light vpon him: but who will send to Ierusalem the schoole of the Prophets, as *Saul* sent to Bethlehem to fetch *David* for his comfort? I think you know my meaning. I would not wish you to wait till Preachers offer themselues to instruct you, but to send to the Schooles of learning to prouide godly and able men, who may minister the word

world in due season. *Baalak*, because hee longed for *Balaam*, went to the utmost coast of the Country to meete him. The father, because he longed for his prodigall sonne, ran to kisse him a great way off. *David*, because he longed for the Arke, went & brought it vp from Kiriathsearim: so then indeed we desire the word of God, when we will not stay till it come unto vs, but we will present it, and goe to the utmost borders of our Countrey to fetch it home unto vs. We must desire *the milke of the word*; & we must desire it *as babes*; that is, in three respects. First, they say, children so soone as they are borne into the world, presently cry out for the mothers dugs: so must we, so soone as we feele the grace of God to haue renewed vs; while we are yet hot from the wombe, hunger, & thirst for *the milke of the word*. If the mother should deferre to giue her child sucke, were it able to liue a moneth, or a weeke, or a day? No more is our faith able to sustaine and support it selfe, vnlesse it be presently nourished with the foode of life: Christ so soone as hee had raised vp *Lazarus* *Mark. 5. 46.* daughter, commanded her to eate, as if it were in vaine for vs; to be quickned by the finger of his power, vnlesse we be fed by the word of his grace: and therefore Eden was watered so soone *Gen. 1. 6.* as it was planted, to shew that we must be strengthened so soone as we are instructed: so that it is a great fault, amongst vs, when God hath quickened vs with his Spirit, and we perceiue his graces to bud and to blossome in vs, that we presently prouide not moisture to nourish and to preserue them. Wee count it a miracle that *Eli* liued fortie daies without foode: and yet we, after many yeeres of famine, still poste off the feeding of our soules. Wee thinke it alwaies too soone to begin, though we begin then when we are ready to end: as the rich man, who then went in hand to mlaige his barnes, when he was euen at deaths doore to resigne his life. As Christ was then sent for to heale the Rulers daughter, when she was ready to depart: so many neuer desire the Preachers company til they be ready to die. They say that the time is not yet come that the Lords house should be built, nor yet time to sanctifie their soules for God, nor yet time to prouide for *the milke of the word*. And thus wee post off from day to day, fro yeere to yeere, till we be arrested by death, as the bad Lawyer driues off his Client from Terme to Terme, till

till the suite be lost. *Lot* was so long loitering and trifling in Sodom, that the Angell was faine to plucke him out with violence: and certainly vnlesse the Lord by the good meanes of his prouidence should plucke vs out of ignorance and darknesse, wherein we vse such trifling, and plunging, and delaying, scarce one of a thousand would bee saued. Wherefore (beloued in Christ) if *Paul* haue planted you in the true faith, desire also an *Apolo* to water you. If the foundation bee laid by a master-builder, seeke out a skilfull workman, who may roose it also: if yee haue receiued one grace, speedily desire the preaching of *the word*, that it may increase and grow vp by dressing and manuring, vnto a double grace: for euen the best gifts will wither and decay in you, vnlesse they bee presently watered with *the word*. Again, wee know that children are so greedily carried with a desire of the foode, that when hunger assailes them, they neither regard leisure, nor necessitie, nor willingness of the mothers; but all excuses and businesse set apart, so soone as they crie for it, they must be fed: euen so wee must not thinke it enough to desire *the word*, but wee must be earnest and seruent, and importunate in calling and crying for it. A notable parable is in *Luke*, how one called for bread in the night, the other answered, that hee was in bed; which seemed a reasonable answer, and yet it would not serue: so wee haue long called (my brethren) and wee haue a great while craued the bread of life. Though it may seeme a reasonable answer, that they cannot giue it vs without impouerishing themselves and their children, who are fat and enriched with the Ministers maintenance: yet we ought not to be daunted and discouraged so, but to continue asking still, as *Peter* continued knocking till the doore was opened. For as *Iohn* was knowne by his furious marching, so you may know a faithfull and true Christian by his zealous perfecting of holy purposes. The mother doth not alwaies feede her childe for loue; but many times, to keepe it still and quiet, is constrained to leaue all, and giue it sucke: so if our mother neither reuerenced God, nor feared men, yet if wee would be earnest and importunate with her, if we would continually crie and call for it, as babes doe for the milke, she would feede vs at last, if not of loue, yet at least to be eased of vs. It is an old saying,

Luke 11. 5.

Note.

Acts 12.

Oh that this
were practised.

saying, that he which asketh faintly teacheth vs to deny him: if we will teach men to grant vs, wee must aske it with courage and constancy. And therefore as *Isaac* wrestled with the Angell, and said, *I will not let thee goe vntill thou bless me*: so must our requesters wrestle with the Gouernours of our land, and say, *I will not let you rest vntill you heare me*. This doctrine indicteth and conuinceth a great number of vs, who though we haue a desire to the word, yet wee are so chill and so cold, and so loose in it, that in euery crosse euent we stand stone still. If it be but a straw, it is a block in our way, because, as *Isaiah* speaketh, *We haue no courage for the truth vpon earth*: wee haue some loue to the truth, but we haue no courage to labour and aduenture for it: as a Merchant that would gladly gaine, but dares not venture the seas for feare of drowning. If the people be somewhat backward, or a Preacher cannot bee procured at the first dash, while the fit is fresh vpon vs, wee take our discharge, and cast off the care for euer after. The slothfull man saies, *There is a Lyon in the way*: and so we discourage our selues in seeking good things, because there is paines in the way. But if wee desire the word, as babes doe milke, wee must neuer rest to desire it: vntill wee haue it.

The old sinne of this Land.

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Lastly, wee know children are continually crauing foode; a little pause, and then to the brest againe: and therefore we must not be gorged and glutted with once seruicing, but continually desire it. We must be of *Elias* diet, bread and flesh in the morning, and at euening too: so morning and euening our soules must be fed. The Apostle exhorteth, *Let the word of God dwell in you*; because it must not take vp a nights lodging, and so bee gone; but it must haue a continuall residence and abode in our hearts. Though the ground be good, yet it must haue the former and the latter raine to make it fertile: and yet many of vs think to grow greene with one shewer, and to go vnto heauen with one Sermon. It is reported of the faithfull, that they continued daily in the Temple; as if a Sabbath daies exercise would not serue the turne, vnlesse we had some ordinarie repast in the working daies also: and therefore as the lampe burneth continually in the Temple without quenching, so the word must continually sound in our eares without intermission. Thus you

As 1. 2. 6.

see

see (beloued) that if you will *desire the milke of the word as new borne babes*, you must desire it presently without delay, importunately without fainting, and continually without lothing, neuer being satisfied with it.

Ioh. 6. 26.

1. Pet. 1. 23-25.

Matth. 13. 22.

1. Tim. 6.

Gal. 5. 17.

Iames 4. 1.

Luke 9. 54.

Iob. 5. 44. &

12. 43.

Psal. 119. 10.

Now we come to the matter and obieſt, which we muſt deſire; namely, our food and nourishment in Chriſt, which is here called *the milke of the word*. To this our Sauour recalleth vs from all our dainties, *Labor not for the meat which perisbeth, but for the meat which indures to eternall life*. For *the word* is euerlaſting food, and immortall feed; becauſe it makes vs immortall, and to laſt for euer. Wee deſire wealth, honour, pompe, and pleaſure, and euery thing, ſaue *the milke of the word*, which we ſhould deſire; like *Adam*, who had all trees, and yet liked none but the forbidden tree. There is a *deſire of the word*, but it is a ſcare to choke the good come: there is a deſire of money, but it is the root of all euill: there is a deſire of the fleſh, but it fighteth and wageth warre againſt the ſpirit: there is a deſire of preheminance, but it is ſwelling, and ambitious: there is a deſire of reuenge, but it ariſeth from a raſh and carnall ſpirit: there is a deſire of praiſe, but it is curſed and phariſaicall: the bleſſed and holy deſire is, *to deſire the milke of the word*. When *Ionathan* ſaw the hony dropping, he muſt needs be licking: ſo when yee ſee the milke of the Goſpell, ye muſt deſire to be ſucking. Of all the bleſſings of Canaan, this was the chiefeſt, that it flowed with milke and hony: and this encouraged the Iſraelites to trauell thorow the deſert to poſſeſs it. The *Word* is a land flowing with better milke and hony, and wee muſt not thinke any paines or toyle too much to attaine it. God hath many names in Scripture to make vs conceiue more honourably of him: ſo hath the *Word* many titles to make it more amiable. It is called a *lanterne* to direct vs, a *medicine* to heale vs, a *guide* to conduct vs, a *bit* to reſtraine vs, a *ſword* to defend vs, *water* to waſh vs, *fire* to inflame vs, *ſalt* to ſeaſon vs, *milke* to nourish vs, *wine* to reioice vs, *raie* to reſreſh vs, a *treasure* to enrich vs, and *the key* to vnlocke heauen gates vnto vs. Thus the *Word* is named by all things; that we ſhould only deſire it in ſtead of all things. And ſurely therefore the *Word* is in ſo ſmall requeſt among vs, becauſe we know not what bleſſings it bringeth with it. It is the word of ſaluation,

tion, because it saue the soule from pining, as the corne which *Ioseph* sent did *Iacob's* house from famine. So that as *Elisba* said of *Iordan*, *Wash and be cleansed*: so may wee say of the word, *Heare it, and be saued*. It is called *the word of life*, because it reuiue the spirit, as *Elisba's* bones reuiued the *Israelite*. It is called *the word of reconciliation*, because it is like a golden chaine to linke God and vs together. And in regard hereof, it is called *a Jewell of inestimable price*: as if all the treasure in *Egypt* were not wealth enough to buy it. And therefore as *David* longed for the Well of *Bethlehem*; so wee must long and languish for *the milke of the word*. The word is resembled to milke in 3. respects. First, because it is the only food of the faithfull, as milke is the only and proper food of babes. Secondly, because it is not hard and intricate, but plaine and easie to be conceived, as milke is easie to be digested. Thirdly, because it is sweet and comfortable to the soule, as milke is sweet and pleasant in taste.

For the first point, the Lord chargeth the *Israelites*, *to doe whatsoever hee had commanded, and not to add or diminish any thing*. And *Ioseph*, *Iosue*, *Esra*, and the rest, when they would renew the Lords couenant with the people, read nothing but the Law, to shew that it was the only rule and square of all their duty: and therefore *Esay* recallesh vs to the Law, and so the *testimony*, &c, and Christ sends vs to search the *Scriptures*, because by them we haue eternall life. And therefore the Popish Church, which (not content with the milke of the Gospell) hath broached many heathen traditions, and vnwritten trash, doth not feede, but choke and poison her children with them, and depriue the Lords people of this food of life; and like cursed *Philistines*, stopping vp the welles of water which other haue digged, what doe they else but starue and famish so many Nations? Wei may their hedge-priests like dry nurses delight and disport the children for a season; but when hunger bites, when the distressed conscience would be fed and comforted, then they are not able to afford them the very crummes from Christs table: and therefore we must needs account the estate of those congregations to bee full of dread and horreur, which haue not this milke of the word to feed their soules; which want a good steward to giue them their meate in due season; which like the

Egypt.

Note.

Egyptians lye crawling in the darke; when other Churches may most comfortable light. *Jacob* forooke the blessed Land of Canaan when it had no bread: and can we bee in more of those assemblies where there is no soules foode? If ye did consider (my beloued) that ye cannot be nourished vnto eternall life, but by the milke of the word, ye would rather desire your bodies might be without soules, then your Churches without Preachers. I tremble to thinke how oft you haue heard this, and yet how little you haue performed it.

Prou. 8. 9.

Psal. 19. 7.

2. Cor. 4. 3.

Psal. 119. 5.

Numb. 13.

For the second point: That the doctrine of the Gospell is plaine; appeareth when the Wiseman saith, *All the words of his mouth are plaine and easie to him that will vnderstand. The testimony of the Lord is sure, and giueth light to the simple. If our Gospell be hid,* (saith the Apostle) *it is hid vnto them that perish.* for as the Sunne which was made to lighten all things, is most light; so the word which was made to cleere all things, is most cleere: so that if there be no communion betweene light and darknes, and the word of God be a lantern vnto our feet, and a light vnto our pathes, then it is euident that the word hath no darknes in it. If we see not all things, the fault is not in the light, but in the eye; as *Apar* could not see y water which yet was before her: and therefore our aduersaries falsly charge the Scriptures of exceeding hardnes and intricatenesse. When the Spies were returned from Canaan, they could not say but that it was a good land; but they sayd it was hard to come by: so the Papists must needs confesse that the Scripture is a good word, and yet to dissuade the Lords people from a serious and diligent search of it, they bring vp a slander & say; it hath many obscurities and by-paths. But as *Elisha* saw the horses and fierie chariots which his enemies could not see: so (beloued) if ye come with a faithfull and a holy heart to the word and to the Scripture, ye shall see that plainnesse and easinesse in the doctrine, which our aduersaries cannot see.

Ier. 15. 16.

Psal. 119. 111.

For the third point, that the Gospell is the only comfort and consolation of a faithfull soule; the Prophet *Jeremy* saith, *Thy words were found by mee, & I did eat them, and thy word was vnto me the joy & reioicing of my hart. Thy testimonies haue I taken for an heritage for euer, for they are the joy of my hart.* As a man will

will be glad to be hired to a Noble man: so *David* when hee had gotten *the milke of the word*, reioyced as much as if he had been hired vnto God: and therefore in all the story of the Acts, we see ioy and comfort to haue followed *the word*; as *Ethiops* followed *Elias*, and would not leaue him. So the Wise-men reioyced exceedingly when they saw the star which should leade them to Christ: so ye haue matter of great ioy and comfort, when ye heare *the word* preached which shall carry you to heauen, like the chariots which conueyed *Isaac* into Egypt. There be many *Michols* in this land which haue mocked King *David* for dancing before the Arke. There be many which terme vs heady and foolish men, because we come and throng, and praise thus to a Sermon: but as Christ said, *Father forgive them, they know not what they doe*: so God forgive them, they know not what they say: for if they did feele the calme of conscience, the ioy of heart, the consolation of spirit, and the exceeding and euerlasting comforts in God, which the faithfull possesse and enjoy by hearing *the word*, they would account vs not onely fooles, but starke mad, if all the pleasures, or profits, or dangers of the world should withdraw or withhold vs from it. So much for our food; now we come to the quality of our food. It must be *sincere*.

Note.

Sincere, both in his saueur, and also in effect and operation. For as in nourishing our body naturally, our blood cannot be good if our diet be vnwholesome: so in feeding our soules spiritually, neither our hearts nor affections, nor our words, nor our works can be good, vnlesse the milke be wholesome wherupon we feede: and therefore, as our Sauiour bids vs *take heede what we heare*: so the Apostle to the like effect, giues a caueat to take heede vpon what we feed: for there is a *pure and fresh doctrine*, in Ier. 1. 7. and there is a *sowre and leauened doctrine*, in Mat. 16. 6. There is a *new wine* of the Gospell, in Mat. 9. 17. and there is a *mixed wine* in the eup of fornicators, in Reuel. 17. 4. There are *wholesome words*, in 2. Tim. 1. 13. and there are *corrupt and vnwholesome words*, Eph. 4. 29. There is a *doctrine of God*, Ioh. 7. 16. and there is a *doctrine of the diuils*, 1. Tim. 4. 1. There is an *edifying and a building word*, and there is a *fraying and a coked word*, 2. Tim. 2. 17. As the Prophets children cried out

Mat. 4. 24.

Mat. 16. 6.

Mat. 7. 15.

Colos. 2. 8.

1. Joh. 4. 1.

death in the pot so: some places may say, death in our food: & here of it is, y we are so oftē forwarned in the Scripture to beware of the leane of the Scribes & Pharisees: to take heed of the Prophets: which come to vs in sheepe clothing: to beware that no mā seduce vs through Philosophy: to try the spirits whether they be of God or no: as we must tast our food before we digest it; and try our gold before we treasure it. Chrift tasted the vineger but would not drink; so when we taste false doctrine we must reiect it. There are many greedy of milke, but it is Dragons milke: they take great pains to learne, but it is to learne the language of *Asdod*, and not the language of Canaan: they run to heare, but to heare fables and vntruthes. *Namrad* was as painfull in building of Babel, as *Salomon* in rearing the holy Temple. *Micha* entertained a Leuite, and consecrated his silver; but to an idolatrous worship. The Israelites melted their eare-rings; but to erect a Calfe. *Izabel* fed a great rout of trencher-chaplines; but to honour *Baal*. Many desire to haue milke, but they wil haue it from Dragons poysoned; and therefore we are here warned to desire the sincere milke, &c. For the Lord will not haue the wine of his word to be mingled and mashed with the water of humane inuentions. *He that hath my word let him speake faithfully*: what is the chaffe to the wheat? God would not haue one field sowed with two kinds of graine; to shew vs that he would not haue one heart filled with two kinds of doctrine. *Dagon* could not stand with the Lords Arke, no more can Christs truth hold any fellowship with the word of error: and therefore as the Ministers must beware that they make not merchandize of the word of God, so must the people also, that they drinke not any milke but that which is sincere. And here ye ought (my beloued) more carefully to behaue your selues, as ye see the diuell more subtilly to assault you: and vnder the cloke of zeale and reformation, to bring into the Lords Sanctuary most wicked prophanation. As a man will be more wary to try euery piece of gold, when he sees many counterfeite and Flemmish angels to flie abroad: so when ye see many sorts of doctrine, crawling daily like Locusts out of the bottomlesse pit, ye must bee more diligent to taste and try which is sound and sincere.

It followeth: *That ye may grow by it*. Here is the end of our hearing.

hearing: That we may grow in grace and increase in the faith of
 righteousness: for the faithful are called *the trees of righteousness*, *Ezay 61. 3.*
 because they must be alwaies springing: *living stones*, because *1. Pet. 2. 3.*
 they must grow in the building: *good servants*, which must trade *Matth 25. 16.*
 and trafficke the Lords talents to increase: *fruitfull branches*, *Iohn 15. 2.*
 which must be purged and pruned by the hand of the heavenly
 husbandman. *Isaac* must not alwaies hang on *Sara's* breast, but
 must be weaned: so we must not alwaies be children, but grow
 vp and increase and profit more and more. As the starre neuer
 ceased till it came ouer Christ; so wee must neuer rest walking
 till we come to God. If we haue faith, wee must *proceede from Iohn 1. 17.*
faith to faith: if we haue loue, we must *increase & abide in loue*, *1. Thes 3. 12.*
 if we haue zeale, we must *endeuor to be consumed with zeale*: if *Iohn 2. 17.*
 we be *liberall to the distressed Saints of God*, we must *double our* *1. Tim. 3. 13.*
liberality, as *Elkana* gaue *Annab* a double portion. If we *reade* *Iohn 12. 12.*
the Scriptures, we must *go on and continue in prayer*. If we *giue* *2. Cor. 9. 7.*
almes, we must step on one foot further, and *grow them with*
cheerfulness: and thus as the Eagle continually soareth till shee
 come to the highest: so must we still increase til we come to per-
 fection. *Let vs be led forward vnto perfection*: as if a faithfull man *Heb. 6. 1.*
 were like a ship vnder saile, neuer anchoring till he arive at hea-
 uen. The greater is our sin, which heare, and heare, but are neuer
 the more reformed for our hearing; like *Pharaohs* ill fauoured
 kine which deuoured the fat kine, but remained as ill fauoured as
 they were before: so many of vs when wee haue lugged the
 breast almost drie, after twentie or thirtie yeeres feeding, are as
 skragged and leane as wee were before. No man almost a-
 mong vs is more zealous, no man more faithfull, no man more
 constant for the truth, no man more seruient in religion, no man
 more sanctified, no man more diligent in practising, nor lesse
 vitious now, then he was one hundred Sermons agoe; as if wee
 were night-blacke rauens, which cannot be washed with al the
 sope of the Gospel. Though we haue long heard, and still desire *Nota.*
 to heare, yet we doe not *grow* by our hearing, wee are verie
 dwarfes in Christ, scant able to goe, little in faith, little in loue,
 little in patience, little in obedience, little in zeale, like *Zachariu*,
 so little that we cannot see Christ. This is an vndoubted eu-
 dence that we haue not fleshly but stonie hearts, which though

they bewashed, yet they cannot bee watered with the sweete shewers of the Gospell. For is there not in euery tauerne, and in euery shop, and in euery house, and in euery hall, as much couetousnes, as much briberie, as much coufoning, as much wantonnes, as much maliciousnesse after this long shine of the *Word*, as there was before? Are we not now as slothfull in Gods seruice, as dissolute in the practise of Christian duties, as dishonest in our dealings betweene man and man, as proud in our attire, as light in our behauiour, as hypocriticall abroad, as sinfull at home, as we were before? And what is the reason thereof, but that we come to the fountaine, rather to draw then to drink, rather to heare then to be bettered, and sanctified and increased by our hearing? One sort heareth not at all, like *Eurychus*, which was sleeping when *Paul* was preaching; another sort forgets all, as *Nebuchadnezzar* did his dreame: the most part remembers all, but will make no practise of it, as a Carpenter which should square all by rule, and stickes it at his backe, and workes all by ayme. But assuredly (my beloved) it were better you neuer heard, then thus in despight of God to abuse your hearing: *If I had not spoken to them* (saith Christ) *they should haue had no sin, but now haue they no cloake for their sin.* What cloake can ye haue when God offereth grace, and yee wilfully refuse it? As meate, the more a man receiueth, the more it distempereth, if it bee not digested: so the more ye learne, and the more ye heare, the greater is your sin if yee grow not by it. If the seruant which hid his talent in a napkin was so handled, what shall bee done to them which suffer their talent to perish? And therefore euery man must beware how he heareth: euery man must take heed that he receiue not the grace of God in vaine, that he desire the milk of the word, to be bettered and increased by it. Wherefore whosoever thou be that hearest this, and will heare other, search thy conscience, whether thou be growne in any vertue since thou heardest the last Sermon: consider what sinne thou haddest the last Sabbath, which thou hast not this Sabbath. If thou find no change, then the *Word* hath not had his working in thee: thou art not increased by the food which thou receiuedst. Will not a man be angry to set his child to schoole, and find him alwaies at his A, B, C? So, God will be displeased, if wee bee negligent and slack and

neuer

neuer take out his lessons, but stand as a stay. I know many of you will giue me the hearing of this, as you haue done many of my brethren heretofore: but as as the worne stroke *sonar* growe, and it died in the morning: so by the next morning a greedy worne of couetousnes, or the like sin will haue perished all. If it doe so, know the iudge standeth at the doore, ready euery houre to summon you to death, to make your appearance at the barre of Iustice, and to giue vp your account for euery tittle that you haue receiued, for euery lesson that ye haue learned, and left vnpractised. As for you, if any of you walke in dutifull obedience to the *Word*, I beseech you in the feare of God, and in the bowels and loue of Iesus Christ, that ye will abound and encrease yet more and more, and contend by all meanes to purifie practise and exercise those things that ye heare, that so at length when ye be ripe for the sickle, and the great day of harvest be come, ye may be gathered as good corne into the Lords garner, and be inhabited in the holy heauens with that blessed kingdom, which God hath provided for them that serue and feare him. Amen.

R. S. M. A. S.

THE BANQUET OF IOBS

CHILDREN.

Iob. i. Vers. 4. 5.

4. And his four wives and his banquet was in their house euery day.
 5. And when the dayes of their banquet were past, Iob said and sanctified himself, and rose vp early in the morning, and offered burnt offerings, according to the number of them all. For Iob thought, it may be that my four haue sinned and blasphemed God in their hearts: Thus did Iob euery day.

His booke is a story of patience, to shew how God can deale with all, and how they should receive all things at his hand, seeing the most innocent man in the world, when God should try him, was brought to follow, that the diuel had power to lay vpon him what

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The beginning of Job's affliction.
 torment he would, death onely excepted, and yet he stood to it with such constancie, that hee saith, *though the Lord kill mee, yet will I trust in him.* Such power was given vnto his faith and loue, and patience, that they ouercame the diuill, which said, that if he might haue leaue to plague him, hee would make him *blaspheme God in his face*, vers. 1. Therefore God would haue this victorie to be recorded for all such as are sicke, or sore, or needie, or oppressed, that what so euer paine we suffer, wee may remember that *Job's* paine was sharper then this, and yet could not make him so impatient: but when like a man hee was offended with his tormentors, like an holie man hee was more offended with himselfe, and angrie with his anger. Therefore at last God returned to him, and removed his troubles, and made his end more honorable then his beginning, as if he should say, *There is shall be done to the man which is not offended with my chastisements*, vers. 18. I am not angry with thee as thou hast said.

Now to our purpose, in the first verse of this chapter, the holy Ghost sheweth what a good man *Job* was, saying, *that he was an vpright and iust man, one that feared God and eschewed euill.* In the second verse he sheweth what store of children *Job* had, saying, *he had seven sons and three daughters.* In the third verse he sheweth what store of riches *Job* had, saying: *his substance was seven thousand sheepe, and three thousand Camels, and five hundred yoke of Oxen, and five hundred Asses, &c.* In the fourth verse he returneth again to his children, shewing how they were occupied, before the wind came and blew the house vpon their heads, saying, *his sonnes went and banquetted in their houses, and they called vnto their sisters to vnto and drinke with them.* In the fifth verse hee commeth againe to *Job*, and shewes a prooue of his vertues, which hee commended him for before, saying, *that when his sonnes had banquetted, he fasted for them, and sanctified them, and rose up early, &c.*

So if ye aske what his sonnes did, the holy Ghost saith, *that they banquetted.* If ye aske where, he saith, *in their euill houses.* If ye aske when, he saith, *euery one kept his day.* If ye aske who were the guests, he saith, *that one invited another, and the other invited him againe, and they called their sisters to them, and so made merry together.* If ye aske what father *Job* did, the storie saith, *that*

that after every feast, first he sent for his sonnes, and then he sent for his daughters, and then he sacrificed for them: the reason is added, because *Isa* thought himselfe broken in my sonnes house, sinned and blasphemed God in their honour. His zeal in this action is declared by three circumstances: First, that he rose up early in the morning. Secondly, that he offered so many sacrifices as hee had sonnes. Thirdly, that he performed this offering every day while the feast lasted. Of every circumstance a little, because some had rather heare many things, then learne one.

First, here is to be noted that amongst the blessings of *Isa*, his children are reckoned first, so soone as the holy Ghost was past his spiritual blessings which he mentioneth in the first verse of al, before all his other blessings, lands and houses, and goods, and cattell, and friends, and servants; he speakes of his children, as the chiefe treasure which *Isa* had next unto his vertues; although he was counted the greatest man for riches and cattells, and all things else in all the East parts, verse 3. Therefore the diuel when he had taken away all his other riches, tooke away his children last of all: trying him as it were by degrees; as if hee should say, I haue a greater plague for him yet: if the losing of his goods, and stealing of his cattell, and burning of his houses, and slaying of his servants will not moue him, yet I know what will rouse him: when his children are all feasting together, I will raise a mighty wind, and blow downe the house vpon their heads, and kill every sonne and daughter which he hath as a clap. Indeed this newes frightened him: for as appeareth in the twentieth verse. His patience was so great, that when they brought him word of his oxen, and camels, and asses, and sheepe, hee neuer shrinked; we do not reade that he made any answer: as though he cared not for them: but when he heard that his deare children, seuen sonnes, and three daughters, after he had brought them vp to ripe yeeres, were slaine all at once, then the storie saith, that hee rose up from his seate, and rent his garments, and shaued his head, and fell downe to the ground, and cried; Naked came I out of my mothers wombe, and naked shall I returne againe. So euen the diuel knoweth what a man loueth, and what a blessing it is to haue children. Therefore when God commanded the man and the woman to increase and multiply, it is said

before that *God blessed Iob* Gen. 1. 2. which was the first blessing that was given to man, which is called a *blessing*. *The blessing of children*. Again, when God spake the same words to *Noah* and his sonnes, it is said before, that *God blessed Noah and his seed*, Gen. 9. 1. so children came still vnder the name of blessing. Thus God himselfe sheweth that children are his gifts, to make you thankfull for them, and carefull of them as *Iob* was. And therefore some men haue more riches, and some lesse; and some none, because it is *the blessing of God* (as *Salamon* saith) *which maketh rich*, Proverbs 10. 3. 2: so some men haue many children, and some few, and some none, because it is *the blessing of God* (as *Dauid* saith) *which sanctifieth children*, Psal. 127. 3. and 128. But this is the difference between temporall blessings; and spiritual blessings; that spirituall blessings are simply good, and therefore doe all men good that enioy them; as *faith* and *love* and *patience* can neuer hurt a man, but better him: and temporall blessings are as he which hath them; so a good man riches are good, honors are good, health is good, libertie is good, because he doth good with them: but to an euill man they are euill, because they make him worse, and he doth euill with them: as *Ieroboam* had not done so much hurt, if hee had not been in such honour. Therefore wee pray for health, and wealth, and honour, and rest, and libertie, and life, with a caution, *if it be Gods will*: As *Christ* prayed for the remouing of his crosse; because wee know not whether wee bee good or euill, whether they will make vs better or worse, or whether wee shall doe good with them or hurt. Thus when *Iob* had his cattell and his houses, and his friends, and his seruants, and his children about him, hee was like the man of whom *Dauid* speaks, *The righteous man shall flourish like a Palme tree*, Psalme 92. 12. Therefore the diuell said, *that God had made a hedge about Iob*, Iob. 1. ver. 10. As an hedge goeth round about a garden: so Gods blessings went round about *Iob*, according to that, Psal. 33. 10. *How which trusteth in the Lord, mercy shall embrace on every side*.

Thus *Iob* was endowed with children: but how his children were affected wee cannot define so well as of their father, because the holy Ghost saith nothing of them, but that *they* *had*

quoted,

quested; which doth sound as though he needed a disengagement betwene Job and his sonnes, as there was betwene Eli and his sonnes: for oftentimes a godly father hath inward children, which make him watch, and fast, and pray, and weepe, when they little thinke, while they themselves rustle, and sweare, and banquet, and game, till pouerty fall on their purses, as the house fell vpon their heads; so it seemes that Job's sonnes were secure vpon their fathers holinesse, as many are vpon their fathers trust. handrie, which thinke, *The old man hath enough for vs, we need not care to get or save*: so they might thinke, *Our fathers sacrifices for vs, we may feast and be merry*; his deuotion will serue for vs: he is an old man, let him pray and God will heare him. One Lot is enough in an house: But if Job had bred up his sonnes so, God would not haue commended him, but rebuked him, as hee did Eli. Therefore this is not spoken against Job's sonnes, that they banqueted, as it is spoken against the Israelites, *that they sat them downe to eat, and rose up to play*. For first, it is not like that he which was so commended of God, that he said, *No man was like him vpon the earth*, ver. 8. would not teach his children in their youth, as he prayed for them after. Again, if they had been Epicures, and Libertines, and Beazlers, God would not haue heard his prayer for them, no more then hee would heare Samuels prayer for Saul. Again, if they had despised that God which their father worshipped, he would neuer haue said as he saith, *It may be that my sonnes haue blasphemed God*, as though some fault might escape them by ignorance or rashnes: but hee would haue said, *My sons are blasphemers*, and therefore I must punish them. For that which the law said against blasphemers after, that Job vnderstood by the law of conscience written in his heart, as Paul saith, Rom. 2.15.

Again, if they had vsed their feasts for their lusts, like them which say, *Let vs feast and drinke, for we morrow we shall die*, it had bin vaine for Job to speak to them of sanctification, for they would not haue sanctified themselves at his bidding. But it is said, that before Job offered sacrifice for them, they were sanctified, that is, they considered the faults which they had committed, and repented for them, and reconciled themselves; and then Job sacrificed for them. Again, if their feasts had been setting,

feastings, and disorders, like our *Wakes* and *Reuels*, Ioh should have forbidden their feasts, and not prayed God to pardon their sinnes, which they committed in feasting, and suffer them to sinne still; for that were to mocke God, as though he desired not pardon for their sinnes past, but rather leave for them to sin still.

Lastly, we doe not see by any circumstance of the storie, that they abused their feasts either in suspected houses, or prophane company, or corrupt speeches, or impure gestures, or wanton dances, or vnlawfull dalliances, or vaine superfluities, but that our feasts might bee allowed, if they were like vnto theirs. For first *they did feaste in their owne houses*, they did not run to Ordinaries, or Ale-houses, or Tauerne, as they which seeke for the strongest wine, or hunt after newes, or worse purposes; but like good neighbours they invited one another home, and kept their hospitalitie in their owne houses, as our Gentlemen should doe that lie about London, which are a kinde of Non-residents from their poore neighbours. Secondly, they did not feaste every day, like the rich Glutton in Luke 16, every one kept his day in the yeere when their feasting came: so it is not meant, that the sonnes did nothing but feaste, and the father nothing but pray: but as the feasts of the Iewes came at certaine times of the yeere, to celebrate some blessings of God, so they observed their feasting times, to celebrate their good will one to another. Lastly, they did not ioyne themselves with ruffians and swearers, and tipplers, as all are wont to meete together at a feast: neither did they invite the rich to their tables, as *James* saith, which are feasts of flatterie: but they were all of one kin, and one heart, brethren and sisters, like the Disciples which sate downe together.

Al this doth shew, that their meetings tended to nourish amitie, and that they had respect to the continuance of their peace, and increase of their loue one towards another: which was the first cause that feasts were instituted in the Primitive Church, and therefore called the feasts of charitie, onely that friends and kinsmen and neighbours might meete one with another to receiue the blessings of God, and reioyce together like *Iosiph* and his brethren, lest Christian familiaritie should weare

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Note.

out of vs; and be forgotten: For ye may see in Eccle. 3. 12. and 3. 17. where *Solomon* speaketh of the joy and pleasure and delight, which we may take in Gods creatures: And againe in Psal. 104. 15. where *David* saith, that he *breedeth wine to strengthen*, so wine was made to comfort the heart; that God would not onely haue vs fed; but of his exceeding goodness he would haue vs cheered and comforted beside; as he sheweth by this abundance of his creatures, in that he hath ordained for many things more then we need: Why did God create more things then we need? but to shew that he alloweth vs bread salt and comfortable things: for all good things which were not created for need, were created for delight. Therefore euen the Scriptures haue commended solempne feasts; in Leuit. 23. Num. 29. Exod. 23. where ye may reade of sundry feasts commanded by God himselfe; as the feast of gathering fruits, the feast of trumpets, the feast of Tabernacles, the feast of new Moons, the feast of reconciliation, the feast of Dedication of the Temple, &c. Beside it is said, that *Abraham* made a great feast the same day that *Isaac* was weaned, Genes. 27. 8. So it is said of *Sampson*, that he made a feast when he was married. Iudg. 14. 13. and at a feast in Cana, *Christ* shewed the first miracle that euer he wrought, turning water into a wine, Ioh. 2. If feasts had bin vnlawfull, *Christ* would not haue bin there; therefore the wise man saith, *there is a time to laugh*; as well as he saith, *there is a time to weep*, Eccle. 3. 4. when he saith, there is a time both to laugh and weep, he implicth that the time to laugh is not euery day: as it is said of *Dives*, that he *sat and deliciously every day*; Luk. 16. for then there were a time to laugh; but no time to weep. Therefore if ye will know the time when to laugh, and when to weep, *God* hath set *Yriah* for an example: When the Church was quiet & his countrey safe, *Yriah* could reioyce as well as other; but when the Church was troubled, and his countrey in danger, though the King had hit his bowes, and darts, and drowke, and *Sabea* with his wife: he would not do so, but said, the *Arke* of *Israel* is in the hands of the *Assyrians*, and my Lord *Isaiah* and his servants: if my Lord abide in the open field, and shal I go to my house, to eat and drinke, and be merry with my wife? by thy life, and by the life of thy soule, I will not doe this thing. See what a sinne hee counted

it to fast when, which at another time hee counted no sinne. Therefore if you aske when it is time to fast, and when to fast, I saie of *Israhel*: he forbade not to fast, but if he should see your feasting now, hee would say, as *Elishe* said to *Gebezi* his shiue, *Is this a time to make feasts?* nay the father and the sonnes both had neede to arise early now and sacrifice together: for if euer the house were falling vpon our heads, as it did vpon theirs, now the diuell hath sent forth his windes, now the Pope hath laid his Ordinance, nay our owne hands which should proppet it, are digging as busily as the enemies, with reproches, and slanders, and suggestions, to vndermine the Church, which is falling already, that wee might die like the Philistines, with the Temple vpon our heads. Is this a time to fast *Israhel*? when the house of God is beset like the house of *San*? when the armies of Antichrist are preparing against Gods people? As the voyce asked *Zacharias*, and *Anna*, and *Seraphim*, *what saydst thou* so if you aske your Prophets what they doe see, they may say they doe see the wolfe deuouring the lambe. Wee see a darke ignorance among ouer the land, like the blacknesse of Egypt: wee see the Romanes coming in againe as they came to Ierusalem and sacking the Temple: wee see the Papiests caruing of Images, and the people kneeling before them: wee see the professors of the Gospell shrink away, as the Disciples fled from their Master when hee was taken. Is this a time to fast *Israhel*? Is this a time to flatter? Is this a time to dissemble? Is this a time to loyter? Is this a time to keepe silence? Is this a time to gather riches? Is this a time to reuenge wrongs? Is this a time to set forth Pageants? No saith *Israhel* 2. King. 19. 7. *This is a time of tribulation*, in which the Prince, and Nobles, and people should humble themselves, as the Citizens of Ninus, lest the Ark be taken from England, as the Arke was taken from *Israhel* which God grant that our eyes neuer see.

Thus much of *Iobs* children: how euery one had his feendly house, which sheweth how God blessed euen with riches, as he did their father, and what care *Iob* had like a father to provide for them: then how they feasted together, which sheweth how sweet and pleasant a thing it is for brethren to dwell together in unity. Psal. 133. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Now you shall see what the old man doth, which was so commended in the first verse; the story saith, *that he sent for his sonnes and sanctified them, and sacrificed for them.* In which words the holy Ghost sheweth the paterne of an holy man and good father, which kept the rule that God gaue vnto *Abraham* to bring up his children in the feare of the Lord. *Iob* doth not as some, which when they haue passed their bounds, set all at randome and say with *Cain* in Gen. 4. *My sinne is greater then can be forgiven:* but he goeth to the remedy, as the Iewes when they were stinged, went to the brazen Serpent: Albeit my children haue not done their duties in al points, but offended in their feastings, yet I am sure that God will haue mercie vpon them and vpon me, if we aske him forgiveness. Therefore he sent for his sonnes like a father, and then he taught them like a Preacher to sanctifie themselves, and then he offered sacrifice for them. First, we will speake of the cause which moued *Iob* to sacrifice for his sonnes, let downe in these words: *Iob* thought, *it may be that my sonnes haue blasphemed God in their hearts.* He was glad (good man) to see his children agree so well together, but hee would haue them merry and sinne not, and therefore hee puts them in minde euery day while they feasted, to sanctifie themselves. He condemneth not honest mirth and sober feasts, to maintaine amitie and peace; but being thoroughly acquainted with mans infirmitie, he shewed, that he had obserued neuer any feasts so duly celebrated, but some disorder or other hath crept in, whereby God hath been dishonoured at his owne table, either for superfluitie of meate, or excesse of drinke, or vnchast songs, or corrupt speeches, or wanton dancings, or vnseemely dalliances: the diuell hath been still at one end, and is lightly the master of the feast. Therefore *Iob* thought with himselfe, *It may be that my sons haue committed some scape like other men:* I cannot tell, they are but men: it is easie to slip, when occasion is readie, though they think not to offend; he had no apparant cause to suspect them, and therefore hee speakes in the doubting phrase, *It may be that they haue sinned.* It is better to bee feareful, then too secure: that which happeneth often in the like case, he might wel doubt of it, though he had warned them before: therefore his heart was not quiet, but still this ran in his mind all the while they

they feasted: *It may be that my sonnes sinne.* How wary was Iob ouer himselfe, which was so ieaious ouer his sonnes, lest one sinne should slip from them: nay if ye marke, he speaketh not of any open or grosse sinnes which he feared, but he speaketh of a sinne in the thought, *It may bee that my sonnes haue blasphemed God in their hearts.*

Blasphemie is properly in the mouth, when a man speakes against God, as *Rabshakeb* did; but *Iob* had a further respect to a blasphemie of the heart, counting euery sinister affection of the heart, as it were a kind of blasphemy, or petty treason. Thus the penitent man doth aggrauate his sinnes, and retch them as it were vpon the racke, to make his small sinnes seeme great sinnes, that he might beware as well of small as great. Contrariwise, the prophane and carnall minded man doth mince, and flatter, and extenuate his sinnes, as though they were no sinnes, because they should not trouble him: for this sinne which *Iob* calleth *Blasphemie*, which is the highest name of sinne, the Papists call but *A veniall sinne*, that is, but a sleight sinne, because it is in the thought: So *Iob* and they differ in iudgement.

Now out of this speech of *Iob*; *It may be that my sonnes haue sinned*, or it may be that my selfe haue sinned, which I may properly and rightly terme the ieaiousie of a holy man: wherein *Iob* sheweth in what feare hee stood of his sonnes so long as their feasts lasted, euen as a Merchant doth, till his ship come home: First, we may see this, that the best things may soone be corrupted by the wickednesse of men, such is our nature euer since *Adam* chose euill before good, good hath been turned into euill, Gen. 3. notwithstanding, that our intent and meaning bee good. As for example, when an husband loueth his wife, or a father loueth his children, these are good, and holy, and commendable things; yet there is no man can be found that doth loue his wife, or his children with that euennesse (as I may call it) or iust proportion, but that there is some oddes in the balance when his affection is weighed, which may craue pardon like the feasts of *Iobs* children. If this oddes be in all our measures, then it is no strange case, that *Iob* thought with himselfe, *that his children might offend God in the thing that of it self offends not.* Therefore it is good for a man so long as he liueth in
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this world, to remember still that he is amongst tentations, and sits at a feast like *Iob*s children, where hee may soone take too much. If the fish did know the hooke, and the bird had seene the net, though they haue but the vnderstanding of fishes and birds, yet they would let the hooke alone, and flie oue: the net, and let the fowler whistle to himselfe: so we must looke vpon our riches, as we looke vpon snares, and behold our meates as we behold baites, and handle our pleasures as we handle Bees, that is, pick out the sting before we take the honey; for in Gods gifts Satan hath hid his snares, and made Gods benefits his baites, that as *Adam* said, *the woman which thou hast giuen me, tempted me to sinne*: so they may say, the riches, or the honours, or the liberty, or the wife, or the seruants, or the children, or the meates, or the wit, or the beauty which thou hast giuen me, tempted me to sinne, so many sinnes lie in wait for vs, about our meates and drinckes, and beds, and wayes, that vnlesse we watch, pray, and looke about vs at euery time, *it may bee*, as *Iob* saith, *that we may sinne in our doings, or in our sayings, or at least in our hearts*, as he thought of his Sonnes. Therefore no doubt but as *Iob* thought that his sonnes might offend in their feasting, so he taught them, euen when they were feasting, and when they sate at the table, and when they dranke one to another, to thinke oftentimes, *we may sinne as our father told vs*: which bridled their mirth, and stopt many words at the doore, euen when sinne was at the tongues end. You are not *Iob*s sons, but you are come to be *Iob*s schollers, therfore learn that which his children learned: If a man did but carry this watchword with him, whensoever he eateth or speaketh, or bargaineth, it would cut off a thousand idle words, and wicked acts in one yeere, for which he shall giue account.

The second lesson which *Iob* seemes to point vs vnto, is, to prepare our selues before we eate the Communion, that is, *to sanctifie our selues and meates*, as Christ did; then they had nothing but a few fishes & bare bread, yet there was prayer before they did eate. For as *Paul* saith, *All the creatures of God are sanctified vnto vs by prayer & thanks-giving*. He which doth not pray to God for his daily bread, nor thank him for it, doth not receiue the creatures of God, but steale them from him, as a man
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Note.

which taketh a thing without asking or thanking. There is a kinde of men which I speake of, which hold it too sad a matter to say a short grace before they fall to meate, lest it should fore speake their mirth, and keepe them in a sober mind till they rise againe. I haue heard many say, that they cannot be merrie, vnlesse they sweare, and whoope, and carouse, and dallie, and gibe: therefore if they can chuse they will neuer be a guest where any godlie man is present, lest his countenance or words should dash their sport; and if any matter of God happen to come in while they are in the vaine, it is like a dampe which puts out their lights, and turnes their mirth into heauinesse, as the hideous hand which wrought vpon the wall cast *Baltazar* into a dumpe. These men had need to leaue their feasting, and goe to praying, for they deserue to dye, like the Iewes with the quailles in their mouthes. *It may be* (thought *Iob*) *that my sonnes haue a spice of this vanity.* If it be so with the godly sort, as *Iob's* children were, that they may forget themselves at such a time, and step too farre, and slip a sinne; what shall wee say of them that driue God out of their companie when they banquet, and say that Scripture doth not become the table? as though wee should forget God while wee receiue his benefits. Wee neede not say as *Iob* said, *It may bee that they blaspheme God in their hearts,* for they blaspheme him with their mouthes: wee neede not say, *It may be that they doe sin,* for they doe nothing but sin: and their feast is a feast of sinnes, as if the diuels should banquet together. But they which feast as *Iob* would haue his children, sanctifie themselves before, and eate as in the presence of God, and are merrie as it were with the Angels; when they take their bread, they thinke with themselves what a goodnesse is this, that God giuech such vertue to bread to sustaine life, which hath no life in it selfe; and when they see so many things before them prepared for the flesh, they consider with themselves what care God hath of my soule, which careth so much for my body, which shall goe to dust.

Note.

There is another lesson which will stand you in great stead, if ye make it, when *Iob* saith, *It may be that my sonnes haue sinned.* Hereby he teacheth vs to suspect the worst of the flesh, and to liue in a kinde of ielousie of our selues, as hee saith, that his manner

maner was, chap. 9. *I feared all my works*; that is, he did mistrust himselfe, and washt his hands, and his feet, and his eyes, and his eares, and his tongue, lest they should sin, as a Mercer mistrusts his prentice lest he should filch: so he thought not onely whether his sonnes sinned, but hee thought of his owne sinnes too. When thou seest some selling in their shops, some tipling in the Taverns, some playing in Theaters, then thinke of this with thy selfe: It is very like that these men swallow many sinnes, for God is neuer so forgotten, as in feasting, and sporting, and bargaining; then turne to thy compassion, and pray for them, that God would keepe them from sinne when tentation is at hand, and that he would not impute their sinnes to their charge: so we should doe for our brethren, as *Iob* did for his children. Againe, so we ought to thinke when wee our selues come from places of tentation, which infect like a corrupt aire; *It may bee that I haue sinned*: haue I seene and heard all this, and not slipped my foot with them? Come I home sound and whole? haue I drawne none of the infected aire? Doth none of the dust stick vpon my garments? Looke about my soule, and if thou remembrest any sin which slipped from thee, then pray for thy selfe as *Iob* did for his children. If thou wilt not pray for thy selfe, who shall pray for thee? if thou wilt not repent thy selfe, who shall repent for thee? Looke not for *Iob* to sacrifice for thee. *Iob* cannot sacrifice for thee, but thou maist sacrifice thy selfe, and none but thee. This should bee the thought of euery Christian, not whether we haue pleased, nor whether wee haue reuenged; but whether we haue sinned: for if *Iob* was so ielous of his children, how ielous should we be of our selues?

FINIS

H H SATANS

SATANS COMPASSING THE EARTHE.

Iob 1. vers. 7. 8.

Then the Lord said vnto Satan, whence comcest thou? And Satan answered the Lord, saying, From compassing the earth to and fro, and from walking in it.

And the Lord said vnto Satan, Hast thou not considered my seruant Iob, how none is like him in the earth? an vpright man, one that feareth God, and escheweth euill?

I Haue spoken of the question already, now of the answer: *Compassing* here doth signifie tempting, and the *earth* doth signifie al the people of the earth: as if he should say, I come from tempting all men. It is some vantage vnto vs to heare that the Spaniards are coming before they come, and what number they haue, and how they are appointed, that we may leuie our forces accordingly. But beloued, there is a greater aduersary when the Spaniard, which brings in the Spaniards, *your aduersary the diuell*. It is good for vs to heare whence he comes, that we may be in a readinesse against him, as we prepare against them. Therefore this Scripture, and this time accord well. In Reu. 12. 10. the diuell is called an *accuser*, and now I am an accuser of the accuser: he accuseth vs to God, and God accuseth him to vs, that when he comes like an Angel, yet we may say to him like Christ, *Avoid Satan*. First, giueme leaue to say vnto you as Christ said vnto his Disciples, *Take heed how you heare*; for that which I am to speake vnto you of the diuell, the diuell would not haue you heare: and therefore as hee is here called a *Compasser*, so hee will compassse your eyes with shewes, and your eares with sounds, and your senses with sleepe, and your thoughts with fancies, and all to hinder you from hearing while the articles are against him; and after I haue spoken, he will compassse you againe with businesse, and cares, and pleasures, and quarrels, to make you forget that which you haue heard, as he hath made you forget that which your

you haue heard before, or else to contempe, as though you might do wel without it: as he hath compassed them which doe walke in the streetes while the voice of God soundeth in the Churches as they passe by: therefore before euery Sermon, ye haue neede to remember Christs lesson, *Take heed how you heare.*

Now to the matter. *Satan from whence comest thou? I come from compassing the earth.* Here the diuell is called in like a Iaylor, which keepes some in perpetuall prison, and some are bailed, and some returne to prison againe, and some are executed. They which sinne fearefully, stay as it were about the prison, but are not bound: they which sin wittingly, are vnder locke: they which sinne greedily, are vnder locke and bolts: they which die in their sinne, are like them which are condemned: this is the bondage which we haue brought our selues vnto for a faire apple. When the tempter ouercame vs, wee were remoued out of paradise, where we were seated: when we haue overcome the tempter we shal be translated into heauen, where he was seated. Heauen doore was wide, and the way was broad before the rebellion: but when we knockt at the cannell doore, the good doore was shut: heauen is large, but the way to heauen must be narrow, therefore God hath set our enemies in the gate to fight with vs before we enter, that this saying might be verified, *The kingdom of heauen is caught by violence*: so soone as we rise in the morning we goe forth to fight with two mighty giants, the World and the Diuel, and whom do we take with vs but a traitor? this brittle flesh which is readie to yeeld vp to the enemy at euery assault, onely he which suffereth Satan to compass vs, doth stay him from destroying vs. When God asked *Cain*, where is thy brother? *Cain* lied and said, I cannot tell: When God asked *Sarah* why shee laughed? *Sarah* lied and said, I laughed not: but when God asked the diuell from whence hee came, he answered truly, *I come from compassing the earth*: and yet he which speaketh truth himselfe, taught them to lie, as he is called the father of lyers, because he teacheth all other to lie. How then? Was *Cain* worse then the diuell, because hee lied and the other told truth? By this you may see that carnall men doe not know so much of God as the very diuell knoweth: for hee knew that God could tell where hee had been, but *Cain*

doubted

doubted whether God could tell what he had done, and therefore he made a lie. Thus the diuell teacheth his schollers to do worse sometimes then he will doe himselfe, euen as hee would bring them (if it were possible) into a worse plight then hee is himselfe. The diuels saith cannot saue vs, no more then it can saue him; the diuels knowledge cannot conuert vs, no more then it doth conuert him; and yet he would not haue men beleue that, which he beleueeth himselfe; nor haue vs vnderstand so much as hee vnderstandeth himselfe: for if *Cain* had vnderstood so much as he, that God knew whether he lied or no, hee would haue answered God truly, as *Satan* did: but the diuell knew that there was no dissembling with God, who knowes what hee askes before he askes; therefore he told troth to God, though he lie to man: for to lie vnto him which knoweth, is as if one should lie to himselfe: but *Cain* was not so well learned, he thought peraduenture yet God might vnderstand his murder, as a theefe suspecteth in his heart that the Iudge may know his theft; but he doubted whether God did know it, and therefore he denied it like one which is guiltie, but thinkes that if hee confesse, hee shall bee hanged, and therefore though euidence and witness accuse them, yet you see many will not accuse themselves.

From compassing the earth. He which was called *Satan* before, which signifieth an aduersary, is here said to *compass the earth*, which is to say, being put together, *an aduersary compasseth the earth*: and therefore let the earth beware like a city which is besieged with the aduersaries. The diuell hath moe names then any Prince hath titles: Some God hath giuen to him, and some he hath giuen to himselfe: but this is to bee noted in the diuels names, that hee neuer calleth himselfe a lier, nor a tempter, nor an accuser, nor a slanderer, nor a deceiuer, nor a deuourer, nor a murderer, nor a master, nor an aduersary, nor a viper, nor a lion, nor a dragon, nor a wolfe, nor a cockatrice, nor a serpent. But when Christ asked him his name, hee called himselfe *Legion*, which imports a multitude, as if he should brag of his number, and here he calls himselfe in effect the *compasser of the earth*, as if he should brag of his power. And in the 2. chapter of *Luke* and 6. verse, hee calleth himselfe the possessor of the earth, as if hee should

Note.

should brag of his possessions, and in the same hee calleth himselfe the giuer of the earth, as if he should brag of his liberality. Thus he which is euill it selfe, doth staine the name, because hee would not be hated; and therefore no maruell if men call euill good, and would be counted honest, though they bee neuer so leaud, for so will the diuell; but as God neuer calleth the diuell but by those names which the diuell hated; so he neuer calleth sinners by those names which they call themselves: for if you obserue the Scripture, there is no name of the diuell, but in some place of Scripture or other, the wicked are called by the same name: he is called a liar, and they are called liars: hee is called a tempter, and they are called tempters: he is called a murderer, and they are called murderers: he is called a slanderer, and they are called slanderers: he is called a viper, and they are called vipers: he is called a lion, and they are called lions: he is called a wolfe, and they are called wolues: he is called a serpent, & they are called serpents. Thus God would, y they that shal be damned should haue the name of him which is damned, to put them in mind. Now none of the diuels names are in the booke of life: and therefore liars, and tempters, and slanderers, and murderers, and defamers are not: therefore these are the diuels names. This I note to shew you how deadly God doth hate sin, that neither the diuell nor his followers could neuer get a good name of him: for all this compassing, he could neuer compass this, to shuffe any praise of himselfe into this booke of life: for hee doth not compass heauen, but earth, though hee would compass both. The diuel himselfe doth tel vs here, that he compasseth, and he telleth vs not why he compasseth: but his name Satan that went before, which he spake not of, doth tel vs why he compasseth. Because it signifies an aduersary, it giues vs to vnderstand that he compasseth the earth like an aduersary. God doth compass the earth like a wall to defend it: the diuel compasseth the earth like an enemy to besiege it. For enemy is his name, he is enuieuen to the name.

Three things I note, wherfore the diuell may be said to compass the earth. First, because he tempteth all men. Secondly, because he tempteth all to sinne. Thirdly, because hee tempteth by all meanes: So whosoever sinneth, wherein soeuer

he offendeth, whereby soeuer he is allured, the sin, and the sin-
ner, and the baie, are compassed, and contriued by the Arch-
paltique, which calles himselfe a Compasser. Many haue their
names for naught, because they doe nothing for them, like *Laba-
bans* Images which were called Gods, though they were but
blocks: but the diuell deserues his names; hee is not called a
tempter, a lyer, and a slanderer, and an accuser, and a deceiuer, &
a murderer, and a compasser in vaine, like *S. George*, which is al-
waies on horsebacke, and neuer rides: but he would doe more
thē by his office he is bound to. Other are called officers, because
they haue an office: but he is called an enemy, because he shewes
his enuie. Other are called Iusticers, because they should doe
iustice: but he is called a tempter, because he practiseth tenta-
tions. Other are called pastors, because they should feed: but
he is called a deuourer, because he doth deuoure: and wee call
him a Compasser, because that he doth compass. Euer since he
fell from heauen he hath liued like *Cain*, which cannot rest in a
place, but is a runnagate ouer the earth, from doore to doore,
from man to man, begging for sinnes, as the starued soule
begs for bread. He should haue dwelt in heauen, and not been
compassing the earth; he should haue sung with the Angels, &
not bin quarrelling with men: but he hath changed his calling;
and is become a Compasser; that is, to lay fetters vpon men; as
God hath fettered him, lest they should ascend to the place
from whence he is fallen. Therefore in this the Lyeer spake truth,
when he said, *I come from compassing the earth*: as if he should
say to God, I come from the slaughter of thy seruants; not to
aske forgiveness for all the soules which he hath slaine already;
but to get a commission that God would make him Knight-
Marshall ouer the world, to slay and kill as many as hee ha-
ted: like the bramble which set it selfe on fire first, and then
fired all the wood. *Peter* describing the diuels walke, saith,
that *hee goeth about*: The diuell saith, that *hee goeth a com-
passing*, *Peter* put in, *seeking whom he may deuoure*: the diuell
leaves out deuoure, and saith no more, but that he compasseth.
This circular walke is peculiar to the diuel, and therefore may be
called the diuels circuit. Al other creatures go forward, but the
diuell goeth about, which may well be applied to the crafty di-
uell.

uell, because to go about, is commonly taken to vnderminen: when he meaneth hee will destroy you, then wee say, he will compassse you: so when the diuell compasseth, then beware lest hee deuour. For the diuell goeth about men, as the Fowler goeth about the lark to snare her; as the theefe goeth about the house to robbe it; as the Iuie goeth about the oake to kill it. The diuels walke is a hedge, which goeth about but to find an issue to go in: for he goeth about but vntill he can get in to be a possessor. Hee is content to be a compasser. The first name the diuell hath in Scripture, is a Serpent; he is a Serpent, and so are his waies like a Serpent, which windeth himselfe like a circle. As God is said to make an hedge about men, so here the diuell is said to make an hedge about men: but this is an hedge of tentations, and that is an hedge against tentations. As *Dauid* saith, the Angels compass vs, so might he say, the diuels compass vs: Satan compasseth, and man is compassed. Satan is like the circumference, and man is, as it were, the Centre: that is, tentations goe round about him, and he dwelleth in the midst of them. Thus much of compassing: now what he doth compass.

I come from compassing the earth. This is the diuels pilgrimage, from one end of the earth to the other, and then to the other againe; and then back again; like a wandering merchant, which seeketh his traffique where he can speed cheapest. I have heard of some trauellers which have gone about the earth, but I neuer heard of any that had seene all parts of the earth but this old pilgrime Satan, which hath been in heauen, and in paradise, and in the earth, and in the sea, and in hell, and yet hath not done his walke, but like the Sunne which courseth about the earth euery day; so there is no one day but Satan serth euery man ypon earth: as a compassse hath no end, so hee makes no end of compassing. Because he is such a compasser of the world, therefore *Paul* calleth him, *The God of this world*, not a peece of the world, as England, or Ireland, or France, or Germany, or Spaine, but of *the world*, that is, of all the countries, & cities, and towns, & villages, and houses. The Pope talkes of his kingdom, how many prouinces are vnder his dominion, but the diuels circuit is greater then the Popes: one would thinke that he could neuer tend halfe his flocke, because hee is Vicar of so great a

Monarchy, and yet he is neuer Non-resident. You may see his steps euery where so brim and fresh, as though they were printed in ashes. If God make you see your countrie naked, your Temples desolate, your Cities ruined, your houses spoiled, you will say the Spaniards haue been heere: so when you see your minds corrupted, your hearts hardned, your willes perverted, your charitie cooled, your Iudges bribers, your Rulers persecutors, your Lawyers brablers, your Merchants vsurers, your Landlords extortioners, your Patrones Simonists, your Pastors loyterers, you may say the diuell hath been here. Seeing then these weedes grow in euery ground, you may beare the diuell witnesse that he doth compass all the earth. If a man loue his friend, he will say, I will goe an hundred miles to do him good: but if the diuell hate a man, he will goe a thousand miles to do him hurt. The diuell doth not goe his progresse like a king, onely for delight; but all the way hee goeth, *Peter saith, he seeketh whom he may deuoure.* The diuell goeth a visiting, he will teach the sick how they shall recouer their health, he will whisper y^e poore how they shall come by riches, hee will tell the captiues how they shall redeme their liberty, but to deuoure is the end of his visitation. Therefore *Peter* called him a Lion, and said, that he went about: & told vs that he sought as he went, at last he saith, to deuoure, and there he ends, shewing that deuouring is his end. Now you shall heare whom hee compasseth, and to what he compasseth, and how he compasseth. When it is said, that *the diuell compasseth the earth*, it is meant, that hee compasseth the men of the earth: out of which I gather, first, of all creatures he compasseth men: secondly, that he compasseth all men, and by consequence, that he compasseth good men. The diuell is like an Archer, & man is his marke, and tentations are his arrowes. As *Peter* is called a fisher of men: so the diuell may be called a hunter of men: for of all creatures his enuie is onely to men, because man was made to serue God, and inherit the loyes which he hath lost: therefore he is called no *steer*, but a *man-steer*. When there are no men vpon earth, then the diuell will compass the earth no more.

Secondly, he assaulteth all men, like *Ismael*, which was against all. It is said of *Saul* and *David*, *Saul hath slaine his thousand*, &
David

Dauid his ten thousand: but if you put in Satan, you may set up the number, and say, Satan hath slaine his hundred thousand. As there is a legion of men, so there is a legion of diuels: that as they say *Peters* Angell, so they may say *Peters* diuel: For Christ would not haue called *Peter* Satan, if Satan had not backed him: as death killeth all, so the diuell tempteth all: when he hath *Eve*, he hunteth for *Adam*; when he hath *Adam*, he hunteth for *Cain*: as the father was tempted, so must the sonne; as the mother was tempted, so must her daughters. Every man but Christ may say, I haue been overcome: but Christ himselfe cannot say, I haue not been tempted. In the Spanish Inquisition the Protestants are examined, but the Papists slip by: but in the diuels Inquisition, Papist, and Protestant, and Atheist, and Puritan, and all are examined. He is not a Captaine of fifties, nor of fifties, nor of fifties, nor of hundreds; but he is Generall ouer all which fight not vnder Christs banner: he possessed the two Gergesenes, which were men; he possessed *Maria*, which was a woman; he possessed the mans son, which was a child. *Nimrod* is called a mighty hunter which killed beasts, but this is a mighty hunter which killed *Nimrod* himselfe; God keeps vs out of his chase.

Thirdly, he watcheth against the righteous, even because they are righteous: as God makes the barren fruitfull, and the fruitfull to beare more fruite: so the diuell would haue them serue him, which serue him not, and they which serue him to serue him more: and therefore as the Giant encountered with *Dauid*, so the diuel encountered with *Dauid*; and with *Dauids* Lord. He which gaue him leaue here to tempt *Ish*, was after tempted himselfe, although the net brake, and the bird escaped: Yes as he tempted Christ thrice together, and as he desired to sift *Peter* more then other, so they that follow Christ, and are like *Peter*, are sifted more then other: For this viper is like the viper which feasted vpon *Rahab*. Among many which stood by the fier, the viper chose out *Rahab*, and lighted vpon him before all the rest: so if one be holier then another, this viper will battaile with him; and there is great reason why the godly are tempted more then the wicked; because the wicked are his seruants, and doe tempt others. As he tempteth all men, so he tempteth to all finnes, for hell and the diuell are alike: therefore as hell is neuer filled with sinners,

sinners, so the diuell is neuer filled with finnes: and therefore when hee had made *Peter* deny his master once, he made him deny him twice, and when he had made him deny him twice, he made him deny him thrice. For this cause our sins are counted amongst those things which are infinit, because the diuell and our flesh meet together every day to ingender new finnes. All the diuels riches is in baies; he hath a packe full of othes for euery one which will sweare; a packe full of lies for euery one which will deceiue: a packe full of excuses for euery one which will dissemble. As hee doth goe through the streets, into euery shop he casts a short measure, or a false balance: as hee passeth by the *Tauernes*, hee sets dissention betwixt friends: as he passeth by euery *Inne*, he casts a paire of Cards, and a paire of Dice, and a paire of Tables: as he passeth by the Courts, and finder the Lawyers at the barre, hee casts amongst them false evidences, forged writings, and counterfeit seales. Thus in euery place where he comes (like a foggie mist) hee leaues an euill fauour behind him. The murmuring of *Moses*, the dissimulation of *Abraham*, the Idolatry of *Aaron*, the incest of *Lot*, the drunkennes of *Noah*, the adultery of *Dauid*, the flight of *Iudas*, the deniall of *Peter*, name Satan, and thou hast named the verie spawne of all finnes, which with his taile plucked downe the starres from heauen. How many hate their enemies, and friends too, and yet imbrace this enemy, because hee kisseth when hee betrayeth, as though he would not betray? Avarice saith, I will make thee amiable: tyrannie saith, I will make thee dreadfull: Sloth saith, I will make thee beautifull: vanitie saith, I will make thee merrie: prodigalitie saith, I will make thee beloued: So the poore sinner stands distract how he may follow all sins at once, seeking grapes of thistles, and roses of thornes. As he tempteth to all sins, so he tempteth by all meanes: for the name of a compasser doth import a cunning tempter. There is craft in compassing: the Hunter maketh a raile about the Deere, as though he would guard the, when he meaneth to take some of them: the Fowler goeth about the bird, as if he did not see her, when hee comes to snare her. If men haue so many sleights to compass their matters, how can the compasser himself hold his fingers? If the Serpents feed be so subtil, what doe you thinke of the old Serpent,

Serpent, who hath bin learning his trade ever since the creation? If mens trades may be called crafts, the diuels trade may be called craft. *Herod* is called a fox, but this foxe taught him his subtilty: this is he that prepared flatterers for *Roboam*, which prepared liars for *Ahab*, which prepared Concubines for *Salomon*, which prepared Sorcerers for *Pharao*, which prepared witches for *Saul*, which prepared wine for *Bowboded*, which prepared gold for *Achen*, which prepared a ship for *Sonar*, which prepared a rope for *Heman*, he goeth not about for nothing. But this is the first trick of his compassing, hee markes how euery man is inclined, what he loues, what he hateth, what he feares, and what he wants: and when he hath the measure of his foote, then he fits him. Ask what you wil, here is he which offered the whole world. What? shal *Ierush* stay for want of a ship? nay here is a ship, go and fly from the Lord: shal *Esa* stay for want of broth? nay here is a messe of broth, go and sell thy birth-right: shal *Indas* stay for want of thirty pence? nay heere is thirty pence, go and betray thy master: shal *Pilate* stay for want of an halter? nay here is an halter, goe and hang thy selfe. The tyrant shall not want a flatterer, the wanton shall not want a mate, the vsurer shall not want a broker, the theefe shall not want a receiver: he is a factor between the Merchant and the Mercer, and the Gentleman and the tenant: he is a make-bate betweene the man and his wife: he is a tale-bearer betweene neighbour and neighbour. Thus if you aske me what is the diuels trade or occupation, all the day long he is making nets, & gins, and snares, to catch thee and me, which gape for the worme.

If then the diuell be such a busie-body, which medleth in euery mans matter, let vs remember what the Wise man saith, *A busie-body is hated*: the diuell is to be hated because he is a busie-body: the Iewes could not abide the Publicans because they were like Sumners, and Takers, which carried tole out of their country into another: how then can we abide this great Publican, which taketh tole ouer all the world? nay not tole of men, but men themselves? he which compasseth the earth, compasseth vs, euen vs which stand here. Therefore what shall I say, but as Christ said, When the thiefe compasseth the house, shall not the owner guard the house? If the Cite be compassed,

and

and not defended, how should it stand? as the diuell runneth round about, so the armie must goe round about vs; and then though he compasse vs; yet hee shall not ouercome vs; but as the Israelites were safe though the water compassed about them, as the children were safe though the flames compassed about them, as *Daniel* was safe though the lions compassed about him: so they which haue Christs armour, are safe, although the diuels compasse about them, *I will not feare* (saith *Dauid*) *what man can doe vnto me*: nay I will not feare what the diuell can doe vnto me: for hee which is with me is greater then hee which is against me. Thus much of the diuell and his compassing.

As the Serpent compasseth, so doth his seed: and therefore *Salomon* calles the wayes of the wicked, crooked wayes. This is the great compasser: there be litle compassers beside; like the Pharisees, of whom it is said, that they compassed sea and land to make one like themselves. In stead of these compassers wee haue Seminary Priests, which compasse from Rome to Tyborne, to draw one from Christ to Antichrist. I will not name al compassers beside, lest I be compassed my selfe; but this I speak within compasse, that there is a craft of compassing; and Satan is the crafts-master; at the rest hee his prentises, or factors vnder him. When he hath compassed some men, he sets them to compass other men, and so he hath his compassers and spies in euery countrey, like continuall Leagers to follow his businesse for him, which will do it as faithfully as himselfe. If he appoint them to lie, they will lie as fast as he: if he appoint them to deceiue, they will deceiue as cunningly as he: if hee appoint them to slander, they will slander as falsely as he: if he appoint them to flatter, they will flatter as smoothly as he: if he appoint them to mock, they will mocke as scornfully as he: if he appoint them to reuenge, they will reuenge as spitefully as he: if he appoint them to persecute, they will persecute as fully as he. So if he do but say, let there be an oath, straight there is an oath: let there bee a lie, straight there is a lye: let there be a flout, straight there is a flout: let there be a bribe, straight there is a bribe: let there be a quarrell, straight there is a quarrell: therefore in this the liar told the truth, for he hath compassed the earth indue.

Thus you see what the diuell answered, when God asked him from whence he came. Now if God should aske you, as he asked the diuell, from whence you came before you came hither to him, or rather whither you will go when ye depart from him, I doe verily thinke that some here did come from as bad exercises as the diuell himselfe: and that when they doe depart from this place, they will returne to as bad exercises againe, as the diuell did: some vnto the Tauernes, and some vnto the Alehouses, and some vnto stages, and some vnto brothels, and some vnto dicing, and some vnto quarrelling, and some vnto coufoning. I would faine know this, if the diuel came from tempting, and you from sinning, who was better occupied, hee in commanding you, or you in obeying him: they which come to the Church and returne to their sins, come to the Lord as the diuell came, not to be reformed of his euill, but to haue a passport to doe more euill: if any such be here, he hath learned nothing, but goeth empty away: for they which come like Satan, go like Satan: a little water is sprinkled vpon them, which fallles off again to the ground, so soone as they are out of the Church doore: all which they learned is forgotten, like a perfume which saoureth no longer then they abide in the house where it burneth. Therefore as I warned you at first, *Take heed how you heare*, so I warne you now, take heed lest this Compasser come and steale that which you haue heard: for when *Iudas* had receiued the Sacrament, the diuell entring into him, after that, could neuer be driuen out againe: so if the diuell enter into you after you haue receiued this warning, hee will possesse you like *Iudas*, stronger then hee did before, and euery word shall condemne you. As he

which eateth the Sacrament vnworthily, *eateth his owne damnation*: so he which heareth the word vnfruitfully, heareth his owne damnation, for the word which I haue spoken, saith Christ, *shall iudge you in the last day.*

FINIS.

A CAVEAT

A CAVEAT FOR CHRISTIANS.

1. Cor. 10. 12.

Let him that thinketh he standeth, take heed lest he fall.

When you haue examined your selues by the touchstone which I gaue you, *whether you be in the faith or no*: if you finde that you stand in the faith, *let him which thinketh he standeth, take heed lest he fall.* Three sentences we borrowed of *Paul*: in the first he exhorted vs to bee Christians: in the second, hee taught vs to know whether wee bee Christians or no; in the last, he warneth vs, if we be, to perseuere and take heede lest we fall. Saint *Paul* doth not teach vs these phrases to doubt of our saluation, or of the mercie of God, as the Papists say; but of our constancie in his seruice: not lest wee fall from our election, but lest wee fall from our righteousness. This is a godly feare, and *blessed is he* (saith *Salomon*) not which standeth in feare of Gods mercie, but he *which standeth in feare* of his owne frailtie, *Pro. 28. 14.* as *Iob* did, *which feared all his workes*, *Iob 9. 28.* Wee must haue confidence towards God, but diffidence towards our selues: for God will be true to vs, if wee bee true to him. This feare is not contrary to faith, but cannot stand without it: therefore *take heed lest ye fall, is, take heed lest yee sin*, as the Israelites sinned; an admonition gathered from the fall of the Iewes, to them which stand, or to them which thinke they stand, to take heed lest they fall. As a Chronicler in a story giues a watch-word by the way, to admonish the reader of some speciall things to be marked: so the Apostle, teaching vs to make vse of al that we heare or reade, after he had shewed how the Israelites stood sometime, and how they fell after again, which were the elect people of God, the beacon of the world, and glory of nations, vntill they crucified him who would haue saued them; ends with a sigh, as if hee should say, it grieues me to record their folly, and to discouer the nakednes of my country-men; what should I rehearse any more? If they fel thus, take them for a warning, and *let him that thinketh he*

he standeth, take heed lest he fall. Here we are set to the *flamers schoole*, to see what we can learne of the wicked, as the Bee doth gather honey of weeds: for *all which is written, is written for our instruction*, Rom. 15. 4. *These things* (saith Paul) *are written to admonish vs, upon whom the end of the world is come*: as if hee should say, we haue need to take more heed then they vnder the law, because *we liue in the last and worst dayes, when the Dragon is let loose, and bath great wrath, because his time is short*, Reuel. 12. 12. Now if you would know how the Israelites fell, reade but from the sixth verse, and you shall see how they fled from sin to sin, like a flie which shifteth from sore to sore. They *tempted the Lord* (saith Paul) *they murmured, they lusted, they committed idolatry, they serued the flesh, they sat downe to eat, and rose up to play*: Take heed (saith Paul) O ye Corinthians lest ye liue so too: you shall not do euill because others do so, but these things are written for your learning: therefore first you shall learne, that as they fell away, so you may, and then by their fall you may learne to stand.

Thus the Apostle warneth vs, that we are all in a house ready to fall, and all in a ship ready to sinke, all in a body ready to sin; who can say what he will doe when he is tried? Therefore Paul saith not, let him that standeth take heed lest he fall, but *Let him that thinketh he standeth take heed lest he fall*: warning vs before that we take heed of falling, and to examine how we stand; whether we stand or no. For when he makes his speech of them which *think they stand*, not of them which stand; he intends that few stand, in comparison of them which *think they stand*: many thinke themselves wise that are fooles like other: many thinke themselves pure, which are prophane like other, as *Sadom* noteth, Pro. 30. 12. *There is a generation which are pure in their owne conceit, and yet are not washed from their filibins*: as though there were a generation or sect of such men.

And againe, Prou. 20. 6. *Many men will boast of their goodnesse, but who can find a faithfull man?* So, many seeme to stand which stand not: many thinke they beleeue, which know not what faith meaneth: many looke to bee saued, which cannot tell who shall saue them, no more then *Nichodemus* knew what it was to be borne againe. The reason is, many are afraid to sound

found too deepe, and examine their conscience, lest it should vpbraid them with the noysomnesse of their sinnes.

Therefore like a fauourable Iudge, which would saue the malefactor, he will aske him so cunningly that he will answer for him too: and then hee will say, I find no fault in this man, let him pay his fees and be gone: so I finde no fault in this faith, me thinkes it is a sound faith, me thinkes it is a good faith, mee thinkes it is religion enough, when I come to the Church, and loue my neighbour, and obey my Prince, and giue euery man his owne, and pay my tithes, and fast twice a weeke, as the Pharisee did, me thinkes this is well, what would you haue more? haue I not kept *all the Commandements*? Luk. 18. 18. No (saith Christ) there is one thing behind; examine thy selfe, and still thou shalt find something behind, like a cobweb in the top of an house when the floore is swept. Therefore well doth *Paul* say, he which *thinketh* that he stands, not he which stands: for hee which stands in Christ falleth not, but hee which thinketh hee stands falleth suddenly, and may finally, vnlesse hee stand vpon his watch: take heed is a good staffe to stay vpon, and so often a man sinnes as he cast it from him; all goe astray.

But this is the difference betweene the sinnes of them which haue faith, and them which haue no faith: they which haue no faith, fall like an Elephant, which when he is downe riseth not againe; they which haue faith do but trip and stumble, fall & rise againe: their fals doe teach them to stand, their weaknes doth teach them strength, their sins do teach them repentance, their frailenesse teacheth them constancy, as *Peter* was better after his denial then he was before. *Judas* did neuer stand, but seemed to stand; the Disciples knew not that he was a theefe and intended treason: for they asked, *Is it I? Is it I?* Christ knew, as it appeareth, when he gaue him the sop and said, That which thou doest, do quickly: if euer he had stood, he could not haue bin termed the son of perdition. Many did seem to the world to go out of the Church, but *Iohn* saith, they were neuer of the Church: meaning, that if they had been of the Church, they could not haue gone out of it: for the *vine* could not leaue her grapes, nor the *olive* her olives, nor the *fig* tree her sweetnesse, so they which stand in the faith, doe not fall away but seeme to fall, as hypocrites

hypocrites seeme to stand. The best men haue had their slippers, but alwaies they rose againe, as though they had sinned to teach vs repentance: therefore their stones are written, which else should haue beene concealed for their honour: for they were not registred in spite to disgrace them, but to admonish vs, that when we see such a field of blood, like carcasses, which the dragon hath slaine, we may feare to set vpon him vnarmed, lest we be slaine like others: as *Salomon* beheld the field of the slothfull which was full of thistles and weedes, *Prov. 24. 30.* so wee must behold the sinne of other to learne by them. *I passed by* (saith *Salomon*) *and considered it well, I looked vpon it and receiued instruction.* This note is in the margin of your Bibles, that I might learne by another mans faults: So *Salomon* sheweth howe we should looke vpon other mens faults. If we behold and consider them, and looke vpon them to receiue instruction as *Salomon* did, then doe wee behold and consider, and looke vpon them well: or else as *Abraham* might see the smoke of *Sodom*, but *Lot* might not see it; so they which cannot make yfe of sin may heare, and see, and speake of errors of men, yet it is not lawfull for others, because they are as a spider which gathereth nothing but poyson. Did not many peruert the sins of the Patriarches, and apply them to themselves, as they should apply their doctrines? But *these things* (saith *Paul*) are not written for our imitation, but for our admonition; that is, for a caution lest we doe the like: for they repented that which they did, and shall wee doe that which they repented? Christ saith, follow me, without limits: but *Paul* saith, be ye followers of me as I follow Christ; So we must follow the Patriarches, and Prophets, and Apostles, as they followed Christ, lest following that which they repented, we sustaine or suffer that which they escaped. This is the lesson for all but Christ, *Let him which thinketh he stand take heed lest he fall.* When *Paul* had distilled the capitall sins of the Iudaistes, this is the quintessence, that is all the profit which he could wring out of them, *Let them but thinke they stand, take heed lest they fall.* *1. Cor. 10. 12.*

Who would haue said that *Ierusalem* would haue become an harlot? that she chosen people should become the curseddest vpon the earth? yet so it is, saith *Paul*, thus and thus they haue

done, and thus hath God forsaken them, that all the world may take heed how they stirre vp the Lion of Iudah, which deuoureth the wicked like bread. Who would haue thought whē *Lot* was grieued with the sins of Sodom, that he would haue committed a worse sin himselfe; first to drinke till he was drunken, then to lie with his owne daughters? yet he did so. Who would haue thought that *Noah* when he builded the arke, because he beleued in God, and gaue example to all the world how they should saue themselves, when the flood was past, would haue giuen the first example of sin to his owne sonnes? Who would haue thought that *David*, when he was persecuted for his godlinesse in the desert, would haue slaine the husband for the lust of the wife, when the blessings of God did call him to thankfulness? Who would haue thought that *Salomon* when he praied in the Temple, and was reuerend by God the wisest man in the world, would haue taken more Concubines vnto him then any beathen in the world? How are the mighty ouerthrowne, saith *David*? 1. Sam. 1. Like *Peter* which said, he would neuer forsake Christ, and forsooke him first. The strong men are fallen; euen *Salomon* himselfe, and *David*, and *Noah*, and *Lot*, and *Sampson*, and *Peter*, the lights of the world fell like starres of heauen: these tall Cedars, strong oaks, faire pillars lie in the dust, whose tops glittered in the aire, that *they which think they stand, may take heed lest they fall.*

Can I look vpon these ruines without compassion or remember them without feare; vlesse I be a reprobate, and my heart offeint? Who am I that I should stand like a shrub, when these Cedars are blowne downe to the ground, and shewed themselves but men? The best man is but a man, the worst are worse then beasts; no man is vntainted but Christ; they which had greater gifts then we, they which had deeper roots then we, they which had stronger hearts then we, they which had more props then we, are fallen like a bird which is wearie of her flight, & turned backe like the wind in the twinkling of an eye, Who would not haue *mocked* him that should haue said sometime as *Elisha* said to *Hazael*, what wickednesse he should doe in time to come, that he should slay and trample men, women and children? *Hazael* blushes to heare thus of him, and said,

2. King. 8. 13.

Am I a dogge that I should doe this? as if he would neuer doe it while he were a man, but count him a dogge when he comes to that: so they which are changed like *Hazael*, blush to heare Note thus of him, and would haue scorned sometime at him which should once haue said, when they were zealous and studious Preachers, and persecuted for their preaching, that the time would come when they should be loyterers, time-seruers, louers of the world, and greedy wolues, deuourers of their flocks, and persecutors; they would haue said, Am I a dogge? Am I a beast? Am I a reprobate that I should doe this? they would neuer beleue this till it came to passe: and being fallen, they say, they sinned like *Hazael*, which blusht before he sinned, and was impudent after. Therefore let no man say what he will be, before he haue examined what he is, but ruine his course with a trembling feare, alwaies looking downe to the rubbes which lie before him, and the Worthies which are slaine already; and remember when any spectacle of frailtie is in thine eye, this is my warning: for no man hath more priuiledge then another, This is the profit wee should make of other mens faults, like a pearle which is taken out of the Serpent: when wee see our brothers nakednes, it should moue vs to compassion of him, and a feare of our selues: for when we reioyce at others fall, like *Chem*, as the leprosie went from *Naaman* to *Gehezis*, so God turneth his wrath from them, and it lighteth vpon vs, *Pro. 24. 18.* and such as haue despised others without remorse, haue fallen in the like or more shamefully themselves, and neuer rose againe. What shall we do then when we heare of other mens faults? not talke as we do, but beware by them, and thinke, Am I better then he? am I stronger then *Samson*? am I wiser then *Salomon*? am I chaster then *David*? am I soberer then *Noah*? am I firmer then *Peter*, if God should leaue me to my selfe? if he should withdraw his hand which holds me? Into how many gulfes haue I been falling, when God hath preuented me of occasion, or delayed the temptation, or wonderfully kept me from it, I know not how? for he deliuereth me from euill as he deliuered *Danid* from the bloud of *Nabal*, by *Abigail*, which came vnlooked for: So hee hath preuented many wonderfully, when they were assaulted

Note.

so hardly, that they had thought to haue yeelded to the enemy. Sometime I may say there wanted a tempter, sometime I may say there wanted time, sometime I may say there wanted place; sometime the tempter was present, and there wanted neither time nor place, but God held me backe that I should not consent: so neere we haue glided by sinne, like a ship which rides vpon a rocke, and slips away, or a birde which escapes from the Fowler when the net is vpon her. There is no salt but may lose his salt-nesse, no wine but may lose his strength, no flower but may lose his scent, no light but may bee eclipsed, no beauty but may bee stained, no fruit but may bee blasted, nor soule but may be corrupted: wee stand all in a slipperie place, where it is easie to slide, and hard to get vp, like little children which overthrow themselues with their clothes, now vp, now downe at a straw, so soone wee fall from God, and slide from his word, and forget our resolution, as though wee had neuer resolved. Man goeth forth in the morning, weake, naked and vnarmed, to fight with powers, and principalities, the diuell, the world, and all their adherents: and whom doth he take with him but his flesh, a traitor, ready to yeeld him vp at euery assault vnto the enemy? Thus man is set vpon the side of a hill, alwaies declining, and slipping: the flesh muffleth him to make him stumble, the world catcheth at him to make him fall, the diuell vndermineth him to make him sinke, and crieth still, Cast thy selfe downe; and when he falleth he goeth apace, as *Peter*, who denied thrice together: and when hee is fallen, is like a stumbling stone in the way for other, that they may fall too. Therefore, *Let him that thinketh he standeth take heed lest he fall.*

So earnestly must we call vpon our soules, that wee bee not wearie of them doing: for happier are the children that neuer began, then *Judas*, whose ende was worse then his beginning. Wisdome and righteousness are angry with him that leaueth his goodnesse to become worse: if thy spouse had committed fornication, thou mightest haue diuorced her; but hee which leaueth his righteousness to liue in wickednesse, forsakes his spouse to commit fornication, and is diuorced from Christ himselfe. If thou wert like the figge tree, or the olive tree,

they would not leaue their grapes, or their fatnesse, or their sweetnesse, to get a kingdome; but the Bramble did: If thou be like the Bramble, what wilt thou doe when the fier comes? As this is a *Memorandum* to all, so especially let him that ruleth, and him that teacheth, take heed lest hee fall: for if the pillars shrink, the Temple shakes, as when a great Tree is hewen downe, which is a shadow to the beasts, and a nest to the birds, many leaues and boughes, and twigges fall with it: so many stand, and fall with them, whose lampes giue light to others: Euen as *Ieroboams* sinne made Israel to sinne. Therefore *Paul* hath giuen you a watch-word, which euery one should write vpon his table, vpon his bed, and vpon his nailes, lest hee forget in one houre: for he which stands now, may fall before night. Sinne is not long in comming, nor quickly gone, vnlesse God stop vs; as hee met *Balaam* in his way; and stay vs, as he staid the womans sonne, when he was a bearing to his grate. Wee runne ouer Reason, and tread vpon Conscience, and sling by Counsell, and goe by the Word, and post to death, as though we ranne for a kingdome, like a Larke that fallies to the ground sooner then hee mounted vp: at first shee reuires, as it were by stepes, but when shee commeth neerer the ground, shee fallies downe with a iumpe: so we decline at first, and wauer lower and lower, till wee bee almost at the worst, and then we runne headlong, as though wee were sent post to hell, from hot to luke-warne, from luke-warne to key-cold, from key-cold to starke-dead: so the languishing soule bleedes to death, and seeth not his life goe, till hee bee at the very last gaspe. Woe be vnto him that is guiltie of this murder: if the blood of *Abel* cried for vengeance against his brother *Cain* which slew his body, shall not God bee reuenged for the death of his soule? where is thy brother (saith God)? Nay, where is thy soule? hast thou slaine it, which was my spouse, my temple, mine owne Image? If the seruant which hid his Talent was cast into darkenes, what shall bee done vnto thee, which hast lost thy Talent? For hee which fallies from his righteousness, doth not hide his Talent; but more, he doth lose it.

Thus if you neuer knew what good to make of euill, this you may learne in the *Sinners Schoole*: Let them which think they

stand, take heed lest hee fall, and let them which are downe, care to rise, and the Lord so direct our steps, that wee may rise againe.

FINIS.

THE POORE MANS TEARES.

Matthew 10.42.

He that shall giue to one of the least of these a cup of cold water in my name, he shall not lose his reward.

THe argument I haue to intreat of, is onely of giuing almes to the poore; and when, and in what sort we ought to relieue the poore. Herein for your better instruction, I will shew what almes is: how, and to whom almes must be giuen, and wherefore wee are to giue almes. I know in these daies, and in this yron age, it is as hard a thing to perswade men to part with money, as to pull out their eyes and cast them away, or to cut off their hands and giue them away, or to cut off their legges and throw them away. Neuerthelesse, I cannot but wonder that men are so slow in giuing of almes, and so hard-hearted towards the reliefe of the poore, when the promises of God warrant them not to lose their reward. Saint Iohn saith, *He that hath the substance of this world, and seeth his brother want, how can the loue of God be in him?* This is a question which can hardly be answered of a great number; no it will not bee considered of a number, nor regarded of a number. And yet the Euangelist hereby laieth open vnto all persons, that he which hath wealth, seeing his brother in want, and will not relieue him, hee loseth the loue of God; which loue is so great as is the loue of a naturall mother vnto her owne child: nay more then that, it is a loue so firmly settled, that it is vnpossible to be remoued.

1. Iohn 3.17.

There are many rich persons, that think scorne to relieue the poore, of whose hard dealing wee haue a president in the sixteenth

teenth of *Luke*: The rich man in his life time would not relieue *Lazarus*, but despised him; yea hee forgot God, and thought there was no God (but his gold) that could in iustice punish him, for despising the poore. *Lazarus* died for want, and so did *Dives* for all his wealth; who soone after (being in hell) beheld *Lazarus* in heauen, triumphing in *Abrahams* boosome, while he was tormented in hell fire. This fire burneth, scaldeth, scorcheth, and tormenteth; of which when the rich man felt the smart, (though all too late) he sorrowed and repented, and would faine haue sent word thereof vnto his friends: but hee could haue no messenger for all his Lordly liuings, nor no releasement of his torments for all his bagges of gold. Now to whom would hee haue sent word? Forsooth to a number of his friends, that indeede thinke there is no God nor diuell; no heauen nor hell, nor no torments in hell fire after this life. This example of *Dives* may admonish such hard-hearted persons to bee mollified with the teares of the poore: that they may (when *Dives* hath dined) let *Lazarus* haue the crummes.

We reade in *Matthew*, that when Christ commeth to iudgement, hee will say to them on the left hand, *Goe from mee ye cursed* into hell fire which was prepared from the beginning: by which appeareth, that hell fire is not onely hot, but it is euerlastingly hot, and neuer hath end. Let therefore hell fire, and the eternall torments thereof, admonish you to be mercifull to the poore. To this also may bee added, what he will say to the righteous, *Goe ye into euerlasting ioyes*, which neuer shall haue end; *When I came among you as a stranger, you receiued me: when I was naked, you clothed me, and when I was hungrie, you fed and refreshed me*: which proueth that the kingdome of heauen belongs vnto him that harboureth strangers, cloatheth the naked; feedeth the hungrie, comforts the sicke, and doth performe such charitable acts of compassion: yet not as the Papist doth account it meritorious, but as a faithfull Christian to do it in faith and true zeale of a Christian life; for *every tree that bringeth not forth good fruite, is hewen downe and cast into the fire*. It is not enough for vs onely to beare faire leaues, but wee must also bring forth good fruite: otherwise

Esay 58.7.10.

let vs bee sure our Saulour Christ will forsake vs. The Prophet Esay saith, *If thou break thy bread unto the poore, and poure forth thy beere vnto them, thy light shall rise in darkness, thy dimnesse shall be as the noonetide, and God shall still guide thee*: whereby appeareth, that those deeds of charitie are commonly performed by the righteous that still seeke to enjoy the pleasures of heauen, which are so farre beyond the common imagination of men, that no heart can thinke, no eare can heare, no tongue can speake, no pen can write the vnspcakable pleasures thereof.

Christ saith, it is a deed *more blessed to giue them, then to take from them*: for the excellencie of Christians consisteth in leading a godly life, and giuing of almes: and the excellencie of all things is shewed in their giuing. The Sunne giueth his light, the Moone her light, the Starres their light, the cloudes their water, the trees their fruit, the earth her hearbs, the hearbs their flowers, the flowers their seeds, and the seedes their increase: yea, beasts and birds, fowles and fishes, giue naturally in their kinde, and are more carefull and louing one to another then we, which made *Iob* say, *Go to the beasts of the field, and they will teach thee*: For man is most vnaturall to man, and so farre digressing from nature in his kinde, that let some vngodlie rich commorants see a poore person begge, this is their present sentence of him: whip the rogues, to Bridewell with these rogues, it is pitie these rogues be suffered to liue: then if they fall sicke, let them famish, starue, and dye, all is one to him, for of him they shall receive no comfort.

Augustus Caesar, a heathenish Emperour, thought that day to be lost, wherein he did not benefit some poore person, and with money relieue him from penurie. And I doubt not but some godly men there bee that take delight in relieuing the poore with their continuall almes, not superstitiously to bee scene of men, but secretly to bee scene of God. The Lord increase the number of them, and make their example rodound to the reliefe of thousands.

Almes is a charitable reliefe giuen by the godly to the sicke, to the lame, the blind, the impotent, the needie, the hungrie and poorest persons, euen such as are daile vexed with continuall

want:

want: to whom euen of dutie, and not of compulsion, wee ought to impart some part of that which God hath mercifully bestowed vpon vs: for as wee daily seeke for benefits at Gods hand, which he doth continually giue vs: so ought wee therewith to relieue the poore, sith God hath so commanded vs. The performance whereof wee ought not to driue off from time to time, but to doe it when they desire to haue it done. For the true obedience of God doth forbid vs to prolong or driue off the doing of good things: as appeareth in *Noah*, who when he was commanded, did enter the Arke; *Abraham*, when hee was commanded, did forthwith offer vp his sonne *Isaac*, and did circumsise his house vpon the same day he was appointed. A learned writer (called *Nazianzen*) saith of himselfe, that when in his youth he had once lost the tenor of good life, gray haire were got about his head, ere he recovered it againe. Whereby I gather, that when we are young, if we harden our hearts against the poore, if wee doe not willingly impart our bread to them, but driue their hungry stomacks stubbornely from our doores; that doubtlesse gray haire wil come vpon our heads, before we can finde the right way to pitie and compassion. O let vs take heede that our hearts bee not hardened against the poore, nor that we giue our almes to get glorie of the world: but so let vs giue our almes, that the one hand may not know what the other doth: yea, we ought to giue it with such equalitie, that our poore neighbours may bee relieved; to whom indeede wee ought to become contributors, as *Isa* did. All people haue not one belly; for as one chimney may bee hot, so another may be cold; one pot moist with liquour, when another may bee drie; one purse emptie, when another is full; and one poore mans bellie full, when anothers is eniptic. That is a good Commonwealth that looketh to euery member in the Common-wealth; and those men are worthy of riches, that looke daily to the feeding of their poore neighbours. Let therefore the teares of the poore admonish you to charitie, that when *Dina* hath dined, *Lazarus* may haue the crummes.

Now let vs proceed and consider what we must giue, and to whom we must giue. In the text wee are willed to giue, though it bee but a cup of cold water, or a peece of bread. This containeth

neeth matter both for the taker and the giuer. Bread will serue beggers, and they must be no chusers: yet bread will not serue some beggers, that boldly on Gads hill, Shooters hill, and such like places take mens horses by the heads, and bid them deliuer their purses: for these fellows are of the opinion of the Anabaptists, that euery mans goods must be common to them, or else they will force them to part it: but these are saucy beggers, which ought to be suppressed by godly policy. As for the other sort of beggers, and other poore persons, they must be content to take vp their crosse, endeour themselves patiently to suffer their ordinarie grieuances; and remember that mans nature may be satisfied with a little.

As touching how much we should giue, wee are taught, that if we haue much, we should giue accordingly: if wee haue but little, giue what we can spare. *S. Luke* counselleth vs if we haue two coates, we must giue one to him that hath not: and of meate likewise. But as touching this question, little neede to bee spoken, when our own couetous hearts are readie enough to frame excuses.

Note.

Some will make a question of their almes, and say they know not what the partie is that demandeth reliefe or beggeth almes of them: O faith some, I suspect he is an idle person, dishonest, or perhaps an vnthrif, and therefore refuseth to giue any reliefe at all. To this I answere, they are needlesse doubts; for we ought to relieue them if wee know them not for such persons: and let their bad deeds fall on their owne neckes; for if they perish for want, wee are in danger of Gods wrath for them: but to giue vnto such as we know of leaud behauiour, therby to continue them in their wickednes, were very offensive. We are not stil tied to one place for giuing our charity, but it stretcheth farre: for wee are commanded not onely to relieue our owne countrimen, but also strangers, and such as dwell in forraine Nations.

Again, here the giuer may learne to giue freely; for the thing he giueth is but bread or water. Bread is the fruit of the earth, and for that the earth giues it vs, wee may the better giue it againe. But bread in this place signifieth all things necessary: for the fare and cheere in old time was contained vnder the title of bread,

bread, and all manner of drinke vnder the title of water. But in this as in all other things, the simplicitie of the old world is quite gone out, and new and corrupt things are lately crept in. In the old time *Jacob* desired he might haue bread in his journey: but now the case is altered, for we must haue sundry dishes of contrarie deuices, framed from the taste of the mouth, and pleasantnes of the stomacke, which is vsed with great superfluitie, and far more cost then needeth; better now to fill the bellie then the eye, although to content the common multitude, the eye is the onely thing which must bee pleased. Yet when you are in the midst of all your iollitie and costly fare, let the teares of the poore admonish you to relieue them, that when *Dines* hath dined, *Lazarus* may haue the crummes.

The teares of men, women, and children, are grieuous and pitifull: and teares giue cause of great compassion, especially the teares of such as therewith are constrained to beg for their reliefe. But if the teares of the rich for the losse of their goods, or the teares of parents for the death of their children, or the teares of kind-natured persons for the losse of friends, or other wrongs sustained, ought generally to be regarded and pitied: then much more should the teares of those breed great compassion in the hearts of Christians, whom beggerie, want, and extreames of miserable hunger, constraineth to shed teares in most grieuous and lamentable sort. O what shall a man say vnto those pitifull faces, which are made moyst through the extremitie of hunger, wherein are most bitter and sharpe effects, a thing aboue all extreames.

To a hungrie bodie every bitter thing is sweete, and every fowle thing seems cleane: hunger made the Apostles glad to eate the eares of corne; *Dauid* glad to eate the shew-bread; *Lazarus* desirous to eate crums; and *Eli* content with meale. In the destruction of *Ierusalem* it made the mother eate her owne child; and in the waillings of *Ieremie*, people eate their owne ordure: It made people cry to *Pharaoh* for bread: it made an asses head, and the dung of Pigeons to be eaten in *Samaria*, and others to swoound and lie dead in the streetes. The affliction of hunger caused bitter teares, &c. brought all these things to passe. *Dauid* saith, that *God* numbered all his teares in a bottle: *Dauid*'s teares.

teares were worthie to bee preserved: but if euer teares were worthie to bee numbred; the teares that are shed for famine, howsoeuer men neglect to regard them, they are vndoubtedly gathered together into Gods bottle; and thence they raine as waters out of vials, in way of reuengement of those that take no compassion of such a wofull spectacle.

Teares are the last thing that man, woman or child can moue by, and where teares moue not, nothing will mooue. I therefore exhort you by the lamentable teares, which the poore do daily shed through hunger and extreame miserie, to bee good vnto them, to bee charitable and mercifull vnto them, and to relieue those whom you see with miserie distressed.

The Scripture saith, giue to euery one that asketh: God gaue heards and other foode vnto euery living thing, euery Common-wealth that letteth any member in it to perish for hunger, is vnnaturall, and an vncharitable Common-wealth. But men are now a daies so full of doubts, through a couetous desire to themselves, that they cannot abide to part with any thing to the poore, notwithstanding that God hath promised he will not forget the worke and loue, which you haue shewed in his name to the poore and distressed.

Psal. 37. 25.

Some will say for their excuse, that they are overcharged: by giuing to a number of persons; and therefore they cannot giue to so many beggars: for by so doing he might soone become a begger himselfe. *Dauid* answered this obiection very well, and saith thus: *I neuer saw the iust man forsaken, nor his seed beg his bread*: whereby he meant, that in all the time that he had liued, or that any man liuing the yeeres of *Dauid*, shall scarcely see that vpon an vpright heart in giuing a man should be brought to beggerie.

There are a number that will deny a poore bodie of a penie, and plaide pouertie to them, though they seeme to stand in neuer so great extreames; when in a farre worse sort they will not sticke immediately to spend tenne or twentie shillings. The rich worldling makes not conscience to haue ten or twentie dishes of meat at his table, when in truth the one half might sufficiently sause nature: the rest runne to the reliefe of the poore, and yet in the end he might depart better refreshed with one dish then

then commonly he is with twentie. Some will not sticke to haue twenty coates, twenty houses, twenty farmes, yea twenty Lordships, and yet goe by a poore person, whom they see in great distresse, and neuer relieue them with one penie, but say God helpe you I haue, not for you. There are Lawyres will not stick to vndoe twenty poore men; and Merchants that make it no conscience to eate out twentie other, that haue their hundreds out at vsury, their chests crammed full of crownes, and their coffers full of golden gods, or glistering angels, that will goe by twentie poore, miserable, hungry, impotent, and distressed persons, and yet not bestow one penie on them: and though they doe most shamefully aske it; yet can they most shamefully deny it, and refuse to performe it.

The people of this world can very easily find a staffe to beate a dog, they are neuer without excuses, but readie to find delaies, and very pregnant to deuise new shifts to keepe in their almes. Now will I shew you reasons why we should giue. God saith, *Who so giueth to the poore, lendeth vnto the Lord, and shall be sure to finde it againe, and receiue for the same an hundred fold.* *And againe, Blessed is he that considereth of the poore and needy, the Lord shall deliuer him in the day of trouble.* Hereby appeareth that we shall receiue our almes againe, except we doubt whether Gods word be true or no. For confirmation whereof, the Prophet *Dauid* saith, *The testimonies of God are true and righteous.* And God speaketh by the mouth of the Prophet *Esay* saying, *The word is gone out of my mouth, and it shall not returne.* The promise which God made to *Sara*, was found true: his promise made to the children of *Israel*, was found true: his promise to *Ioshua* in the overthrowing of his enemies, was found true; God promised *Dauid* his Kingdome; to *Salomon* he promised wisdom; to *Pharaoh* he threatned destruction by water; to *Saul* the losse of his kingdome; and to *Salomon*, the diuiding of his kingdome: all which, and farre more proued true. Then let vs not doubt in Gods promises, but feare his iudgements; for from time to time they haue been found true and iust. Let vs consider that we must die and leaue our goods, we know not to whom: then while we are here, let vs distribute thereof vnto the poore; that we may receiue our reward in the kingdome of heauen.

heauen. God saith by *S. Luke*, *O fools, this night will I fetch away thy soule, and then, that which thou hast got, who shall possesse it?* Here is a question worth the noting, and meete for rich men to consider: especially such as hoord vp wealth, and haue no regard to the reliefe of the poore. Doe they thinke that the wealth which they haue gathered together, will come to good after their decease? No, it will melt and consume away like butter in the Sunne. The reason is, because they would not doe as God hath commanded them, in distributing part of that to the poore which was lent them by the Lord.

Apoc. 6. 10.

The children of God in the sixth of the Apocalyps cry out: *How long, O Lord, when thou art holy & true; dost thou not iudge and reuenge our blood vpon those that dwell on the earth?* Whereby appeareth that God exerciseth good men, & those whom he loueth, in the troubles of this world, which we account long; yet is their time but short, although their trouble makes it seeme long. But these I say ought to bee content, and all those that doe trust in God, must bee content to relieue one another for a time, since after a short time, we shall doubtlesse finde the fruits of our almes againe. Short is mans life while wee are in this world: *Dauid* compareth it to a vapor, to a bubble, to wisde, to grasse, to a shadow, to swaake, & euery fading thing that consumeth in a moment: *Esay* compareth it to the remouing of a Tabernacle; and *Iob* to an Eagles wing, or a Weauers shuttle: so that our life is but short; and after a few daies, though you think them many; whatsoeuer you mercifully bestow vpon the poore here on earth, you shall certainly finde the same againe both in heauen and on earth. *Salomon* in the 12. of the Prouerbes saith, *He that stoppeth his eare at the cry of the poore, shall cry himselfe and not be heard.* The bread of the poore is in the waies of the rich: he that keepeth it from them, is a man of blood. *S. Paul* saith, No man giueth but he that hath receiued. And an ancient Father of the Church, doth charge the rich with wast, for which they shall surely answere. Art thou not (saith he) a robber in keeping another mans substance, and to reckon it as thine own? It is the bread of the hungry which thou dost detaine; the coate due to the naked, thou lockest in thy house: the shoes that appertaine to the barefoot, lye drying in thy house: and
the

Prou. 12.

Eccles. 24.

3. Cor. 4.

Eccles. 7.

the gold which should relieue the poore, lies cankering in thy cofers. Which saying, as it teacheth the liberality due vnto the poore: so it blameth the carelesse rich, that account all to be their owne: and will part with nothing, keeping to themselves more then is sufficient. But to such Saint *James* saith, that at the latter day, the mite in the crummes, the moath in the garments, and the rust in the gold, shall fret them like cankers. *Ambrase* saith, it is no lesse sin to take from him that rightly possesseth, then being able, not to giue him that wanteth, *lam. 5. 2. 3.*

The right rich man that duly deserueth that name, is not knowne by his possessions, by his costly fare, and costly building, by his sumptuous palace, by his plate, jewels, & substance, but by considering the poore and needy. Whereof *Austin* saith thus: The rich are proud by the pouerty of others: so that still the Scriptures and Fathers prescribe not an indifferency, but a necessity; not at pleasure, but vpon duty, that the poore and needy shall be considered and relieved.

Where is the large liberality become, that in time past was rooted in our forefathers? they were content to be liberrall, though they applied it to euill purposes. The successors of those which in times past gaue liberally to maintaine Abbots, Friers, Monkes, Nunnes, Masses, Dirges, Trentals, and all Idolatry; seeing the abuses therof may now bestow it to a better vse: namely, to foster and feed the poore members of Christ.

The world is as great as it hath bin, the people now are more rich then they haue bin, and more couetous then they haue bin: yea, they haue more knowledge then euer they had: yet they want the desire they haue had to become liberrall, and seeme therein most wilfully ignorant.

The extortioner can spare naught vnto the poore, for ioyning house to house, and land to land, though he haue the poore mans curse for it: the Prophet *Esay* saith, the extortioner doth no good to the poore, but daily seeketh to root them forth of doores: the pride of apparell maketh vs forget the patched of the poore: our costly fare, their extreame hunger: and our soft lodging, their miserable lying.

Oh how liberrall were people in times past, to maintaine sustenance! and how hard-hearted are they growne, not to keepe.

keepe the poore from famishing? Will ye make a scorne of the poore and needy? the poore now perisheth by the rich men, and no man considereth it. This is not the right duty of faithfull Christians: this ought not to bee the fruits of our profession; neither is this the mercy which we learne by the word.

Therefore towards the reliefe of the poore, I say, giue, and giue gladly: for the bread that is giuen with a stony hart, is called stony bread, though necessary to be taken by the poore, to slake hunger; yea, it is but sowre bread. Such a giuer in mine opinion, is next kinsman vnto Satan: for he gaue Christ stony bread in stead of bread: but this man giueth Christians stony bread. The Wise man saith, Lay vp thy almes in the hands of the poore, and know that in the end, what thou keepest thou shalt lose; but that thou giuest to the poore shall be as a purse about thy necke. For as this life waxeth old, and our dayes passe away, so shal this vaine pelfe passe away from vs; neither shall riches helpe in the day of vengeance, but the corruption abideth, which fretteth like a canker. Then what shall it profit to get all the world? and when the world forsaketh vs, that shall be most against vs, that best we loued while we were in the world. Let euery man therefore perswade himselfe, that his soule is better then those subtil riches: the possession wherof is variable and vncertaine, for they passe from vs much more swiftly then they came to vs. And albeit we haue the vse of them, euen till the last day, yet at length we must leaue them to others. Then ere you die, lay them forth for the profit of your poore brethren: learne to forsake the conuetous world, before it forsake you; and learne counsell of our Sauour Christ, who aduiseeth you, to *make friends of the wicked Mammon.*

Luk 16.9.

We see daily that euery one is good to the poore (as wee commonly say), but they will giue them naught but words: then I say, great boast and small coast makes vsauourie mouthes: yet if words will doe any good, the poore shall not want them, for it doth cost nothing to say, Alas good soule, God helpe thee, God comfort thee, I would I were able to help thee: and such commonly will say so, that haue store of wealth lying by them. Such still wish well vnto themselves, in wishing themselves able; but of such wishing, and for such wishers, I say

as a begger said to a Bishop, who made the like answer, that if such wishes were worth but one halfe-peny to the poore, I doubt they would not bee so liberall, I wish you (good brethren) leaue wishing, and fall to some doing: you locke vp and will not lose; you gather together, such the diuell and all: and why? because you would faine haue the Cockatrice egge; you nurse vp a canker for your selues; ye keepe the packe that shall trouble your voyage vnto God, as Christ saith: *O how hard shall it be for a rich man to be sau'd? it shall be easier for a camell to go through a needles eye.* This he saith not, because no rich mā shall be preserued, but because the mercilesse rich man shall be damned. We are admonished to liberality by sundry naturall examples: the clouds if they be full doe yeeld forth their raine; much raine is a burthen to clouds, and much riches are burthens to men. It is said of *Abraham* in the thirteenth of *Genesis*, that he was burthened with gold; yet *Abraham* was a good man, but it burthened his head to be busied with the cares of gold. Againe, to eate much, to drinke much, and rest much, is a burthen to the soule, though it be pleasant to the body. And in the twelfth of *Luke* it appeareth, that abundance of riches maketh one to eate much, drinke much, and rest much: then were it not for the couetous mindes of those that haue much, they might impart to the poore one part of that which they daily spend in superfluitie. If this be not amended, I let you to vnderstand that the poore must cry, and their voice shall be heard, their distresse considered, and your vengeance shall be wrought: I tell you troth, euen in Iesus Christ, that the poore hath cried vnto the Lord, and he hath heard them. With speed therefore open your eares; if not to man, yet to Christ, who continually commaundeth vs to giue and bestow vpon the poore and needie. *Giue, and it shall be giuen you,* saith hee by Saint *Luke*, and *Luk. 6. 38.* setteth before our eyes the example of the poore widowes mase; as also the example of a couetous rich man, who demanding how he might obtaine eternall life, was answered thus by him, *Go sel al thou hast, & giue to the poore:* not that it is necessary for every man so to doe, or that a man cannot be sau'd without he doe so; but thereby teaching him particularly to loathe the world, and generally seeke meanes for the daily cherishing

Mat. 5.7.

and the refreshing of the poore. Doe not continually feed your equals, for that is offensive: but when you may spare to spend and banquet your selues, then call the poore and impotent, and refresh your poore distressed neighbours and brethren. And when *Dinas* hath dined, let *Lazarus* haue the crummes, and still remember the saying of Saint *Matthew*; *Blessed are the mercifull, for they shall obtaine mercy.*

To conclude (beloued in the Lord) let mee entreat you rich men, to consider it is your dutie to remember the poore, and their continuall want: you that eate till you blow, and feed till your eyes swell with farnesse; that taste first your course meats, and then fall to finer fare; that haue your seuerall drinckes for your stomacke, and your sorts of wine for your appetite, impart some of your superfluitie vnto the poorer, who being comforted by you, will doubtlesse pray for you, that God would blesse you and yours, and encrease your store a thousand fold: which if they shall forget, yet the promises of God remaine inuiolable towards you for the same.

If the proud would leaue their superfluity in apparell, their excesse in imbrodery, their vanity in cuts, gardes and pounces, their excesse in spangling, their fantastickall feathers, & needlesse brauerie, the greater part would suffice towards the reliefe of the poore, and yet haue sufficient to suffice nature.

Let the glutton seeke only to suffice nature, and leaue his dailie surfetting in belly-cheere; then might the poore be fed with that which he oftentimes either loathsomely vomits forth, or worketh as an instrument to shorten his owne life.

Let the whore-monger leaue off his daliance, and his inordinate expenses for maintaining of his wickednesse, and it shall bee good for his body, and better for his soule; yea his purse shall bee the heauier, and he thereby better able to relieue the poore.

Let euery Artificer and trades-man liue orderly, auoiding superfluous expenses, not spending his money vainly at dice, tables, cards, bowling, betting, and such like: but liue as becometh ciuill Christians in the feare of God: they may haue sufficient for the maintenance of themselves and their family, and yet the poore may be by them sufficiently relieved.

Let

Let vs consider that we, who haue our beginning from God, ought generally to bend all our actions towards the pleasing of God; and doing as hee commandeth vs, we please him: for if we helpe the poore, we helpe him; and doing all charitable actions to the poore, he accounteth it as done vnto himselfe.

Let vs generally learne, not to contemne or despise the poore, but according to our abilities helpe them, and consider of their extremes, and at any hand not to disdain and vpbraide them with the titles of base rogues, or such like; but in all godly Christian meanes to cherish and comfort them with such charitable reliefe, as we may in reason affoord vnto them, yea, and to consider of their cases, as if it were our owne.

Let vs take example of good *Cornelius* the Captaine, of whom mention is made in the Acts of the Apostles, to whom the Angell of God appearing in a vision, said thus: *Cornelius, thy prayer and thine almes is come vp before God.* *Acts 10.* Loe here the reward, and also of whom thou shalt be rewarded.

Let vs consider of their miserie, that with hungry chaps, and lanke bellies, would willingly feede on that which you wastefully consume; the poore I say would find good comfort of that which commonly you fling to your dogges and on your dunghils: and let vs haue regard to their coldnes, their nakednes, their miserie and grievous necessitie: thinke of this and comfort them. And let vs be mindfull that pouerie and want compelleth many an honest person to take in hand the performance of much vile and slavish businesse: and that therefore they deserue to be succoured with mercy and pitie, rather then to be despised for their poore estate: O think some hard hearted persons were in their miserable estate, how gladly would they be refreshed, that now scarcely yeeld one peny to their reliefe!

Lastly, let vs call to minde the example of the widow of *Sarepta*, who though her prouision and store were but little, when the Prophet of the Lord came to her to aske her bread, answered, *I haue nothing but a little flower in a barrell, and a little oyle in a cruse;* which notwithstanding she willingly bestowed vpon him; for which a thing worthy memorie followed: for her barrell was againe filled with flower, and her pot with oyle. This was the Lords doing for fostering the poore Prophet of the

Mark 10.

Lord. Sure the plenty that cometh by the poore is much for the field of the poore is fruitfull, it surrendreth again the fruit to them that give ought, yea if it be but a cuppe of cold water, as saith our Saviour Christ. To whom be all honour, power and dominion, now and for ever. Amen.

FINIS.

AN ALARVM FROM HEAVEN; SYMMONING ALL MEN VNTO THE HEARING OF THE TRVTH.

Matthew, 28. 19.

Go teach all nations, baptizing them in the name, &c.

2. Tim. 2. 4.

THE Apostle Paul writing to *Timothy* telleth him, that God would have all men come to the knowledge of the truth, and be saved. In which words the Apostle giueth him to vnderstand, that there is none other way, either for Priest or people to come vnto God, but by that ordinary meanes, which is the hearing of the word; the which the Apostle calleth his truth, because it is not onely true of it selfe, but also doth witness of his truth, who is truth it selfe. By the very same name doth our Saviour Christ call Gods word, when making his prayer to his heavenly father (for the elect) he saith, *Father sanctifie them in thy word*; and immediately addeth, *Thy word is the truth*.

John 17. 17.

Rom. 1. 16.

The next thing that the Apostle aduertiseth *Timothy* of, is, that this truth being rightly known, bringeth salvation to them that so know it: and thus the Apostle confirmeth by an argument taken from his own faith, when he saith; *I am not ashamed of the Gospel of Christ, for it is the power of God, able to save every beleever*. And last of all the Apostle bath for downe the generallitie of his truth, both in saying to *Timothy*, that God would have all men to be acquainted with it; & to the Saints at Rome, that it is able to save every beleever. Hereof it cometh, that

he writing to the Colossians, exhorteth them not so much to the hearing of this truth taught them, as to an inward entertainment of the same; when he saith, *Let the word of Christ dwell in you plentifully in all wisdom, teaching and admonishing your owne selves. Teaching themselves, because many of the Colossians seemed to be ignorant of that which they should know; and admonishing themselves, because a number of them did know much, but practised little.* So that such is the entertainment that Gods word ought to find amongst vs, as *Dauid* promised thereunto, when he said, *O Lord, teach me the way of thy statutes, and I shall keepe it even vnto the end.* And we are taught to entertaine Gods word, by the example of *Iohn*, who receiving the little booke at the hand of the Angell, was commanded to eate that booke, partly to teach vs, that Gods word must abide within vs, and partly to signifie that our bodily bread serveth not our soules necessitie. *Esay* said, that he had carefully carried Gods message: for *I was found* (saith he) *of those that sought me not, and have bin made manifest to them that have not asked after me:* Howbeit he was not so carefull in speaking, but the people were as carelesse in hearing: for the which cause he uttereth this complaint: *Lord, who hath beliened our report? or to whom is the arme of the Lord revealed?* When *Jeremy* had faithfully deliuered the message of the Lord his God, in rebuking those Iewes which burned incense to the Idols of Egypt; he saith, that all the men that knew that their wiues had burned incense to strange gods, and a great many women which stood by, gaue him this answer: *The word which thou speakest vnto vs in the name of the Lord, wee will not heare it of thee; but what we think good, that will we doe.* Such was the wickednesse of the people so many yeeres past, as appeareth in many places of Gods word: among the which, that of the Babylonians was not the least, which moued *Jeremy* to send *Seraiab* vnto them with the booke, and with a strait charge, and when he had read it vnto them, he should bind a stone vnto it, and cast it into the riuer Euphrates, to teach the Babylonians and all men, that as the hard stone caused the good booke to sinke in the water, so the hardnes of our stony harts, is not only the depriving of vs of many good blessings, but also a violent sinking of our soules in sin.

Rom. 2.4.5.

Jer. 9.1.

Jer. 9.2.

A. 7. &c.

Esa. 58.

Mal. 2.7.

The iust consideration whereof, moued the Apostle *Paul* to expostulate the matter with euery hard-hearted sinner in this sort: *Doest thou not know that the beneuolence of God leadeth thee to repentance? But thou after thine hard heart that cannot repent, dost heape up to thy selfe wrath against the day of wrath, and of the declaration of the iust iudgement of God: and yet to see what small preparation there is vnto repentance. Euery godly man wisheth like zealous *Jeremy*: Oh that mine head were a fountaine, and that mine eyes were riuers of teares, that I might weepe day and night for the staine of my people. So grieuous is the way of the vngodly vnto the child of God, that he cannot account it any better thing, then a race wherein they run, struiuing who shall come first to the diuell; when they leade a life as void of repentance, as if sin were scene and allowed, and hell fire but an old wiues fable. What made *Jeremy* so wearie of his people, but that he saw them weary of well doing? for sighing and sorrowing, thus he saith: O that I had a cottage in the wilderness of wayfaring men, that I might leave my people and go from them: for they are all adulterers, and an assembly of rebels.*

So long as *Sionen* the Martyr talked to the Iewes of their pedigree, they hearkened vnto him diligently: but when he rebuked their sins, saying *that they were a stiff-necked people, and of a hard heart, resisting the holy Ghost, in persecuting the Prophets, and putting to death the Lord of life; then they stoppt their eares, and gnashing their teeth, ranne vpon him and stoned him to death.* So fareth it at this day amongst men; that many are as well contented to heare pleasant things, as the Iewes were to hearken to *Stephen*, repeating their parentage: But if a man shall hit all sorts of ill manners, as well as speake to all sorts of men, they hold it as a principle, that he forgetteth his text, who remembreth their finnes: notwithstanding they know, that it is the Ministers duty *to tell the house of Iacob their finnes, and to let Israel heare of their transgressions;* and the peoples part, not only to be content, but also desirous to know their duties, & to shew their desire in the forwardnes of their comming before him that ought to teach. Otherwise wee might imagin that God spake but in sport, when he said by his Prophet, *The Priests lips shall preserve knowledge, and the people shall seek it as bin*

his mouth. For so thought the euill disposed people in *Ezechiel* time, who vsed to heare him preach with the like affections that many bring now adaies. Concerning whose fruitlesse hearing, God informeth *Ezechiel*, by saying vnto him: *Sonne of man, the children of my people talk of thee by the walles, and in the doores of houses, and speake one to another, every one to his brother, saying: Come I pray you, and heare what is the word that cometh from the Lord. They come vnto thee as the people vsed to come, and my people sit before thee, and heare thy word; but they will not doe them: for with their mouthes they make iests, and their hearts goe after their comensuasse, and loe thou art vnto them as a iesting song, of one that hath a pleasant voice, and can sing well: for they heare thy words, but they doe them not.* *Ezek. 33. 30. 31. 34.*

These people, and the people which were in the time of *Hosea* the Prophet, may meetely be matched with the men of our age, who were as readie to raile on the Priest, as he was prest to reprove their sinnes; For saith *Hosea*. *These people are as those that rebuke the Priest.* It is most true, that the want of saluation proceedeth either of the lack of teaching, or of the want of faith to beleue rightly that which is taught. The first of these is approved by the words which the holy Ghost spake by the mouth of this Prophet last named, thus: *My people are destroyed for lacke of knowledge, &c.* The other by the testimonie of our Sauiour Christ himselfe, who sending his Eleuen to preach and baptize, saith: *He that beleueth, and is baptized, shall be saved; he that beleueth not, shall be damned.* Why went the rich man to hell; but either for one of these causes aforementioned, or for them both? (that is to say) because he neuer frequented the word of God, whereby faith is begotten in the hearts of the hearers; or if he heard the same word, yet it was heard so carelesly, that it tooke no roote at all: And indeede, that answere which *Abraham* made to his request, seemeth to auerre the truth of that which I say: for when request was made by that hel-hound, that a messenger might go from the dead to his siue brethren, which were yet at his fathers house, &c. *Abraham* replied thus, *They haue Moses and the Prophets, let them heare them:* for as *Abraham* saith, if that which *Moses* hath set downe in Gods iustice, cannot batter our brazen faces, and hearts of Adamant,

*Acts 8.13.**Acts 1.18.**1.King.12.**Judith 3.8.**Esay 54.**Psalms.147.20.*

Note.

*Marke 11.14.**Luke 16.14.**Ier.44.14.15.**3.Theff.5.12.*

nor the vnualueable, and most assured promises made by Christ to his elect, and recorded by his Prophets, cannot driue vs from sin, and draw vs to himselfe, then there is no more hope of vs in hearing the word of God, then was of *Simon* and *Sudas*, though they heard the Word, and receiued the Sacraments: for our life is no other way reformed by a carelesse kind of hearing, the *Sa-roboam* redressed the religion in Israel, when he set vp two golden calues, the one in Dan, and the other in Bethel, that the Israelites might worship them: or *Nebuchadnezzar* in his kingdom, when he destroyed Idols, that hee might be worshipped as God. It is a matter so true, that no man can so much as imagine, much lesse speake the contrarie, without great offence, that God hath done so much for his Vine, as by any meanes might be; insomuch that *Dauid* the King of Israel neuer had greater cause then the Prince and people of England haue, to say of the goodnes of God, *He hath not dealt so lovingly with any nation* as with vs, in giuing to vs so long vse of his lawes; and yet, he that compareth the Pastors painefull preaching with the peoples little profitting, in most places of this land, shal find iust occasion to thinke that the Son of God hath pronounced that same curse vpon this English Vine, which hee vttered against that fruitlesse fig-tree mentioned by *Marke* in these words, *neuer fruit grow on thee henceforth*. God grant that there be not some men who measure the meat by the man; like those proud citizens which said, *we will not haue this man raigne ouer vs*: and loath the message, because they like not the messenger; like those scornful Iewes, that told *Jeremy* to his face, *the word which thou speakest to vs in the name of the Lord, we will not heare it of thee; but whatsoeuer we thinke good, that will we doe*: but that they may know those men which labour among them, and haue the ouersight of them in the land, and not barely know them; but also love them for their good works sake. Thus hauing finished the former circumstances as compendiously as I promised, I proceed to the next words; the which containe in them the second part of a Christian Ministers dutie, which is to minister the Sacraments rightly, whereof one is set downe in his due order, by the Institutor Christ himselfe, when he saith, *Baptizing them in the name of the Father, & the Son, & the holy Ghost*. Now because

cause the word *Baptisme*, hath diuers significations in the Scripture. I will here set downe as many of them as my memory can record. First, the word *Baptisme*, according to the true meaning of the Greeke text, *Baptisma*; doth not signifie only a dipping, but such a dipping in the water as doth cleanse the partie dipped: and for that the Primitiue Church did vie to put the partie baptized quite vnder the water. Therefore *Paul* writing both to the *Romans* and *Colossians* vseth these words: *We are buried* *Rom. 6. 4.*
then with him in baptisme into his death: that like as Christ was *Coloss. 2. 12.*
raised up from the dead, by the glory of the Father: so we also should walke in newnes of life. In the which words the Apostle sheweth what resemblance there baptisme hath with Christ his death and resurrection. Secondly, *Baptisme* is vsed for a bare washing, in which sense our Sauour spake when he said to the *Pharisees*; *You lay apart the Commandements of God, and observe* *Marke 7. 8.*
the traditions of men, as the washing of pots and cups, and many such things ye do. And in the same sense we read in the Epistle to the *Hebrewes*, when the Author saith, that *the old Tabernacle* *Heb. 9. 10.*
consisted of many washings and ceremoniall rites, untill the day of reformation came. Thirdly, by *Baptisme* we may vnderstand afflictions, as our Sauour Christ did in saying to *Iames* and *John*, the sonnes of *Zebedee*; *can you be baptized with that baptisme* *Marke 9. 38.*
wherewith I must be baptized? And to his disciples, *I must be baptized with a baptisme: but how am I pained, untill it bee ended?* *Luke 12. 50.*
Fourthly, *Baptisme* is a liberal distribution of the graces of God, as appeareth in these words: *John* baptized with water, but you *Acts 1. 5.*
shall be baptized with the holy Ghost within these few daies. Fifthly, the word *Baptisme* is taken for doctrine only, as in that place wherin the holy Ghost hauing occasiō to speak of *Apollo*, a Jew of *Alexandria*, saith, that he was mightie in the Scriptures, & did *Acts 18. 42. 45.*
know but the baptisme of John only. And last of al, *Baptisme* is taken for a reuerent order of ministring that Sacrament in the Church, and the whole sanctification of the parties baptized, as in the words of this presēt part of Scripture, *baptizing them*, &c.

But to speake of the Sacrament it selfe. It hath been vsuall with Almighty God from time to time, to confirme his covenants with leales set to the same: for example, we see that there is a Rainbow in the clouds: the reason whereof is, that God ha-
uing

Sacraments v-
sed of God for
Seales of his
covenants.

uing in his iustice destroyed the old world for sinne (only *Noah* & his family being excepted); the same God in his mercie made a covenant with *Noah*, that he would neuer destroy it for a gain; for confirmation thereof, hee set the Rainbow in the clouds as a seale to that covenant betwixt himselfe & *Noah*.
Genl. 9. 13. 14. So was circumcision given to *Abraham* as a seale of confirmation in that promise: but in his seed of nations of the earth should be blessed: so that as many as were circumcised, were within the compasse of that covenant, in stead whereof we haue Baptisme; the which whosoever shall refuse, wee account him as cut off from Gods Church. Christ Iesus gaue inuisible grace, by visible laying his hands vpon children & other sick people. So he gaue the gift of his holy Spirit vnto his Disciples: when *hauiug breathed vpon the,* he said, *Receive ye the holy Ghost.* The sacraments were ordained in the Church of God for three vses: first, that we should acknowledge all those to be our fellow seruants, whom we set to haue put on the same liuerie with our selues; and in this sense said the Apostle *Paul*, *All those that are baptized into Christ, haue put on Christ.* Secondly, the Sacraments doe put a manifest difference betwixt the true Church and the false, as *Peter* hath taught vs, in saying, *Repent and be baptized every one of you in the name of Iesus Christ; for to you is the promise made, and vnto your children, and all that are yet farre off, even so many as God shall call;* and our Sauour saith, *so such belongeth the kingdome of God* that is, to such as leade an innocent life. The third vse of the Sacraments, is to seale vp in the hearts of the Elect, all those promises which God hath made vnto them in Iesus Christ his Sonne, and their Sauour: in the which sense *Paul* spake, when hee said, that *Abraham receiued the signe of Circumcision, as a seale of that righteousness which hee had by faith:* and in the very same sense our Sauour saith, *Hee that beleueth and is baptized shall be saved.* But it is to be considered, that the Institutor setteth downe the forme of administering the Sacraments, whē he saith, *Baptizing them in the name of the Father, of the Son, and of the holy Ghost.* He commandeth to baptize in the name of the Father, and of the Sonne, because the holy Ghost proceedeth from the Father and the Sonne; and in the name of the holy Ghost, for except a man bee borne of
 water

water and the spirit, hee cannot see the Kingdome of God: *Iob. 3. 5.*
 When our Sauour offered to wash *Peter's* feete, he imagined it
 to be a needlesse work, for *thou shalt neuer wash my feet*, said he:
 but when Christ answered, that *such as are not washed by him,* *Iob. 13. 8.*
haue no part with him: that is, neither part of his spirit, nor of
 his kingdome: *Peter* be thinking himselfe better, would not
 haue *his feet only*, but also *his hands and head washed*. Howbeit
 it is not necessary to wash any more then is vnclane: as *Peter's*
 feet defiled with dirt and mire, so our soules spotted with sins,
 must be cleansed by Christ his blood only. And after his man-
 ner it is necessary, that euery one of vs should be washed: wher-
 of the outward putting of water vpon the party baptized, is
 a lively figure. *John Baptist* was sanctified in his mothers
 wombe, as the Angell had foreshewed: But when our Sauour
 Christ came to him to be baptized, *Iohn* put him backe, and saide: *Luk. 1. 15.*
I haue need to be baptized of thee, and comest thou to mee? That
 kingly Prophet *Dauid*, was a man after Gods owne heart: yet
 he saith of himselfe, *I was borne in iniquity, and in sinne hath my* *Psal. 51. 5.*
mother conceived me: *Iob* was called by God himselfe a *vill* *Iob 1. 8. &c.*
 and *uprighte man*, *fearing God, and eschewing euill*: whose peere
 was not found vpon the face of the earth: notwithstanding all
 this, he saith of himselfe: *Who can bring a cleane thing out of fil-* *Iob 14. 4.*
thines? The which question is al one with *Paul's* affirmatiō, who
 saith, *Such as the root is, such are the branches*: as if he had said,
 if *Adam*, the father of vs all was vndefiled, then are we his sons
 cleane also: but if he were once dead in sinne, being our roote,
 then how could we his imps haue life of our selues? All this was
 spoken of originall sinne; as for actuell sinnes; namely, those sins
 which wee continually commit, they are as palpable as the
 darknes of Egypt, the which (as *Moses* saith) was so grosse, that
 it might be felt: in so much that *Dauid* saith, when God loo-
 ked downe from heauen vpon the children of men (that is, when
 he considered mans conuersation), they were all so farre gone
 out of the way, that there was none that did good, in so much
 that the Prophet repeateth it with an Emphasis, and saith, *no not*
one. And the man of God, *Moses* saith: When God beheld the *Gen. 6. 5. 6.*
 boldnes of the old world in sinning, it repented him that hee
 made man: that is, he was sory, that man whom hee had made

- Gen. 19. 24.** to live well should live so ill. The continuall sinne of Sodome brought fire and brimstone from heaven to consume them in the same. *David* feeling the burthen of his finnes, began to sinke under them: for (saith he) My sins are gone ouer my head; and are like a sore burthen, too heauie for me to beare. *Paul* hauing by the vertue of the law, learned his sins, (for he had not known sin, except the law had said, thou shalt not sin) fell to lamenting of them thus: *O wretched man that I am, who shall deliuer mee from this body of death?* where it is to be noted, that he calleth his body a body of death, in respect of sin, which giueth power to death ouer our bodies. And to conclude, of such force is sin in vs, that if the goodnesse of God had not so preordained, that the vnbeleeuing husband is sanctified by the beleeuing wife, and the vnbeleeuing wife by the beleeuing husband, our children should be very vncleane.
- Godly names for our children.** Again, being washed or baptized in the name of the Father, Sonne, and holy Ghost, we are aduertized, that we must giue godly, Christian, and holy names vnto our children, in token of their sacred profession; for holy is he that hath called vs. And that we may be the more forward so to do, it will be worth our labour to consider of a few examples, tending to the same purpose; as of *Zachary* the father of *Iohn Baptist*, who being dumb when that his son was borne, his friends made signes vnto him how he would haue him called, and asking for a paire of writing tables, wrote, saying: *His name is Iohn*: which word *Iohn*, is as much as to say, *Grace*: and thus was *Zachary* commanded by the Angell to name him. The Scripture affordeth plentifull examples of those that haue giuen names to their children, according to such occasions as haue been offered in the time of their trauell: as when *Rachel* went with her husband *Iacob* toward *Bethel*, to build an Altar vnto God; she trauelled in child-birth, and in traouelling died: but before she departed, she called his name *Benoni*: that is, *the son of her sorrow*: but his father *Iacob* called him *Beniamin*, that is, *the son of his right hand*. So *Leah* hauing borne to *Iacob* 4. sons, she said, *now wil I praise God*, &c. And that she might the better beare in mind her promise, she named her last sonne, *Iudab*. When the man of *Beniamin* came from the *Israelites* with his clothes rent, and dust vpon his head in
- 1. Cor. 15. 35.**
- 1. Cor. 7. 14.**
- Luk. 1. 62. 63.**
- Luk. 1. 13.**
- Gen. 35. 18.**
- Gen. 29. 35.**

in token of heaviness, and testified father *El*, that Gods arke *1 Sam. 4. 12.*
 was taken by the Philistines, and that his two sonnes were
 slaine: The old father *fell backward out of his seate, and broke his*
noke, and his daughter in law Phineas wife being frighted with
feare, fell in travell and died in childbed; but before her death, she
 called her sonne *Ishabod*, that is, *the glory of God* meaning ther-
 by, that she accounted the glory of God to be taken from *Israel*,
 when Gods Arke (which was a figure of his Church, wherein we
 glorifie his name) was taken away by the enemy. And secondly,
 to admonish all parents so to nurture vp their children, that
 they may seeke to maintaine the glory of God better then *El*
 did: for the wickednesse of whose children, as also for the fa-
 thers default in not correcting them, God had threatned be-
 fore, that if he once began with him, hee would make an end
 with him: so that, as the Prophet saith, *children being the fruit*
of the wombe, as they are come from God, are a good blessing
 and an heritage that cometh of the Lord, because he it is, from
 whom euery good and perfect gift doth proceede: yet in re-
 spect of men, so may the matter be handled, that they shall find
 no such crocke or curse as gracelesse or vituled children, such as *Gen. 26. 35.*
Esa, and his two wiues, who were a griefe of mind, and a hart-
 breaking vnto *Isaac* their father, and *Rebecca* their mother.

It is true that the very godliest men and women, haue rather
 desired sonnes then daughters at the hands of God, but they
 did it for good and godly purposes: as when *Abraham* desired *Gen. 15. 2.*
 a sonne, to the end that *Eliazar the steward of his house, being a*
stranger, namely, a man of *Damascus,* should not be the heire of
 his goods. So did *Anna* pray to God for a sonne, when she said;
O Lord of hosts, if thou wilt take away the trouble of mine hand-
maide and remember mee. &c. and give unto thy handmaide a
manchilde: then will I give him unto the Lord all the days of his
life, &c. *1 Sam. 1. 11.*
 And as the very name of a son is in price and preferred
 at this day, so hath it been heretofore: as when *Phineas* wife be-
 ing neere her death in travell, the midwife with the rest thin-
 king to comfort her, said: *fear not, for thou shalt have a sonne.*
 When the Angell said to *Abraham,* this time twelue monthes,
Sarah thy wife shall haue a son; *Sarah* laughed, as partly doub-
 ting, and partly saying that to sage a woman as she, should con-
 ceive

1 Sam. 3. 11.
12. 13. &c.
Psalm. 127.

1 Sam. 1. 11.
1 Sam. 4. 21.

Gen. 18. 10. 12.

Luke 1.13.14.

Luke 1.26.30.

ceiue a sonne by so aged a man as *Abraham* was. The same Angell that certified *Zachary*, that *Elizabeth* his wife should beare *Iohn* the Baptist, said, not only that it should be a sonne, but such a sonne, as should bring ioy vnto him and many moe. And that Angell *Gabriel* that was sent of God to *Marie*, the mother of our Sauour, according to his humanitie, saith, that in stead of feare she had found fauour with God: and his reason is this, for thou shalt beare a sonne, and shalt call his name *Iesus*: As if hee had said, it is a great blessing of God to beare a child, and a greater to beare a man-child: but to be so farre in Gods fauour as to beare such a sonne, as shall be the Sauour of the world, it is the greatest grace which hath been heard of in the which God make his Church ioyfull; and for the which in speciall, and for all the rest of his blessings in generall, God make vs thankfull. Amen.

FINIS.

A MEMENTO FOR MAGISTRATES.

Psal. 45. vers. 7.

The Scepter of thy kingdom is a right Scepter, thou louest righteousness, and hatest iniquitie. Therefore the Lord hath appointed thee with the oyle of gladnesse above thy fellows.



HE Author of this 45. Psalme, speaking of the gouernment of *Salomon*, auoucheth, that he cannot rule rightly, that loueth not to iudge iustly, and that hee vsurpeth authoritie that dealeth partiallie: for wee must remember, that hee measureth *Salomons* worthines to raigne, by his well swaying of the Scepter; the which *Salomon* could not haue handled so commendable as he did, if he had not been carried away with an earnest desire to deale indifferently amongst men in causes of controuersie: but most plainly appeareth his great desire of godly gouernment

ment

ment in that hearty prayer which hee vttered vnto Almighty God, when he saith, *Giue vnto thy seruant, O Lord, an vnder- 3. King. 3.*
standing and a wise heart, to iudge thy people, that I may discerne
betwixt good and euill. In this prayer it is plaine, that although
he was a King, yet he calleth himselfe the seruant of God: for *Psal. 75. 7. 8.*
promotion commeth neither from the East, nor from the West, nor
yet from the South, but from God, who plucketh downe one, and
setteth up another. And Salomon hauing prayed for wisdom &
vnderstanding, he sheweth whereunto he would apply those
good gifts of God, euen vnto the glory of him that gaue them;
To iudge thy people, that I may discerne betwixt good and euill *Prov. 8. 15.*
(saith he), *for by him Kings raigne, and by him Princes decrees ius-*
tice. When *Iethro* the father in law of *Moses*, came out of the *Exod. 18.*
land of Midian to see *Moses*, being at the mount of God, which
was mount Sinai, and beheld how the people flocked vnto *Mo-*
ses their Magistrate for iudgement and iustice, by due confide-
ration thereof, *Iethro* found these three inconueniences: First,
that *Moses* wearied himselfe with sitting in iudgement from
the morning vntill night. Secondly, that he was too tedious vn-
to the people which attended vpon him in all that time. And
thirdly, that notwithstanding his carefulnesse in iudgement,
and their earnest expectation of iustice, he was not able to dis-
patch so many matters as were brought before him, but with a
light hearing, and a little regarding of many mens causes.
Wherefore, *Iethro* being a man very desirous that iustice might
proceed, that no mans matters should slightly bee slipt ouer,
counselleth *Moses* to make more Magistrates in Israel; and to
the end that this might bee performed the better, *Iethro* doth
point at the disposition of those men which should beare rule:
for (saith he) *thou shalt chuse out amongst all the people, men of* *Exod. 18. 21.*
courage, dealing truly, fearing God, and hating couetousnesse, and
them shalt thou make governours ouer the people.

By this you may perceiue, how *Iethro* in counselling, and
Moses in practising, did both aime at iustice and true iudge-
ment. For it is not a meane matter, or light labour, for men of
yeeres to sit from morning to night in iudgement: no, their
yeeres, antiquity, and consequently their bodies imbecillity
cannot easily endure it; besides the care of common causes
heard

heard at home, and that which is the biggest burthen of all, the continuall good of the common-wealth, which they meditate carefully, when we sleepe securely, is not to be forgotten. But heerein are many Magistrates greatly to be blamed, in that they cause the people to attend vpon them from morning vntill night, with expences great and continuall, whilest they finde no end of poore mens matters, because they with no end of spending money.

Psal. 58. 1.

Psal. 31. 12.

Deut. 12.

Psal. 25.

Psal. 82. 2.

Abac. 1.

Psal. 94.

Psal. 12.

Are their minds set vpon righteousness, which deale thus? No, no: they are the same that the Prophet spake of, when hee said, The vngodly seeke occasions against the righteous, and gnasheth vpon him with his teeth: for the crafty Counseller taketh occasion to hinder his clients iust cause, that he might still feede vpon the poore mans purse. The Lawyer who careth not to deale vnfairly, is like the Crytall glasse, which flatteringly sheweth vnto euery man a faire face, how euill fauoured soeuer hee be. So can he perswade the simple swaine, that his cause will beare a strong action, be it neuer so weak.

Oh remember what God said vnto Israel, Thou shalt not doe what seemeth good in your owne eyes, but what I command you. Then know, that you do not that which he hath commanded; because you deale not with mercy and truth: for if euer the time required, and occasion was offered to moue that question to Magistrates, which David did in his daies: namely, How long will they proceed to giue vniust iudgement, and to accept the person of the vngodly? now is the time and occasion present: for I do not doubt but it is too true that the Prophet hath spoken, who saith, that the vngodly are more set by than the righteous: and this is the cause that wrong iudgement doth proceed. How can iustice sit, when there is no seat appointed for her? you may be sure she will not haue to do with the schools of wickednesse, where mischance standeth in stead of iustice. It was a worthy commendation that David vttered in the praise of Ierusalem, when hee said, there is the seat for iudgement; the which appointing of that seat for iudgement, was an argument that they loued iustice: and first the place wherein it was set, assureth vs hereof, for it was set in the gate, wherethrough men might haue passage to and from the iudgement seat. Secondly, the manner of framing

framing the seate in the gate: namely, that the Iudges of force must sit with their faces towards the rising of the Sunne, in token that their iudgement should be as pure from corruption, as the Sunne was cleere in his chiefest brightnesse. Oh happie house of *Dauid*, whose seat was set so conveniently, whose causes were heard so carefully, and matters iudged so iustly! The Israelites thought themselves well apayed, when they had the gouernment of *Deborah*, that vertuous woman; for all was laid abed, vntill she came vp a mother in *Israel*; and as shee was a good gouernesse in her time, so shee loued those that were like vnto her selfe: for (saith she) *My heart is set vpon the gouernors of Israel.* *Dauid* was a good King while he liued: as it did appeare by the testimony of God himselfe, who said of him, *I haue found Dauid my seruant: with my holy oyle haue I anointed him.* Secondly, by his appealing to God for iudgement in this case, when he saith, *Be thou my Iudge, O Lord, for I haue walked innocently, &c.* And last of all, by that good counsell which hee gaue vpon his death-bed vnto *Salomon* his son, who was to succeed him in that kingdome: For (saith he) *thou shalt prosper & come to great honour, if thou keepest the Commandements which God commanded Moses.*

When *Philip*, the King of *Macedonia*, did cast off the earnest suite of a poore widow, with this slender answere; *Go thy way, for I haue no leisure to heare thee now*; She replied thus; *And why hast thou leisure to be a King?* As if she should haue said, God hath giuen thee time to raigne, and power to gouerne, that thou mightest apply them both vnto that end wherefore they are giuen thee; for mercy and truth preseruet a King, and with lauing kindeesse his seate is upholden. When *Salomon* prayed to God for an understanding heart, that he might do iustice among Gods people; it is said, that his prayer pleased God passing well, because *Salomon* asked wisdom rather then wealth: and knowledge rather then honour; for thereby hee gaue euidence, that his heart was set vpon righteousness: for out of the abundance of the heart the mouth speaketh. It is a most excellent prayer which the Prophet maketh, when he saith, *Giue thy iudgement vnto the King, O Lord, and thy righteousness vnto the Kings sonne, &c. then shall he iudge the people according vnto right, and defend*

- *defend the poore*, wherein the Prophet prayed for himselfe, while he gouerned the kingdome of Israel, and for his successours in the same, hauing relation vnto that promise spoken of in the 132. Psalme, *The Lord hath made a faithfull oath vnto David, and he will not shrinke from it, saying? Of the fruit of thy body shall I set vpon thy seate: if thy children keepe my testimonies, which I shall learne them.* And the Prophet proceedeth to say, *then shall he iudge the people according vnto right, and defend the poore.* By this word (*then*) hee insinuateth that when God giueth grace to the Magistrate, then he cannot chuse but doe right, and defend those which doe sustaine wrong. But when the Prophet saith, *And defend the poore*; some man would thinke that hee had said enough before, and therefore might haue cut off this speech. But it is to be remembred that a sicke man needeth not the Physitian, or the wayfaring man his weapon, at one time onely: but as often as the Patient is sicke, so often he must haue the Physitians counsell, and as often as the Traieller is assaulted, so often he vseth his weapon: In like sort the poore man oppressed often, doth as often need the defence of the Magistrate: and therefore hath the Magistrate the sword alwaies carried before him: and this sword is alwaies carried before rather then behind the Magistrate, that he might rather remember iustice, then cast the care thereof behind his backe. The last, but not the least thing to be marked of the Magistrate, is, that Iustice is set forth with a paire of ballances in the one hand, which admoniseth him to weigh those matters iustly which are brought before him: and within the other hand a two edged sword; to the intent that *inslice might returne to iudgement*, that is, that things iustly iudged might be rightly rewarded on both sides: wherof King *Salomon* hath giuen a good president: First, in finding out the true mother of the smothered child, which is a point of iudgement. Secondly, in restoring the liuing child to his owne mother, which was a point of Iustice. And these parts of a Christian Magistrates duty are so necessarily linked together, that so often as one of them is wanting, the Law receiueth a maiime at the hand of the Magistrate. As when *Pilate* iudged Christ guiltlesse, but yet put him to death: and when *Pauls* cause was heard and approued, yet he

Psal. 132. 9.

Note.

Psal. 94. 15.

1. King. 3.

Job. 19.

Act. 24.

he was left in prison: therefore it is good counsell, and wor-
 thie to bee hearkened vnto, which *Dauid* gaue vnto all Kings *Psalm. 2. 10.*
 and Magistrates, That they be *learned and wise*: for if the Magi-
 strate be not wise, words may carry the matter away. As when *Ier. 18.*
Daniel, when he was accused of despising the decree of *Nebuchadnezzar* the King of Babylon: *Jeremy* to bee an enemy to *Jer. 24.*
 the Common-wealth of Israel: *Elias* to bee a troubler of the *1. King. 18.*
 State: *Paul* to bee a factious and seditious fellow: *Naboth* to
 haue blasphemed God and King *Ahab*: and as at the importu-
 nate cry of the Iewes, Christ was put to death, and *Barrabas* the *Luke 13.*
 murderer set at liberty. The speciall wisdom of God matched
Moses the Magistrate, with *Aaron* the Minister; thereby gi-
 uing vs to vnderstand, that when the *Word* and the *Sword* goe
 together, there can bee none other but good gouernment. As
 for example, so long as the good Priest *Iehoiada*, and the godly *2. King. 12.*
 King *Ioi* liued together, God was worshipped, and his people
 guided according vnto his word. For the man of God coun-
 selled vertuously, and the King practised carefully: whereunto
 that saying of *Solom* doth very well agree, who being asked
 when the Common-wealth did best flourish: hee answered,
When the people obey the Magistrate, and the Magistrate obeyeth
the law: for lawes are better vnmade then vnkept. No doubt
 there want not such, as will say with those head-strong people
 in *Davids* dayes: *Let vs breake their bands in sunder, and cast* *Psalm. 2. 3.*
away their cords from vs. And our lawes haue bin a long time
 like to Spiders webs; so that the great buzzing Bees breake
 through, and the little feeble Flies hang fast in them.

But admit that you reply and say, they are made stronger
 then in the dayes of our forefathers: yet are they like vnto wal-
 led Cities in the time of war; at the which time, be your walles
 neuer so strong, they are beaten downe, if they want men and
 munition: so if your lawes, wisely made, doe want Patrons to
 defend them; they will soone be little worth: therefore it was
 not so worst warning that *Iehibro* gaue to *Moses*, that he should *Exod. 18.*
 make such Magistrates as were men of courage. It is good there-
 fore, not only for those men that haue the election of Magi-
 strates, to make such choyce of officers as *Iehibro* enioyneth
Moses: and as God himselte commanded Israel, when he said,

A Memento for Magistrates.

Psal. 122.

Iosias.

Ierem. 5.

Acts 23.

Ier. 22.

*Thou shalt make him King: when the Lord your God shall have chosen him, also very meete for those Magistrates being so elected, to haue a care, that as they are in place aboue other men; so in good liues they go before the people. For this was it, that the Israelites desired to grant vnto Iosias being newly made their Governour, namely, a faithfull heart to go in and out before them: For (said they) men as we obeyed Adas in all things: so will we obey thee: only the Lord thy God be with thee, as he was with Adas. And it was a necessary prayer: for how foule a fault were it, that the man which is appointed to punish adultery, should be more worthy of correction for the same kind of sinne, then the party punished? like vnto the whore-hunting Iudges of Samaria, mentioned by the Prophet Ieremy, chap. 5. Or that he which is appointed to iudge according to law, should doe any thing contrary to the law? as angry Ananias commanded that Paul should be smitten contrary to law. In this point doth the Lord schoole the King of Iuda by his Prophet Ieremy, who saith, *Hear the word of the Lord, thou King of Iuda, thus saith the Lord thy God: thou and thy servants, and thy people that go in and out at the gate, thus the Lord commandeth: Keep equity and right consuet, deliuer the oppressed from the power of the violent, do not grieue nor oppresse the stranger, the fatherles, nor the widow, and shed no innocent blood in this place: and if you keepe these things faithfullly, then shall there come in at this doore of this house, Kings to sit vpon Dauids seat, &c. But if you will not be obedient vnto these commandements, I sweare by mine owne selfe (saith the Lord) this house shall be waste. For example, the same Prophet speaking there of the wicked gouernment of Shallum, the sonne of King Iosias, that gouerned Iuda, saith: Did not thy father eat and drinke and prosper wel, so long as he dealt with righteonsnes? from whence came this, but because he had me before his eyes, saith the Lord? Now when Ieremy saith, that Iosias had God before his eyes; his meaning is all one with Dauids intent, when he saith, *God standeth in the parliament of Princes, he is a Judge among gods;* to giue all Magistrates a Memento, that God is present in al their assemblies, & iudgeth them that iudge vnder him, whereof they had neede to be put in mind: for oftentimes Micahs proueth too true a Prophet in saying, that the great man will**

will speake what his heart desireth, and the hearers must allow Note.
 it well: of the which sort of men, the very best is but as a thistle,
 which a man can hardly touch vnpricked; and the most iust like
 a bramble, whereunto the fillie sheepe seeking to bee shrouded
 from sharpe showers, is often forced to leaue his fleecce behind;
 whose vnworthy comming to their places, *Iotham* hath well
 described in the person of *Abimelech*, when he said, (*Iudg. 9. 8.*)
The trees of the wood went to anoint a King over them, and said
unto the Olive tree; Raigne thou over us: but the Olive tree an-
swered; Shall I leaue my fatnesse, which both God and men praise
in me, and go to be promoted over the trees? Then they came to the
fig-tree and said, Come thou and raigne over us: the fig-tree an-
swered; Shall I leaue my sweetnes and good fruit, and go to be pro-
moted over the trees? They said unto the Vine; Raigne thou over
us: but the Vine answered; Should I leaue my wine wherewith I
cheere God and men, to be promoted over the trees? Then they
said unto the Bramble, Wilt thou raigne over us? Then said the
Bramble; If it be true indeed that you will submit your selues to
my authority, then put your trust vnder my shadow; or let fire pro-
ceed from the Bramble and consume you. By this parable we are Note.
 taught generally, that euery man is to bee content with that e-
 state wherein God hath placed him, and that for the most part
 the very best worthy doe refuse profered promotion, and on
 their part well deserued: whereas on the contrary, the most vn-
 fitly furnished with iustice and true iudgement, & the least de-
 serving in a Common-wealth, are of all other most ambitious.
 Such an one was *Abfalom*, who stole away the hearts of Israel
 with this flattering speech; (*1. Sam. 15.*) *Oh that I were made*
Iudge in the land, that euery man which hath any plea or matter
in law, might come to me, that I might do him iustice! But this is
 the iust reward of such as before conuenient time, and apt occa-
 sion be offered, doe ambitiously seeke the seat of iudgement; e-
 uen vntimely and vnnaturall death: for *Abfalom* was hanged *1. Sam. 18.*
 by the haire of his head, and a womā with a piece of a millstone
 dashed out *Abimelechs* braines. Though *Abfalom* bee absent, *Iudg. 9.*
 and *Abimelech* brained long since, yet it is to be suspected that
 many men get preferment by their practises; comming in such
 sheepe-skinnes as are faire words and flattering speeches: but

Chap. 3. 2. 3.

Pron. 20. 6.

Note.

Psal. 58. 1.

Psal. 5. 1.

Rom. 13. 1.

Note.

God grant that they proue not like vnto those Iudges whom Zephaniab feared not to liken vnto lions & wolues: who finding their prey in the euening, chop vp all, not leauing so much as the bones vntill the morning. Salomon saith well, that many would be accounted good doers, but *where shall we find a faithfull man?* Some men haue said well with Absalom, before they came to preferment: but they can now bee contented to see many men to sue seuen yeeres for their right, and yet suffer them to sustaine wrong, because necessity hath no law forsooth. Goe to, goe to, some body will answere for that one day. A man would thinke, that necessity should haue the most law, because she hath least money and fewest friends. *Are your mindes set upon righteousness, O ye congregation? and doe you iudge the thing that is right, O ye sonnes of men?* saith the Prophet, in all his troubles, desiring God to stand on his side against his oppressors; who thought it as conuenient to craue of God the consideration of his cause, as to aske his aide against his aduersaries, and therefore prayeth thus; *Ponder my words, O Lord, consider my meditations, &c.* So Magistrates haue not onely authority to make and establish good lawes, but also to determine betwixt men according to the same; vnto whose censure the subiect must submit himselfe, as the Apostle proueth to the Romans, when he saith: *Let every soule submit it selfe vnto the authority of the higher powers, for all power is of God: wherefore whosoever resisteth that power, resisteth the ordinance of God, and purchaseth vnto himselfe damnation. For Magistrates are not to be feared of them that do well, but of them that do euill. Wilt thou not feare? do well then, so shalt thou haue praise, for he is the minister of God for thy wealth: but if thou dost euill, then feare: for he beareth not the sword for nought, but is the minister of God to take vengeance upon them that do euill.* Where it is to be remembred, that the ciuill Magistrate, who beareth the sword is called the minister of God, as well as the spiritual Magistrate that preacheth the word: and that no doubt to this intent he might take care as well to maintaine true religion, as to minister deserved discipline. For it standeth with all diuine and humane reason, that if all masters and fathers ought to haue a more then ordinary care to instruct and helpe forward their families in Christian

stian religion, so much as in them lieth: much more ought the Magistrate to meditate by all meanes possible to performe his dutie therein, who is a father ouer all families. I cannot set this forth in any plainer speech, then *Dauid* hath done in this short saying: *Kisse the Son, lest he be angry, and sa you perish in the right way.* By which speech the Prophet teacheth, that God cannot be honored by any other meanes, then by that which Christ his Sonne hath taught; who saith himselfe in the fifth of *Iohn*, *He that honoureth the Sonne, honoureth the Father; he that dishonoureth the Son, dishonoureth the Father: so that he meaneth in this place; that if you worship not the Sonne as he hath commanded, then you dishonor him; if you dishonor him, then you anger him; if you anger him, he casteth you off; if he casteth you off, then you erre from the right way; and if you erre from the right way, then you perish.* For the auoiding whereof, all godly Magistrates haue had a speciall care to meditate in the Law of the Lord: such were *Moses, Ioshua, Dauid, Salomon, Asa, Iosaphat, Ezechias, &c.* Of whose good example, God grant all godly Magistrates to make good vse. Amen.

FINIS.

IACOBS LADDER, OR THE WAY TO HEAVEN.

1. Corinth. 9. 24.

So runne that ye may obtaine.



Because I haue but one houre to teach you all that you must learne of mee, I haue chosē a Text which is like *Jacobs Ladder*, that shewes you the way to heauen. This is all that you would know: and it may please God to open your eies, that you may know it before ye depart. Heare to practise, hinder not the spirit, but let it worke without resistance: record when you are gone, and you shall see the great power of God, what hee is able to doe for you by one sentence of this booke, if ye digest it well. *So runne that ye may obtaine.* Then wee

Three things
in this text.

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Jacobs Ladder.

must see first how we should runne. Secondly, what we shall obtaine. Thirdly, what will hinder vs: that is, we must see the way, the lets, and the end. Foure things marke in the way: first, begin betime: secondly, make haste: thirdly, keepe the way: fourthly, continue to the end, and thou shalt obtaine heauen, whether Christ by these steps is gone before thee. When I haue set you in the way, I will point at all the lets, stops, rubbes, and blockes which are before you, behind you, beside you, the tentations of prosperitie, the tentations of aduersitie, the tentations of heresie, which stand in the streetes, like the fierie sword to stop the way to Paradise. Then I will leade you to the Mount, as God did *Moses*, and shew you a far off the blessed Land, the countrie aboue, that you may see where heauen is, what is the way to it, and what glory and happines is there. When I haue shewed you the way, the lets, and the end, I will commit you to the race, and end as I began: *So runne that ye may obtaine.*

So often as I haue read or considered these words which you heare, they seeme (me thinke) to put vs in mind that wee are out of the way, and that there is another way (if we seeke it) neerer yet to the kingdome of heauen, then that which we take: therefore the holy Apostle doth warne euerie man to ponder his steps, that (running) we may obtaine that which we runne for, which is the worthiest prise that euer was giuen; and neuer was giuen, but to him which kept this way that I will shew you. The Apostle saith, that you must *runne*. It is not an easie, nor a short iourney, which a drone, a dreamer, a snail, or any carelesse man may performe, and take his ease, set forth when he will, stay at his pleasure, goe againe at his leisure: but he must alwaies run, from the first day he setteth forth, till he come to his iourneys end: for the glorious heauen is farre from the darke earth, and much adoe to aspire the top of Mount Sion, but much more adoe to aspire the top of Mount Heauen. The violent take it from the slothfull, and the wicked runne to hell; much more are the pains which they take to do euil, then the righteous need to take for heauē. The Apostle putteth the word *so*, before *run*, to teach vs to looke to our way before we run too far: *So run*, &c. as if he should say, moe runne then come home, as moe shoot then hit the marke. The heathen Philosophers, *Plato*, *Socrates*, *Aristides*, *Phosion*,

Phocion, Pericles, Solon, in their way did runne faster then we: Constance, Temperance, Patience, Iustice, humility, simplicitie, integritie, contempt of death, contempt of the world seeme to be buried with them, and hid in the graue, before this iron age was borne: yet because they ran without Christ, they did not obtaine, but lost their labour; like a man which making haste out of his way, takes more paines then if hee kept the way, and yet neuer comes whither hee would. The blind generation which know not God, in their way run faster then wee: Aske the Merchants which haue seene their life and our liues, or looke in histories, and they will tell you, that our religion is not like their superstition; our knowledge not like their ignorance; our faith not like their feare; our worship not like their seruice; our Christianitie not like their Idolatrie: yet because they run to the creature, for the Creator, and follow vncertaine dreames, before the Word, which came from heauen; they run in vaine: for their religion, deuotion, and seruice, is to them that cannot requite it. Many of our aduersaries, Papists, Anabaptists, Donatists, and the grossest Heretikes, in their way run faster then we. They watch, they pray, they fast and distribute more then we: yet because they runne to Traditions, to Angels, to Saints, to Crosse, to Images, to Reliques, in stead of Christ, and challenge merit of all that they doe, and would be canonized beside, that all posteritie might honour them as they doe Saints: therefore as the Pharisees had their reward when men praised them, so haue they when one doth worship another. If many runne and do not obtaine, how easie is it to runne in vaine? and how happy is he which obtaineth that, that all men wish, when so many misse it for nothing but for this, because they runne out of the way? You haue heard, read, and done much, and more would do, to obtaine eternall life with the Angels in heauen: for this ye pray, and fast, and watch, and obey the lawes of God, and come together euerie Sabbath to heare, to pray, to praise and serue him which giueth. How many prayers, how many fasts, how many watches, how many workes, how many houres in reading the Word, in hearing the Word, in receiuing the Sacrament, in examining your heart, in chastising your flesh, were spent and lost, if you should runne in vaine? as *Esaie* hunted for a blessing
and

and went without it. Therefore the holy Ghost doth say nothing, but it is like a marke in our way, to shew vs when we are in, and when we are out: for God would not haue vs lose our labour like *Laban*, which could find in his heart after *Jacob* had serued him twenty yeeres to send him away empty: but hee would haue you to *seek and find*, to *aske and receiue*, to *runne and obtaine*: therefore he saith: *so runne that yee may obtaine*. As there is a heauen, so there is a way to heauen: one way *Adam* came from Paradise, and by another way hee must returne to Paradise: the passage is not so stopt, but there is a way; though a *strait way*; and a doore, though it bee a *narrow doore*, and therefore *few doe find it*; Onely they which are like *Jacob* do see a ladder before them, as *Jacob* did. Hee had many dreames before and did not see it: at last hee dreamed, and *told a Ladder which reached from earth to heauen, and all the Angels descended and ascended by it*; to shew that no man ascendeth to heauen, but by that Ladder: this Ladder is Christ, which saith, *I am the way*; and therefore hee biddeth vs to *follow him*. If we must follow Christ his steppes, let vs see how hee went to heauen; he begun betime, for at twelue yeeres of age he said, *I must go about my Fathers businesse*: he made speed, for *John* saith, *That he spake and did moe good things* in three and thirty yeeres *then could be writtten*: he kept the right way, for when he said, *who can accuse me of sinne*? none could accuse him of any, though they watched him for that purpose. He continued well, for he died like a Lambe, and prayed to his Father, and forgaue his enemies. Therefore wee will call the steppes of this Ladder, *Mainrè, properè, rectè, constanter*: that is, *Begin betime, make hast, keep the way, and hold to the end*, & thou shalt go after thy master. Touching the first, *Begin betime*; God requiring the first borne for his offering, and the first fruits for his seruice, requireth the first labours of his seruants, and (as I may say) the maiden-head of euery man, because the best season to seeke God, is to seeke him early. And therefore Wisdome saith, *They which seek me early shall find me*: but to them which defer, she saith, *Ye shall seek me, but ye shall not find me*. We haue long purposed to serue God, and euery man thinketh that hee should be serued, but wee cannot accord of the time when to begin.

One

Job. 21. 25.

Begin betime:
the first step.

One saith, when I am rich : another saith, when I am free : another saith, when I am settled : another saith, when I am old, then I shall be fit to fast and pray. Thus because we are giuen to set the best last, that we may haue a longer time for our finnes and pleasure, like the Iewes in the first of *Agge*, which said alway, *The time was not yet come, when they should build the Temple;* therefore the holy Ghost cryeth so often, *This is the acceptable time, this is the day of saluation, to day heare his voice,* like *Rebecah*, which taught her son the nearest way to get the blessing. So soone as man was created, a law was giuen him, to shew that hee should liue vnder obedience from the day that hee is borne : so soone as hee is borne, hee is baptized in the name of God, to shew that when we cannot runne to Christ, we should creepe vnto him, and serue him as we can in youth and age : so soone as he beginneth to pray, he saith, *thy name be hallowed, thy kingdome come, thy will be done,* before he aske his daily bread; to shew that we should seeke the will of God before the food that we liue by, much more before the finnes and pleasures which we perish by. So soone as the Lord distributed the talents, hee in-
Matth. 25. 15.
Luk. 19. 13.
 ioyned his seruants to vse them : who is so young that hath not receiued some talent or other? Therefore youth cannot excuse him, because the talent requires to bee vsed of eucry one that hath it. So soone as God created the man and the woman, hee commanded them to *encrease and multiply*: shal we increase and multiply in the flesh, before wee encrease and multiply in the
Genes. 1. 28.
 spirit? The first thing that God did after he created heauen and earth, *he did separate light from darknesse*, shewing vs how wee
Genes. 1. 14.
 should separate our good from euill, before our good become euill. The first lesson that *Iohn* taught, was, *Repent, for the king-*
Mat. 3. 2.
dome of heauen is at hand. The first lesson that the Disciples
Matth. 10. 7.
 taught, was, *Repent too, for the kingdome of beauen is at hand.* And the first lesson that Christ taught, was, *Repent, for the king-*
Matth. 4. 17.
dome of heauen is at hand. To teach what we should do first, *Re-*
pent, was the first lesson to young and old. Therefore *Dauid*
 prayed, *Teach me, O Lord, to number my dayes* : not my yeeres,
 nor my moneths, nor my weekes, but *my dayes*; shewing that we
 shall answer for dayes, as well as for yeeres, for to day as well
 as to morrow, and for our youth, as straitly as for our age,
 euen

2. King. 2. 13.
Psalm. 119. 7.
Deut. 6. 7.

Mat. 19. 14.

Mark 10. 21.

Exod. 3.

Job. 21. 15.

Ab. 24. 25.

even as the little children were deuoured with Beares, for mocking the Prophet : which made *Dauid* to cry, *Remember not the sinnes of my youth*: which he would not haue spoken, if God did not marke the sinnes of youth, as well as of age. Therefore the Fathers were charged to teach their children the same law which they had themselves. Therefore Christ rebuked the Disciples, which forbade the little children to be brought vnto him. For, should children honour their Father, and not honour God? It was a sweete comfort when the children went before Christ to the Temple, and sang their *Hosanna*, to make their fathers ashamed which did not know the Messias when hee came, when their little children knew him. It is written when Christ heard a young man answer that *hee had kept the Commandments from his youth*, Christ began to loue him: which shewes how Christ loues these timely beginnings, when we make him our nurse, and draw our first milke from his breasts. There is not one confession for old men, and another for young men. In the Creed the old man saith not, I did beleue in God, and the young man saith not, I will beleue in God; but both say, I doe beleue in God: for he which is called *I am*, loueth I am, and careth not for I was, nor I will be. When Christ asketh *Peter*, *Louest thou me?* he looked that he should answer him, *Yea Lord I loue thee*, and not driue off as *Felix* did *Paul*, *I will heare thee*, I will loue thee when I haue a conuenient time: nay, when thou hast not conuenient time; for if this bee the conuenient time, after this, the time conuenient is past. Manna was gathered in the morning; because when the Sunne arose, it did melt away: So vertue must be gathered betime; for if wee stay till businesse and pleasures come vpon vs, they will melt it faster then we can gather it: therefore in the fourth of the Prouerbs, Wisdome is called *the beginning*, to teach vs to seeke wisdome in the beginning, as a man taketh the best first. If *Eliab* would be serued before the widow, when she had not enough to serue her selfe, will God be serued after thee? nay, after the flesh, and after the diuell? What canst thou owe him to morrow, which thou art not indebted to day? Yea, doth not God require Morning sacrifice as well as Euening sacrifice? It is an old saying, *Repentance is neuer too late*: but it is a true saying

ing, repentance is *now* the same: for to looke as we live, we had need so aske forgiveness. Beside, repentance is a gift; and therefore must be taken when it is offered; for if *Adam* could haue repented when he sinned, hee would neuer haue hanged himselfe. The time past is gone, and thou canst not recall that to repent in: the time to come is vncertaine, and thou canst not assure that to repent in: the present time is only thine, and thou maist repent in that, but anon that will be gone too. Therefore when Christ wept ouer Ierusalem, he said, *O if thou hadst knowne in this thy day*: calling none *their day*, but *this day*. If none can be called thy day, but this day, then this is thy day of repentance, or else thou hast none at all. Therefore one resembleth the mercie of God to the poole in Iurie, where the sicke and leproous lay; for at one time of the day an *Angell came and stirred* Iohn 5.2. *the water*; & then he which slept in first was healed of his distaste; he which slept in first was healed, none but hee which slept in first: so he which taketh time is sure; but he which foreseeth time, oftner faileth then speedeth: for when golden opportunitie is past, no time will fit for it. Yet as when Christ went about to cast our diuels, they said, that *he tormented them before the time*: so whensoever thou goest about to dismisse thy sinnes and pleasures, though thou stay till thou bee sicke and old, and readie to die, yet they will say still that thou dismisst them before the time: but then is the time when the diuell saith, the time is not yet: for the diuell is a flie, and knoweth, that what liquour our vessels be seasoned with at the first, they will taste of the same euer after. Therefore linger not with *Luz*: for if the Angell had not snatched him away, hee had perished with Sodome for his delay. They were not wise Virgins, but foolish Virgins, which sought not for oyle before the Bridegroom came: *Samuel* began to serue God in his minoritie. 1.Sam.2. *Timothie* read the Scriptures in his childhood. Iohn grew in spirit, as hee ripened in yeres: so whether thou bee old or young, thy repentance cannot be too soone, because thy sinne is gone before. If thou lackest a spur to make thee runne, see how euery day runneth away with thy life: youth commeth vpon childhood, age commeth vpon youth, death commeth vpon age with such a swift saile, that if our minutes were spent

spent in mortifying our selues: yet our glasse would bee runne out, before wee had purged halfe our corruptions. Thus much of the first step.

Keepe the
way: the se-
cond step.

Math. 3.

The second steppe in our iourney, is to keepe the way. As God taught the Israelites a way to Canaan, sending a fierie pillar before them, which they did follow wheresoeuer it went; so when he ordained a heauen for men, he appointed a way to come vnto it, which way hee that misleth shall neuer come to the end: as *Herod* sought Christ ouer all Iurie, but none found him, but those which followed the starre: so there is something still that leadeth men to Christ, which we must follow, or else we cannot come where he is. There be many wrong waies, as there be many errors; yet there is but one right way, as there is but one truth. And therefore *Jacob* did not see many, but one Ladder, which reached to heauen: and *John Baptist* is said not to prepare the waies of the Lord, but the way; shewing that there is but one right way in this life, which *Salomon* vnderstandeth for the meane, and therefore he saith, *Turne not to the right hand, nor to the left*, implying y we may erre as wel on the right hand as on the left: as if he should say, some are too hot, as other are too cold; some are too superstitious, as other are too carelesse; some are too fearefull, as other are too confident: there is a zeale without knowledge, a loue without singlenesse, a prayer without faith, and a faith without fruits. Therefore the Apostle doth warne vs to *examine whether we bee in the faith*; not whether we haue a kind of faith, but *whether we be in the faith*: that is, the true faith. Therefore *Paul* saith, *Runne so*: it is not enough to runne, but wee must know how we runne: it is not enough to heare, but we must care how we heare: it is not enough to beleue, but wee must care how wee beleue; it is not enough to pray, but wee must care how wee pray: it is not enough to worke, but wee must care how wee worke; for we cannot do good vnlesse wee doe it well, as wee may see in this example; *Cain* offered, and God abhorred: because he cared not for the manner, God cared not for his offering. *Simon Magnus* beleued, *Herod* listened, *Felix* feared, *Saul* obeyed, *Iezabel* fasted, the Pharisees prayed: but because they did not beleue so, heare so, feare so, obey so, fast so, and pray so, as he which saith,

Learn

2. Cor. 13. 5.

Learn of me; when they say that they haue fasted and prayed, *Matth. 11.*
and obeyed Christ, he wil answer them as he doth in *Matthew,*

I know you not. Therefore if ye aske like the Scribe, how ye shall
come to heauen, the right way to heauen is the word, which *Matth. 7.*
came from heauen. But here some will say, The word indeed

doth containe the right way, but many cannot finde that way
without a guide. Therefore I haue picked out of the word that
way which God calleth the right way. The way, by which the
word doth set thee into heauen, is to doe vnto other as thou
wouldest haue other do vnto thee, to exercise good workes, and
yet beleue that Christs workes shall saue thee: to pray without
doubting, and yet be content that thy prayer be not granted: to
keepe within thy calling, and doe nothing by contention: to
bring thy will vnto Gods will, and suffer for Christ, because he
hath suffered for thee: to repent not onely for thine open and
grosse faults, but for to count euery sinne great, to apply all
things to the glory of God, & of euery thing to make some vse.

Thus the word goeth before vs like the fiery pillar, and
shewes vs when we are in, and when wee are out: or else the
broad way would seeme the best way. And therefore all which
care not for the word, goe like blind men to hell from heauen:
looke but to the Papiſts, which haue the word in an vnknowne
tongue, some clamber to heauen with merits, some by Angels,
some by penance, and some by pardons, and euery man hath a
way by himſelfe, and all out of the way. As *Naaman* answered

Eliſha when hee was commanded to wash himſelfe in *Jordan*,
Are not Abanah and Pharphar rivers of Damasus better

then Jordan? May I not wash there and be healed? So they say,

Are not pardons as good as workes? are not pilgrimages as
good as prayers? is not sacrifice as good as obedience? is not

reading as good as preaching? may I not goe to heauen this
way and that way, as well as by the word? No: as no water but

Jordan could cleanse *Naamans* leprosie; so no way but the word
can bring to heauen. For which cause, the lawes of God are called

the waies of God: and the word of God is called the word of life;
to shew that there is no way to life, but the word which is cal-

led the way and the life. Therefore now ye see the way, I con-
clude with *Eſay*, *This is the way, walke in it.* Thus much of your

second step to heaven, which is, *Keep the way.*

Make haste :
the third step.

Now when you are in the way, it is good to make speed: therefore the next step in your journey is, *Make haste.* For this cause *Paul* saith, *Runne*, (which is the swiftest pace of man) as though he should goe faster to heaven, then to any place else in the world. His meaning is this, that as a man doth watch, and run, and labour to be rich quickly; so he should heare, and pray, and studie, and vse all meanes to be wise quickly. This the Apostle understandeth, when he biddeth vs, to *add*; as if hee should say, When thou art in the way, and knowest good from euill, every day kill some vice and every weeke sowe some vertue, and make thy two talents five talents; thy five talents, ten talents, and ever be doing; and at last it shall be opened, because thou hast knocked. Christ saith, *The kingdome of heauen is got by violence*; therefore a man must be earnest and zealous in the religion that he professeth, or else it maketh no matter of what religion he is: for if he be but luke-warme, God threatneth to spue him out of his mouth. Every man hath a kind of religion, and the religion of most is to be like one another; as mercifull as other, as humble as other, as deuout as other; but God saith, *Be holy, as I am*, not as other are: for Christ saith, *Except your righteousnesses exceed the righteousnesses of the Pharisees, although they were holier then other, ye shall not enter into heauen*. That is, except ye be more then Statute-Protestants, which goe to the Church and heare an Homily, and receiue once a yeere, but will not offend any person, nor leaue any custome, nor beare any charge, nor suffer any trouble for the glory of God, yee shall come to heauen, when the Pharisees come out of hell. As loue delighteth men, so zeale pleaseth God: for zeale is the loue of God. Therefore every sacrifice was offered with fire, to shew with what zeale they should burne, which come to offer prayer or praise, or thanks vnto the Lord. Therefore the holy Ghost descended in fire, to shew the feruency of them vpon whom the holy Ghost resteth. Therefore the Cherubins were portrayed with wings before the people, to shew that they should be as earnest and quick about the Lords businesse, as the Cherubins. Therefore God would not take a lame nor a halting sacrifice; to shew how he abhorreth slacknesse in all our duties. Therefore

Matth. XI. 12.

Note well.
Rom. 3. 15. 16.

Note.
Be zealous of
religion.

Saint James saith, *Be swift to heare*: we must be swift to pray, swift to obey, swift to do good; for he is not cursed only which doth not the Lords business, but he which doth it *negligently*: *1er. 48. 10.* that is, he which doth any thing before it, like him that would bid his friends farewell, and follow Christ after. The hound, which runs but for the Hare, runs as fast as possible hee can: the Hawke which flieth but for the Partridge, flieth as fast as possibly she can: and shall he which runnes for heauen, creepe more slowly then the diall? Who hath so much faith as the Apostles? yet how often doth Christ say, *O ye of little faith*? complaining that their faith was too little: and therefore when Peter answered him that he *loued him*; as though he loued him not enough, Christ asked him againe, whether he loued him; and as though he loued him not enough yet, he asked him againe, *Louest thou me*? For he would haue vs loue him as hee loued vs, when his heart blood was shed for vs: therefore when hee demanded his loue, he measured it by the heart, saying, *Thou shalt loue God with all thy heart, with all thy strength, with all thy mind*. Thrice he repeated all, lest we should keepe any thing from him. Our Sauour saith not, that his Father is glorified, in that wee bring forth fruit, but in that we bring forth much fruit. Is it not better to be vessells of gold, then vessells of brasse? Doe ye not see how Christ reiected him which said hee kept many commandments, because hee would not doe one commandment? For one worke which he would not doe; our Sauour made no reckoning of all that he had done. It was good for the Apostles that they left all and followed Christ presently: but this should not be written, but to teach vs with what speed we should follow Christ, watching the starre so soone as it riseth, and the pillar so soone as it remoueth. In this, strue and goe one before another, as Peter and John stroue who should come first to the sepulchre. For if *Agrippa* could bee saued when he was almost a Christian, Paul would not haue laboured to make him altogether a Christian. Therefore though *pau. 19.* be counted *lowe*, yet remember that Christ saith, *Nourish ye God but the paye in hea. 1.* and know, that there is no dealing with these mockers, but to answer them as *Dauid* answered *Achish*, when he scorned him for his humblenesse, hee saith, *I will be as a humble*

or the way to heauen
Mat. 23.
Gal. 3.26

Note.

Note.

Matth. 5.

Hold on, to
the end, the
fourth step.

Note.

humble yet so when they mocked thee for thy zeale, spight them with more zeale; for euill is not but to come but with good. Thus we have passed the third step vnto the end. *Iacob* thou hast bin The fourth step in this happy journey, is *Persuade to the end*. For if you begin betimes, and goe aright, and make haste, and continue not vnto the end, your reward is with them of whom *Paul* saith, *Thou hast said, is worse than when beginning*. There is nothing in our life which suffereth so many eclipses and changes, as our deuotion; hot and cold, in and out, off and on, not in one mood so long as the sparrow sits vpon the ground, but looking like the Chamellion to the colour of it which we see: if wee see good, it puts vs in a good thought; if wee see or heare euill, it turns vs from good to euill againe: thus man is rolled vpon a wheele that neuer stands still, but turnes continually about, as though he were giddie and treading of a maze. He is vpon the side of a hill, where it is easie to slide, and hard to get vp the flesh: therefore the Apostle moued with pitie, seeing man stand vpon such a slippery ground, as it were in a ship ready to sinke, or a house bending to fall, hee crieth to them that stand surest, *Take heed lest ye fall*; that is, when thou hast put on thy *armour of light*, and art in the spirituall field to fight the Lords battels against the world, the flesh, and the diuell, turne not backe like *Demas*, but remember the comfort of *Elisha*; that there be *more with thee than against thee*, and that the Tempter can overcome none but them which yeeld. Other seruants change their masters for better masters; but all that serue God, are like the seruant which receiued a print in his eare, after the manner of the Iewes, in token that he would serue his master for ever, like the vestures which bare their owne mark. Therefore the holy Ghost crieth so often, *Be faithfull vnto the death: Be not weary of well doing: Take heed lest ye fall*: for when thou art wearie of thy godlinesse, God doth not count thee good, but wearie of goodnesse: and when thou declineest from righteousness, God doth not count thee righteous, but reuolued from righteousness: therefore *Paul* saith; *Pray continually* as though prayer were nothing without continuance. *Iacob* did not overcome God so soone as he began to wastle with him, but when he had wastled with him all night. And it is said, that Christ

tooke pitie of chem that staid with him. I will not leaue thee, saith *Elisba* to *Elisba*: so wee should not leaue God. Some came into the vineyard in the morning, and some at noone, but none receiued any reward, but they which staid vntil night. As Gods mercy indureth for euer, so our righteousness should indure for euer. Euery thought, and word and deed of a faithfull man is a step towards heauen: in euery place he meeteth Christ, euery thing puts him in mind of God: he seekes him to find him, and when he hath found him hee seekes him still, he is not satisfied, because at euery touch there comes some vertue from him. *Laban* serued seuen yeeres for *Rachel*; and after them he serued seuen more, and yet he was content to serue seuen more; and when he had serued so many yeeres, *They serued vnto him as nothing, because he loued her*: he which serued so long for *Rachel*, serued all his life for heauen: and if he had liued till this day, he would haue serued God still, and thought it nothing, because he loued him. To haue the Arke but a while, doth more hurt to the Philistines then benefit them, so to serue God but a while, doth more damage vs then helpe vs: for happier is the child which neuer began, then *Isidus*, whose ende was worse then his beginning. What a lamentable thing is it to heare this plaint of him which was once the strongest in the world, *Sampson* hath lost his strength for *Dalilah* for the loue of *Dalilah* that doth not loue him? To shew what a shame it is to end worse then wee begin, Christ shewes what a reproch it was vnto him, which began to build and could not set vp the roofoe, the passengers by pointed with their fingers and said, This man began a foundation, but he could not couer it: so they will say, This man thought to be holie, but hee could not keepe promise. What shall I say (saith *Isaia*) when Israel turneth the backe? when Israel turnes the backe, this astonished him: and this makes the whole Temple shake when the pillars tremble. What an offence is it to the Church to see *Peter* to denie Christ, which saith euen now that hee would neuer forsake him? To see *Lot* commit incest with his daughters in the mount, which strived so to pferue them chaste in Sodom? to see *Salomon* worship Idols, which erected the Temple for the worship of God? to see *Neb* mocked of his son for drunkennes, for whose righteousness his sonne escaped,

Iudg. 9.

as if the staires should fall from heauen, and light goe from the Sunne: Wisdome is angrie with him which leaueth his righteousness, to become worse; the Vine would not forsake her grapes, the Oliue would not forsake her fatnesse, the figge-tree would not leaue his sweetnes, but the bramble did: he is not the Vine, nor the Oliue, nor the fig-tree, but he was a bramble made for the fire, which leaueth the ioyes. Let the dog turne to the vomit, and the swine to the wallow: but thou like *Abraham* hold on thy sacrifice vnto the euening, euen the euening of thy life, and a full measure shall bee measured vnto thee. This is a long step, and man is like a horse which loueth short iourneys, therefore how can he hold out so far? When one told *Socrates*, that he would very faine goe to Olympus, but he feared that he should not be able to indure the paines: *Socrates* answered him; I know that thou vifest to walke euery day betweene thy meales, which walke continue forward in thy way to Olympus, and within foure or fixe daies thou shalt come thither. How easie was this? and yet he saw it not. So is the way to heauen if men did bend themselves as much to doe good, as they beate their braines to doe euill, they might goe to heauen with lesse trouble then they goe to hell. Our idle houres are enough to get wisdome, and knowledge, & faith, till we were like Saints among men if thou looke onely to the stops, and tell all the thornes which lie in the way, thou shalt goe fearefully, wearily, and unwillingly; euery thing shall turne thee aside, and euery snail shall step before thee, and take thy crowne from thee: but then lift vp thine eyes from the earth, and look to Christ calling, the Spirit assisting, the Father blessing, the Angels comforting, the word directing, the crowne inuiting; and thy fetters shall fall from thee, and thou shalt rise like the Sun, and maruell how the thing could seeme so hard, and bee so easie: when yee doe well remember that ye change not for the worse, and doe, as ye doe then, and ye shall continue to the end.

Now I haue encouraged you like souldiers; and taken away your feare, I will bring you to the fight of your enemies; and will set them before your face not to weaken you, for that were want of charitie; but to make you warie, which is true loue indeed. To number them surely I cannot, they are so many: and exactly

exactly to describe them, it is beyond my skill, they are so subtle: howbeit, to giue you a little taste, I may say as *Elisba* said to his seruant, (and you shall see it, if you haue your eyes open) *Fear not, for they that be with vs, are more then they that be with them,* and he that is on our side, is stronger then all. But if you will heare what the holy Apostle saith touching them, I can tell you. He affirmeth, and that by the very spirit of God; *We wraastle Ephes. not against flesh and blood only, but against principalities, powers, worldly governors, the princes of the darknes of this world, euen spiritall wickednesse in the high places.* And *S. Iohn* saith, *they are the lusts of the flesh, the lusts of the eyes, and the pride of life;* let other men thinke of them what they list: they that heare the thus described, and haue felt the force of them in their owne soules; could not chuse but confesse, that they haue been many in number, mighty in power, subtle in practice, and what not? Who knoweth not this, that the more enemies wee haue, the more neede we haue, both of force outwardly, and of care inwardly? as againe, the more powerfull they are, and the more weake we are; the more wee should seeke for helpe else where. In outward and bodily foes and forces, we confesse the truth of this, and doe all that we can to shew our selues wise, circumspect, and couragious: how much more had wee neede heere, to expresse all these things, where the conflict is more hard, though the conquest obtained bee more glorious? and where againe our foes and their forces bee more mighty and many, though their ouerthrow once performed, giueth the the fooles foile? But whom shall wee looke to heerein? Other men are as weake as our selues, if not worse: for all men, lay them vpon a ballance, *they are altogether lighter then vanity it selfe.* And if we feare and distrust our selues, how dare wee, or how can wee put confidence in other? specially sith God saith, *Cursed is euery one that maketh flesh and blood his arme.* To looke vp to the holy and elected Angels, wil do vs little good: because they go not but being sent, and alwaies waite for a word and warrant from the Lords owne mouth for all their actions: besides that, their owne oyle and force is little enough for their owne sustentation. To God therefore that is the God of our strength, wee must needes come, yea and to him alone, or else wee are vtterly

ouerthrowne and cast away. And if we cannot say and doe too
as *David* did, *Lord whom haue I in heauen but thee? and I haue*
desired now in earth with thee; we are in a wofull taking and vt-
terly lost. For feare without, and fire within, Satans malice also,
mens mischief, and our corruption, will carry and harry vs, as
it were a violent tempest or whirle-wind. Amongst the heathen
they had many odde conceits, to chase away bodily and spiri-
tuall enemies; as those that haue written their histories and acti-
ons haue plainly set forth: sometimes fire, sometimes water, som-
times blood, and sometimes one thing, and sometimes another;
as mans braine is a bountifull shop to forge such deuices in. The
Papists differ not much from them; who thinke that whippings
and scourgings will tame and subdue the corrupt affections of
the heart, and that the casting of a little holy-water (as they call
it) or the making of a crosse in the face, forehead, breast, or any
other place, will chase away Satan, and all his hellish powers. Of
all which actions and ceremonies, either heathenish or popish,
were they better then they be (but indeed they are stark naught
as they vse the) we may say as the Apostle saith, *Bodily exercise*
profiteth little, but godlines is profitable vnto all things. And had
Satans malice and mans presumption stayed here, and gone no
further in grosse imaginations, concerning this and other mat-
ters, it had bin the lesse euill: but in our light and liberty of the
Gospell, some suppose, that the very saying of *Lord haue mercy*
upon vs, and that without faith or feeling many times, is al in al:
and the pronouncing of this petition, *Leade vs not into tenta-*
tion, and that without sense or vnderstanding of it, is sufficient
to sunder Satan and our owne corruption as far from vs, as the
East is from the West. Vpon them their spirituall enemies pre-
uailed by grosse ignorance, and superstitious conceits: vpon vs
by careless presumption, and presumptuous carelesnes; neither
the one of vs, nor the other, vnderstanding rightly as we should,
either our foes forces, or our own weaknes. And that is the cause
why they and we, in former times and of late, ioyned with them,
and sundered from them, haue receiued very fearfull falles and
ouerthrowes: for all is one with Satan, so hee catch and snatch
men, and haue them in possession, he careth not by what means.
But wilt thou not escape danger only, but overcome also? I will

Note.

shew thee, O man, what thou shalt doe; As any hand goe out of thy selfe and other creatures whatsoeuer: for if thou sticke to them, though neuer so little, thou doest disaduantage thy selfe at the least, if not ouerthrow thy selfe. The wicked spirits are as strong to effect euill, as the elect are to doe good: and so much the more powerful that way, by how much they attempt it with commission from God, and finde fit matter in men to work vpon. And what then? fixe the eye of thy faith fast vpon God in Christ, and thou shalt neuer miscarry. For he that cannot lie hath said it, *I will not faile thee, nor forsake thee for euer*: and in the New Testament Christ hath told vs, which is also a word of as sure a promise, *The gates of hell shall not preuaile against this faith*. Nay, I will say more; in the strength and power of this perswasion, thou shalt be made *more then a conqueror, through him that hath loued thee*, and washed thee in his owne heart blood. I know and confesse there are many lets and hinderances, to the perswasion and practise of this truth: but heare and beleeue only, and I will shew you yet a more perfect and assured way, by which you shal be made to walk safe; either in the day of death, or in the time of tentation, or in any other course or crosse, that may betide you in this life. See that you haue not onely the two side postes, and the vpper doore postes of your houses stricken ouer with the blood of the Lambe, but *your hearts purged through faith in his blood, from the power of dead workes*; and then the destroyer that ouerthroweth others, shall passe ouer thee, and bring thee in good time to the full fruition of the heauenly Canaan. But thou wilt say as the slothfull person doth in the Prouerbs, *There is a lion, yea many lions in the way*: I answer; reckon them vp and bring them forth, they shall all by Gods grace be easily remoued. All sorts of afflictions are bitter, I confesse it, and so are many things in meate, drinke, and physicke; and yet we refuse them not, but vse them rather, because of the good we know or hope, they will effect in vs. And why say we not, as the Apostle by the Spirit doth; *No chastisements for the present seemeth to bee ioyous, but grievous: howbeit, afterward it bringeth forth the quiet fruit of righteousness, vnto them which are thereby exercised*? Death also is dreadfull: what then? but to whom I pray thee? euen to the man that hath his trust in his

Heb. 13.

Matth. 16. 18.

Heb. 9. 14.

Heb. 12. 11.

Iohn 14. 6.

Rom. 9. 1.

1. Cor. 15.

Rom. 8. 38. 39.

riches, or hath no hope of a better life : but to him that beleueth in Christ, it is become through the power of the death and obedience of Christ, a speedie passage to eternall life. Wee endure many dreadfull and dangerous things, and runne thorow fire and water, and all for a corruptible crowne: and why should wee not with patience and prayer passe thorow this, which is the very high way to heauen? Besides, hell is horrible. Neither will I denie that : but still I demaund to whom it is so? surely to the diuell and his angels, and all manner of wicked ones, for whom it hath been prepared of old : but as for the godly and elect, it cannot come nigh him. For Christ, *the very way, truth, and life it selfe* hath told vs, and therefore wee ought to credit it, *He that heareth my words, and beleueth in him that sent me, hath everlasting life, and shall not come into condemnation, but hath passed from death vnto life.* Lastly, is not sin a shrewd and sore enemy to incounter with? I confesse it : but to whom, tell me, I beseech you? euen to them in whose mortall bodies it reigneth, to fulfill the concupiscences thereof. To other, in whom the roote of it is dead, it is not so, whether wee respect this life, or that which is to come : for here the reliques of sinne are but as prickes in our sides, to prouoke vs to better things, and to stirre vs vp to *hunger and thirst after righteousness* : and for the life to come, wee shall be vtterly freed from the same, and haue *all teares wiped from our eyes.* To bring all into a summe : I say, Let all objected be as true, as any thing may be : yet all these, and a thousand more such like, are nothing to him *that is in Christ.* For the Apostle saith, *There is no condemnation to them that are in Christ Iesus* : and it is hee alone that hath destroyed death, and became sinne for vs, *that we in him might bee made the righteousness of God.* And surely such a one may in some good measure of comfort, ioyfully say to the defiance euen of death it selfe, and all other ghostly enemies whatsoever : *O death where is thy sting? O graue where is thy victory? The sting of death is sinne, and the strength of sin is the Law : but thanks be vnto God which hath giuen vs victorie, through our Lord Iesus Christ.* Yea hee may say, as the Saints and Martyrs haue said in the midst of fierie flames, *I am perswaded that neither death, nor life, nor Angels, nor principalities, nor powers,*

nor

nor things present, nor things to come, nor height, nor depth,
nor anie other creature shall be able to separate us from the love
of God, which is in Christ Iesus our Lord. Oh, but death is terrible
still. I answer: In such a cloud of witnesses and euidence of truth,
may I not in some sort and sense say, *O faithles generation, how
long shall I be with you? how long will I suffer you?* It is feare-
full to any, but to a naturall man, and to him that hath his felici-
ty here, and in the things of this life? Surely it is nothing terrible
to him, that is made a comforttable partaker of the fruits of the
death of Christ, *who died and rose againe, so the end he might de-
stroy death, and him that had the power of death, even the diuell
himselfe.* But hel is horrible. True: but yet to them for whom it is
prepared: but thou art in Christ exempted from it. For why did
hee himselfe suffer hellish torments both in body and soule? to
leau thee therein? and make it terrible or horrible to thee? no;
but to free thee and all his from the feare of hell, and the feeling
of euerlasting condemnation. Oh, but what shall I say touching
my sinne that is great and grievous, and the peculier wages of it,
being death eternall? That is true in the nature of sinne, and the
iustice of God: *but with the Lord there is mercy, that he may bee* Psal. 130.4.
feared. Stand stil a while, and you shall behold the great works
of God: and be not faithlesse, but faithfull, and beleue the truth
of the word. What is more cleare then this? *where sinne hath a-
bounded, there grace hath abounded much more.* And though it Rom. 5.20.
be in a Prophet, yet where haue we a more plaine, plentifull, or
euangelicall promise then this? *Though your sins were as crimson,* Esay 1.
they shall be made white as snow: though they were red as skarlet,
they shall be as wool. If we haue the hand or writing of an honest
man, we thinke our selues bound to giue credit thereto: how
much more should we beleue the most true and vchangeable
word of the eternall? To which, not for any want in himself, but
by reason of the weakenes of our faith, he hath been willing, *the
more abundantly to shew vnto the haire of promise, the stableness
of his counsell, to adioyne (and bind himselfe with an oath saying)* Heb. 6.17.
*As I liue, I will not the death of a sinner; yea, I will be mercifull to
their unrighteousnes, and I wil remember their sins and iniquities* Ezech. 18.
*no more: that so by two immutable things, that is, his inuolable
oath, and assured promise wherein it is impossible that God should* Heb. 6.18.

He we might haue strong consolation. And as for these obiections, or any the like, what are they els, but in truth and substance, the very euill reports that the spies brought vpon the promised land? and yet there was a very true testimony giuen by *Ioshua* and *Caleb*: yea the palpable proofes they had by the cluster of grapes, and other things which they brought from thence, were irrefragate witnesses. Will you belecue them because they are many? that is flat Popery: and besides, God forbiddeth vs to cleane to a multitude to doe euill. Will you feare them because they are mightie? That is to distrust God, who is greater then all: and to make them omnipotent, which is blasphemy. Will you doubt, because they double their assaults? That is no end of tentation, but this rather, to adde an edge vnto our prayers; that so through them we may heare in our hearts that comfortable speech, *My grace is sufficient for thee, and my strength shall be perfected through weaknesse*. And when wee shall haue all our senses satisfied in the contrary truth, yea so farre forth, as that our eyes may see, our eares may heare, our hands may handle the good things of God (ouer and besides the faith we haue in him concerning them) it is not grosse onely, but impious, not to belecue. But here in this life are many pleasures, and certaine delights lawfull: as houses, friends, wiues, children, goods, honour, and almost infinit such like. That is very true: but with this honie God interminglenth some gall, lest the soules of his seruants might runne riot to sinne. And who is hee that can be ignorant of the vncertaine estate of all and euery one of them? Our friends fall away, as a fruit that is ripe before his time, or as the morning dew. Our houses are ouerthrowne, and are like the ruines of a defaced hold, not one stone of them being left vpon another. Our wiues may bee leaud in their lips, loose in their liues, and wicked as was *Iobs*, and wish vs to curse God, and die. Our children not riotous onely and disobedient, but vnaturall also, and rising vp against vs, as *Abolon*. The goods we possesse, are not vnfitly by *Salomon* resembled to the Eagle, that taketh her to her wings, and flieth aloft into the aire. As for our honour, which we make as it were some Deitie vpon earth, it is turned into shame in the twinkling of an eye, or else forgotten as it had neuer been: and wee, that in our owne imaginations,

are

Exod. 23. 2.

2. Cor. 12.

are Lords of all, as the dust or chaffe of the earth are carried from all. And what reason is there then, that these or any such like, should hinder vs in our race towards Heauen? Hee that Simile. hath an inheritance or land in the world, will not be hindered from taking the possession or enioying of it, when it falleth vnto him, by the teares of his wife, the entreaty of his children, the heape of his riches, or any such like things: and why should wee suffer these simple conceites to steale away our hearts from the hope and hauing of Heauen? Besides, who knoweth not, that as in respect of the life to come, all these heaped vp in the greatest measure that possibly can bee in this world, are not so much as a shadow of the good things that shall be reuealed? Hath the Spirit said in vaine, *That which the eye hath not seene, neither the eare heard, neither ever yet entred into mans heart, hath God prepared for them that loue him?* Or shall wee thinke it a lie? Or that God meant to dissemble and dally with vs? Oh be it farre from vs to thinke or speake so! Is that glorious description of that holy and heavenly Ierusalem, mentioned in the Reuelation, but a fiction or forgerie? It were blasphemy for any mans heart to imagine so: wee are rather to thinke, that God by that which is knowne, and can be comprehended, expresseth that which yet is hidden from vs, and shall in good measure bee comprehended of vs also, *wee knowing then, euen as wee are known now.* 1. Cor. 13. Wherefore let vs not feare all or any of our aduersaries, or pul-backes, for true loue expelleth feare: neither let vs bee faint-hearted in our selues, but labour rather to *lift up your hands which hang downe, and to strengthen our weake knees: for faithfull is he that hath promised, who will also performe it.* Be faithfull vnto death, and I will giue thee the crowne of life. He that so runneth, shall bee sure to obtaine: and haue his portion with the Saints in the heavenly inheritance, of a crowne that neuer fadeth nor falleth away. But hee that careth not for this course, must haue his portion with hypocrites, in the lake of fire and brimstone, that burneth for euermore, and bee shut out of the kingdome with the fearefull, vnbeleeuing, abominable-murderers, whore-mongers, forcerers, idolaters, and such like. Wherefore as you loue life, and loath death, runne well

well I beseech you: yea, such as our Text was at the beginning, so say I at the ending; *So run that ye may obtaine*: which I doe not only propound vnto you by exhortation, but commend and commit by supplication to God for my selfe and you, that euery one of vs; and I my selfe especially, may in feeling and faith say, *I am now ready to be offered, & the time of my departing is at hand; I haue fought a good fight, & haue finished my course, I haue kept the faith: from hence is laid up for me the crowne of righteousness, which the Lord the righteous Iudge shall giue me at that day; and not to me only, but vnto all them that loue his appearing.*

2.Tim.4.6.7.8.

FINIS.

THE LAWYERS QUESTION.

Behold a certaine Lawyer stood up, and tempted him, saying: Master, what shall I doe to inherit eternall life?

This is a weighty question, and hath been long discussed, by what meanes a man may come to heauen: and who is not desirous to bee resolved in it? Heere the question is propounded by a Lawyer, and answered by the Law-giuer; whose iudgement in this case is worth the hearing. He propoundeth the question as one desirous to learn, when indeed he meaneth nothing lesse. But as *Abah*, when he asked *Micheas*, in the first booke of Kings, and second chapter, if he should go vp to fight against *Ramoth in Gilead*, meant not to follow the Prophets direction, but only desired to heare his opinion: so the Lawyer propoundeth this question, not with the mind to learn of Christ, but with the mind to tempt Christ, and to try his learning: as the diuell came to tempt Christ in the wilderness; so the Lawyer comes to tempt Christ in the City: and therefore, whereas the Euangelist saith: *Behold a certaine Lawyer stood up*, he might haue said, *behold a certaine diuell*

diuell stood vpon, because for the time he took vpon him the diuels office, to be a Tempter. When the diuell tempted Christ, Mat. 4. he bid him *aboue Satan*. And when *Peter* tempted Christ, Mat. 16. he said vnto him, *Depart Satan*: so when this Lawyer tempted Christ, he might haue said, *Auunt Satan*, because in his action he was the instrument of Satan. But though the Lawyer was worthy to be repulsed, because he was so importunate, yet was this question worth the answering, because it was of such importance. Wee see then with what minde the Lawyer came to Christ: now let vs see how he saluteth Christ. Though he came with a bad mind, yet doth he vse good words: that he might deceive with lesse suspicion, he saluteth him by the name of *Master*, as if he did professe himselfe to be his Disciple. So doth *Judas* salute him when he meant to betray him: Mat. 26. 49. And so doe the Pharisees salute him, when they meant to bring him within the compasse of treason: Mat. 23. 15. And this hath been alwaies the guise of the tricked, to vse the sweetest speech when they intend most mischief: and vnder shew of friendship to practise their treachery. When *Abshon* meant to be requened of his brother *Amnon*, for defiling his sister *Tamar*, he made a great feast, and caused him to be murdered in the midst of the banquet: 2. Sam. 13. When *Joab* meant to murder *Amnon*, he saluted him courteously, saying; *Art thou in health my brother?* 2. Sam. 20. and with his right hand tooke him by the beard to kisse him, and with his left hand sheathed a sword into his belly.

These are such as the Psalmist speaketh of, Psalme 28. which haue glosing tongues, and bloudy minds; which *speake friendly to their neighbours, and imagine mischiefs in their hearts*. As the Scorpion hath an amiable face and a poisoned taile: so these men haue faire lookes, and murdering hands: *their words are as soft as butter, and as smooth as oyle*; but their deeds are cruell as the deedes of warre; and deadlie as the dint of swordes. The Prophet *Dauid* was sore troubled with such dissemblers, as hee complaineth euery where in his booke of Psalmes, Psalme 41. That *euery his own familiar friend whom he trusted, and which did eate at his table, had laid great wait for him*. And Psal. 55. that it was *not an open enemy which had done him dishonour, for then he could*

could haue borne it; nor it was not his adversary which had life of himselfe against him; for when peraduenture he would haue hid himselfe from him; but it was then his companion, his guide, and his owne familiar friend, which tooke sweet counsell with him, and walked in the house of God as friends. At this day the world is full of such fained friends which will flatter thee to thy face; and bite thee behind thy backe. They will giue our hard speeches of some man that is absent, in thy hearing, to see if thou wilt speake as hardlie of him; which if thou doest, thy words shall presently bee told vnto him. Was vnto him (saith the Wise man, Ecclesi. 2. 13.) that hath a double heart, wicked lips; and mischiduous hands; and so the fatter that hath two manner of waters. The Lord hath giuen but one heart, and one tongue, and one face to one man: therefore wee should not carry a double heart in our breast, nor two tongues in our head, nor two faces vnder a hood. It was not lawfull for the Israelies to weare any garments made of linnen and wolles; Deut. 22. to signifie that it should not be lawfull for Christians to be dissemblers, to carrie fier in one hand and water in the other; to carrie honie in their mouth, and gall in their heart, or (as David speaketh, Psal. 12.) to flatter with their lips, and dissemble with their double hearts.

Of all kind of cattell these are the worst, because they doe most hurt, where they are least mistrusted. Therefore they are compared to the wilie Foxe, for their craftie fetches, Ezech. 13. And Herod is termed a Foxe for his dissembling, Luke 13. For as the Fox faineth himselfe dead, that he may catch the birds to deuoure them: so the flatterer faineth himselfe to bee harmlesse and honest, and conseasonable, and religious, and holy, that he may deceiue the hearts of the simple, Rom. 16. 18. Hee is like your shaddow, which doth imitate the action and gesture of your bodie, which stands when you stand; and walkes when you walke; and sits when you sit; and riseth when you rise: So the flatterer doth praise when you praise; and findes fault when you find fault; and smiles when you smile; and frownes when you frowne; and applaudes you in your doings; and soothes you in your sayings; and in all things seekes to please your humour, till he haue sounded the depth of your deuices;

that

that he may betray you to your greatest enemies. As the Syrens sing most sweetly when they intend your destruction: so flatterers speake most faire, when they practise most treachery. Therefore every faire looker is not to be liked; every smooth tale is not to be beleaved: and every glossing tongue is not to be trusted: but as wee must try the spirits whether they bee of God or no, 1. Ioh. 4. 1. So we must trie the words whether they come from the heart or no; and we must trie the deeds whether they be answerable to the words or no.

Now we are come to the question which is, by what means a man may inherit eternall life. A waightry question worthy to be knowne, not onely of Lawyers and learned men, but also of all, both men and women, which are perswaded in their heart, as with their mouth they doe confesse, that after death their bodies shall rise againe. Therefore though this Lawyer were to be blamed, because he came with so bad a minde; yet is he to bee commended, because hee moved so good a question. Many now adayes are very curious in idle and vnprofitable questions: As what God did before he made the world; How long *Adam* stood in the state of innocency: Whether *Salomon* were saved or no: with many such vaine and vnnecessary questions: but few there are which will aske (as this Lawyer did) what they must doe to inherit eternall life. You shall see many very carefull and inquisitive how they may get riches; where they may purchase lands and Lordships; how they may come to advancement and honour; and by what meanes they may procure the Princes favour: but you shall see few or none inquisitive concerning the meanes of their saluation; you shall seldome heare any aske their Pastour what they must doe to bee saved, or which way they may come to heaven. It is not now as it was in *Iohn Baptists* time, when the Publicans, the souldiers and all sorts of people came vnto him, with *Master, what shall we doe?* Luk. chap. 3. vers. 10. &c. Nor it is not now as it was in the time of Christ, when the people came and asked him, *What shall we doe: that we may worke the workes of God?* Ioh. 6. vers. 28. Nor it is not now as it was in *Peters* time, when vpon the hearing of *Peters* Sermon, the people came to *Peter*, and to the other Apostles, crying and saying,

Men

Men and brethren what shall we doe? A^ct. 2. 37. But now every mans minde is of his worldly profit, or pleasure, or preferment. This is the drift of all their deuices; this is the ende of all their practises, how they may liue here in delight and ease, and leaue behinde them a rich posterity. As for that heavenly countrey whereunto they were borne, that new Ierusalem wherein they should dwell, it is the furthest end of their thought, and the least part of all their care, how to inherie it, how to inhabite it. The question is, *how he may inherit eternall life*: wherein he seemeth to confesse that there is an eternall life, for thereof he makes no doubt; only the question is, how he may attaine vnto it. Heere therefore it appeared, that this Lawyer was not a Sadduce which denied the resurrection of the dead: Matth. 22. Nor he was not an Epicure, which are of this opinion, that after death there is neither ioy to be looked for, nor paines to be feared, and therefore are wont to say, *Eat, drinke, lude, &c.* or as it is 1. Cor. 15. *Let vs eat and drinke, for to morrow we shall die.* But this man was a Pharisee, such a one as *Paul* was before his conuersion; one that expounded the Law of God vnto the people, and liued *after the strictest law of their religion*: A^ct. 26. 5. In a word, he was such a one, as both for his life and learning, was admired and honoured of the Iewes. Though this Lawyer were learned, yet it was boldly done of him to tempt the Lord. But what is it which Learning dare not attempt, if it be not tempered with the feare of God? Christ Iesus found no greater aduersaries then the high Priests, the Scribes and Pharisees, which were all learned men: and the Church of Christ at this day is by none so much afflicted, as by those that carry the opinion of singular learning. For looke how many heresies are extant in the Church, or how many controuersies in religion; they haue been deuised, and are maintained by learned men. Let learned men therefore learne to feare the Lord: yea let the learne to know nothing so much as *Christ Iesus and him crucified*, 1. Cor. 2. 2. without the which knowledge, all knowledge is ignorance, all wisdom is foolishnes, all learning is madnesse, and all religion is error, or hypocrisie, or superstition. *God hath not chosen many wise men, nor many mighty men, nor many noble men, but God hath chosen the foolish things of the world, to confound the wise, and God hath chosen the weak*

weake things of the world, so confound the things that are mighty; and vile things of the world, and things which are despised, hath God chosen, yea and things which are not, to bring to nought things that are: 1. Cor. 1. 28. Our Sauour Christ in the choyce of his Apostles, called not one that was learned; yet hath he not reiected all that are learned; for from heauen he called his Apostle Paul, a learned Lawyer, Act. 22. 3. to bee the Apostle and Preacher of the Gentiles: Rom. 11. 13. And there is no doubt, but that in all ages, and euen at this day, he calleth some in euery place, and endueth them with excellent learning, that they may serue to the gathering together of the Saints, and to the exercising of the ministry, and to the edifying of the Church of God: Ephes. 4. vers. 12. The Lord Iesus so moderate our learning with his holy feare, that we may direct all our studies to the enlarging of his glory and kingdome here on earth, that when the chiefe shepheard shall appeare, 1. Pet. 5. 4. we (that haue instructed other, and turned many to righteousness) may shine as the brightnesse of the firmament, and as the stars of heauen for euer: Dan. 12. 3.

Good Master, what shall I doe to inherit eternall life? Marke heere the discretion of the Lawyer in asking this question. As the man was a Lawyer, so there is no doubt but that hee had read the Law and the Prophets. If you looke into the Law, you shall not find, Cursed is he that continueth not in all things that are written in the booke of the Lord, to know them. If you peruse the Prophets, you shall not finde, Cease from doing euill, and learne to speak well. But the Law saith, Cursed is he that continueth not in all things that are written in the booke of the Law, to doe them: Deut. 27. 26. Gal. 3. 10. And the Prophets say, Cease from doing euill, and learne to doe well: Esay 1. 16. Psalm. 34. 14. And therefore the Lawyer saith not; How much must I know, nor what shall I beleue; but, what shall I doe to inherit eternall life? We haue been taught too long, that we are saved by faith, without the workes of the Law. Which doctrine, though it bee most true, and most soundly proued, and flatly concluded, Rom. 3. vers. 28. yet being vnderstood amisse, as Pauls writings some times are, 2. Pet. 3. 16. it hath been the decay of all good deeds, and brought in Epicurisme and all vngodlines. It is true indeed,

that eternall life is the gift of God through Iesū Christ: Rom. 6.23. But yet this gift is bestowed onely vpon those for whom it is prepared, Matth. 20.23. which haue exercised themselves in the workes of mercy: Matth. 25.35. in respect of God, our election standeth certaine from all eternity: for it hath this seale, *The Lord knoweth them that are his*: 2. Timoth. 2. 19. And I know whom I haue chosen: Iohn 13.18. But in respect of our selues, it is vncertaine; and therefore we must *strive to make the same sure by our good workes*: 2. Pet. 1.10. These are the waies to come to heauen, though they be not the cause why we shall come to heauen: therefore we must keepe the way, if euer wee meane to come to heauen. For as we are ordained to the end, so are we ordained to the meanes which brings vs to that end. If God haue predestinate any to eternall life, he hath also predestinate them to the meanes whereby they must attaine eternall life; that is, *faith and a good conscience*: 1. Tim. 5. 19. Therefore it is certaine that whosoever is to be saued, shall at one time or other, before they depart out of this life, be called truly to beleue, and shall endeaour by all meanes, as Paul did, to *keepe a good conscience both toward God and toward men*: Act. 14.16. For, that which is spoken of Christ in speciall, Psal. 44. (*Thou hast loued righteousness, and hated iniquity*) must be verified, and in some measure accomplished in all the members of Christ; They must loue righteousness, and hate iniquitie. And this is the difference that the Apostle putteth between the children of God, and the children of the diuell. That the children of God *both loue and do righteousness*; and the children of the diuell *loue sinne and do it*: 1. Ioh. 3.7. Let no man therefore think that he is predestinate to saluation, vnlesse he finde and feele in himselfe the effects and fruits of predestination. For *those whom God hath predestinate, them also in his good time he calleth*: Rom. 8.29.30. (*not to uncleannesse, but vnto holinesse*: 1. Thes. 4.7.) and *whom he calleth, them also he iustificeth*, (and indueth with the grace of sanctification: Rom. 6.2. &c.) and *whom he iustificeth, them also he glorifieth*: Rom. 8. If any bee ingrafted into Christ by a liuely faith, he cannot but bring forth the fruit of good life; Ioh. 15. and whosoelſe doth not bring forth such fruit, it is certaine that he is not yet ingrafted into Iesus Christ.

Let

Let vs not therefore, I say, flatter nor deceiue our selues, as though wee had true faith, when we haue not the true fruits of faith. For as the Sun cannot be without light, nor the fier without heate: no more can a sauing faith be without good works, which are the fruites and effects thereof. The penitent thiefe had but a short time of repentance: yet in that short time he wanted not good workes to declare his faith: Luke 23.40.41.42. For no sooner was it giuen him to belecue in Christ, but that presently he maketh answere on the behalfe of Christ; and cleareth him of all amisse; he rebuketh his fellow for his incredulitie, he confesseth the greatnesse of their sinne, and their iust punishment for the same, hee acknowledgeth Christ, to be the Lord, and calleth vpon him. Therefore it is not enough for vs to say, *We haue faith*; for the diuels haue a kind of faith: James 2.19. nor it is not enough for vs to come to Church to call vpon the Lord: for to say, *Lord, Lord*, will not serue the turne: Matthew 7.21. nor it is not enough for vs to preach vnto you; for vnto some that haue preached in the name of Christ, it shall be said at the last day, *Depart, I know you not*: Matthew 7.22. nor it is not enough for you to be *onely hearers of the word*; for *then you deceiue your selues*: James 1.22. But *you that say you haue faith, must shew it by your deeds*: James 2.17. And you that come to call vpon the Lord, *must depart from iniquities*: 2. Timoth. 2.19. And wee that preach vnto you, must practise that our selues, which we preach vnto you, and be an example of holy life for you to follow: 1. Peter 5.3. And you that are hearers of the Word, must bee *doers of the Word*, and *then you shall be iustificed*: Rom. 2.13. *What shall I doe?* The Papists will haue other men doe good workes for them. For some of the holier sort (forsooth) haue workes of supererogation; that is, more good workes then they neede themselues, which they can spare and bestow vpon those that pay best for them. And we that are Protestants, because wee will not disable Christ, nor derogate from his merits, will haue Christ to do all for vs, and we wil do nothing for our selues.

Carnall Protestants do so.

But this Lawyer was of another minde: He asketh *what hee shall doe to gaine eternall life*, because hee knew that another man could not deserue it for him. *The soule that sinneth, that*

same shall die, & the soule that doth righteousnes shall surely live, saith the Lord: Ezech. 18. 4. 5. And though Moses and Samuel stood before the Lord to make intercession for the wicked, it shall not help them: Ier. 15. 1. Yea, though Noah, Daniel, and Job were in the land when the Lord bringeth his plagues upon it for sinne, they shall save neither sons nor daughters, but only deliver their owne soules by their righteousness: Ezech. 14. 20. Therefore it becometh every man to know what he must doe to inherit eternall life: and not only to know, (for he that knoweth his Masters wil, and doth it not, shall be beaten with many stripes: Luk. 12. 48.) but he must doe it, and so shall he have cause of reioicing in himselfe, and not in another. For as another mans sin shall not be laid to my charge: so another mans righteousness shall not be reckoned to mine; but every man shall beare his owne burthen: Gal. 6. 4. 5.

What shall I do to inherit eternall life? There is a life, which is short and temporall, which Job compareth to a wind that soone bloweth ouer: Job 7. 7. Iames, to a vapor that soone vanisheth away: Iames 4. 14. This Lawyer asketh not after this temporall life, for this is common to beasts with men: but here he enquireth concerning that life which is eternall, and shall neuer have an end. It is strange to see how every man almost desireth to be eternall, and yet how few do vse the meanes to be eternal. As the fowles by a naturall inclination delight to flie, the fish to swim, and the beasts to goe; so men are naturally carried with an earnest desire to liue for euer.

And albeit men know themselves to be mortall, yet every man according to his severall disposition, deuise some meanes to be immortall. Some like *Licurgus*, doe publish wholesome lawes; some *Plato*-like, pen learned bookes: and some like *Salomon* build goodly houses, and call the lands after their owne names, thinking by this meanes that their names at least shall continue for euer: Psal. 49.

Thus every man almost, either for some valiant enterprise, like *Davids* Worthies that killed the Giants, 2. Sam. 21. or for some desperate attempt, like *Saul* that killed himselfe, 1. Sam. 31. or for their famous and stately buildings, as the builders of both the *Babels*, in the 11. Chapter of Genesis, and 4. Chapter of

of *Daniel*, will bee eternized. But howsoever men by such meanes may be remembred after death, yet this is not the way to get eternall life. For this is life eternall, so know the analysis of God: Ioh. 17. vers. 3. And to beleue in the son of God: Ioh. 3. 16. But these knowers must be doers: for he that saith I know him, and keeps not his commandements, is a liar, and the truth is not in him; the first of *Iohn*, the third chapter, and fourth verse. And these beleeuers must be godly liuers: For this is a true saying, and these things I will thou shouldst affirme, that they that haue beleaued God, should be carefull to shew forth good works: Tit. 3. 8. Therefore to the obtaining of eternall life, two things are necessary. The first is, to beleue well: the second is, to liue well. By the first, we are iustified in the sight of God: for hee respecteth our faith. By the second we are iustified in the sight of men, for they regard our workes. And thus are the Apostles, *Paul* and *James*, reconciled: for when *Paul* maketh faith the cause of iustification, Rom. 3. 28. he meaneth such a faith as worketh by loue, Gal. 5. vers. 6. whereby we are iustified in the sight of God. And when *James* maketh workes the cause of iustification, Iam. 2. vers. 24. he meaneth such workes as proceed from faith, Iam. 2. vers. 18. whereby we are declared to bee righteous before man.

The Scripture describeth this eternall life by diuers excellent names: to shew the worthinesse and excellency thereof, it is called a *Kingdome*, Luk. 12. vers. 32. but yet such a kingdome as cannot be spoken, like the kingdomes of this world, Hebr. 12. vers. 28. for it is a *heauenly kingdome*: Mat. 8. vers. 11. it is called *Paradise*, Luk. 23. vers. 43. for it is more pleasant then the garden of Eden. And *Abrahams bosome*, Luk. 16. for it is a place of rest and comfort. It is called *the house of the Father*, wherein there be many *Mansions*: Ioh. 14. *The joy of the Lord*, whereinto euery faithfull seruant must enter in, Matth. 22. and all to expresse and declare vnto vs the beauty, excellencie, and glory of that life which is eternall. And yet as glorious and excellent as it is; such is the loue and fauour of God vnto vs, that hee hath appointed it to be our inheritance, as heere the Lawyer tearmeth it. *Inheritance* is a kind of Tenure, whereby a man in his owne right holdeth or possesseth any thing as his

owne? as when a lawfull heire doth inherit his fathers lands: euen so the kingdome of God belongeth vnto vs as our lawfull inheritance, because we are the sonnes of God.

It is a great prerogatiue to be *the souerayn of God*: Ioh. 1. 3. but to be *heires*, and *heires with Christ* (Romans the eighth chapter) of that heauenly inheritance, is a wonderfull priuiledge. How are we bound vnto Almighty God! that whereas hee might haue made vs stonies, or trees, or beasts, or such vn sensible and vnreasonable creatures; it pleased his diuine Maiesty to make vs men, the vndoubted heires of eternall happinesse. Behold (deare brother) and consider, that *heauen is thine inheritance, eternal glory is thy patrimony*: thou art borne to a kingdome, thou hast a title to it; and when thou doest depart this life, thou shalt be sure to find it; if before thou depart this life thou doe not lose thy right and title by thy sinfull life.

Let euery one therefore, as he tendreth the saluation of his owne soule, forsake his wicked waies, and now begin to walke in the waies of the Lord. If heretofore thou hast prophaned the Lords Sabbath, remember that henceforth thou sanctifie it: If thou hast bin a blasphemour of the name of God, see that henceforth thou vse it with all reuerence: if thou hast bin malicious, from henceforth bee charitable: if thou hast been contentious, now learne to be peaceable: if thou hast bin incontinent, now begin to be chaste: if thou hast bin a drunkard, from henceforth be sober: and in a word, if thou hast bin enclined to any sin, be sorry for it, and forsake it: if thou hast neglected any good work, now begin to doe it; that in so doing thou mayest inherit that eternall life which is promised and prepared for them that know *the will of God and doe it*: Luk. 8. 21.

The Lord in mercy grant that ye bee not forgetfull hearers, but doers of the word.

Here endeth the first Sermon.

THE

THE LAW-GIVERS⁵⁶⁷ ANSWERS TO THE LAW- YERS QUESTION.

Luke 10.26.

And hee said vnto him, What is written in the Law, how readest thou? &c.

YOU haue heard the question propounded: now you shall heare the question answered. *And hee said vnto him, What is written in the Law, how readest thou?* As if he should haue said; I maruell that thou being a Doctor of the Law, which shouldst be able to instruct others in matters of Religion, art ignorant of that which it behoueth euery man to know, *by what meanes he may inherit eternall life.* Wherein hast thou bestowed thy study? wherein hast thou imploied thy wit? and how hast thou spent thy time? Thou seemest to be a Lawyer: tel me, what doth the Law require of thee: Thou seemest to haue read the Scriptures: let me see how thou hast profited by thy reading? Thus doth our Sauour send this Lawyer to the Law to learne his duty, and setteth him to schoole, that thought himselfe too good to learn. He came to tempt Christ by asking the question: but now himselfe must make the answer, vnles he will betray his owne ignorance. If he be a Lawyer, let him look what the Law saith concerning this question, because the Law is able to resolve euery doubt: 2. Tim. 3. 16. 17. Therefore the Prophet *Esay* sendeth vs to the law, and to the testimony: Isa. 8. 20. And our Sauior Christ biddeth vs *search the Scriptures*: Ioh. 5. And telleth vs that the ignorance of them is the cause of error: Mat. 12. If thou wouldest know the wil of God, study the Scriptures, there he hath reuealed his will vnto thee. If thou desire to please the Lord, looke into his word, there he hath shewed thee what his pleasure is. Finally, if thou wouldest haue thy works to prosper, consider what is written in the Law, aske counsell at the mouth of the Lord: examine all thine actions by the touchstone of the word, and be sure to doe nothing for the which thou hast not

the word for thy warrant. If Harlots intice thee to leaudnesse, as *Potiphar's* wife inticed *Ioseph*, *Genes. 39.* sic from them as *Ioseph* did from her, and remember what the Law saith, *thou shalt not commit adultery.* If sinners, such as haue no feare of God before their eyes, intice thee, saying; *Come with vs, we will lay wait for bloud, and watch to slay the simple man:* consent thou not, but consider what is written in the Law; *Thou shalt do no murdrer.* If they say; *Cast in thy lot among vs, we will all haue one purse, we shall get great riches, and fill our houses with spoile,* *Prouerb. 1. vers. 14.* walke not thou in the way with them, re-fraine thy foote from their path, and looke what the law requi-reth of thee: *Thou shalt not steale.* If Papiſts would perswade thee to change thy religion, because thy fathers were of another religion, looke into the Scriptures, examine thy religion by the word of God; and then as *Elias* said vnto the people, *If the Lord be God, then follow him: but if Baal bee hee, then goe after him,* *1. Kings 18. 21.* so answere thou them, If this religion bee agreeable to the word, as in truth it is, then will I be of this religion, though my forefathers haue bin of your religion. And to conclude, if thy father that begat thee, thy mother that bare thee, thy wife that lieth in thy bosome, thy friend that is as thine owne selfe, or thy child which is the fruit of thy bodie (*Deuteronomie 1 3. 6.*) shall require thee to do any thing which the Lord hath forbidden in his Law, or shall forbid thee to doe any thing which the Lord hath commanded in his word: then thou maist answere them as *Iob* answered his wife, *Thou speakest like a foolish woman:* *Iob 2. 10.* or as Christ answered his mother; *Woman, what haue I to do with thee?* *Ioh. 2. vers. 4.* or as hee answered his friend *Peter*; *Goe after me Satan, for thou sa-monest not the things that be of God, &c.* *Matthew 16. vers. 2. 3.* Yea, if it come to this, that thy Prince which hath power over thy life, command one thing, and the Lord command the contrary, thou must answere as *Peter* and *Iohn* answered the Rulers (*Act. 4. 19.*) *Whether it be right in the sight of God, to obey you rather then God, iudge you.* Yea, thou must be content with *Sidrach, Misach and Abednego*, *Dan. 3.* to vndergoe any punishment euen vnto the death, rather then thou wouldest dishonour him, or disobey his word, that hath power to cast both

body

body and soule into hell together: Matth. 10. 28.

It followeth, verſ. 27. *And he answered and ſaid, Thou ſhalt love thy Lord God with all thy heart, and with all thy ſoule, and with all thy ſtrength, and with all thy thought, and thy neighbour as thy ſelfe.* Before, the Lawyer moued the queſtion: Now is the Lawyers turne to answer, and in his answer he ſheweth himſelfe a learned Lawyer: for whereas the law of God conſiſteth of ten precepts, he reduceth the ſame vnto two: the one taken (as it ſeemeth) out of Deuteronomy 36. containing our duty towards God: the other taken out of Leuiticus 19. containing our dutie to our neighbour. Heere is the abridgement of *Moses* law, which as it was deliuered in two Tables, ſo it is reduced to two duties: and both theſe require but one thing, and that is *loue*: Deut. 10. So doth our Sauour Chriſt himſelfe diuide the Law, Matth. 22. where being asked *which is the greateſt commandment*; hee answered here as this Lawyer doth, *Thou ſhalt love the Lord thy God with all thy heart, with all thy ſoule, and with all thy mind*; *this is the firſt commandment*; and the ſecond is like vnto this; *Thou ſhalt love thy neighbour as thy ſelfe.* Here is nothing but *loue* (my brethren) and yet here is *the fulfilling of the Law*: Rom. 13. For all the benefits that God had beſtowed vpon the Iſraelites his people, he requirerh nothing but *loue*. And for all fauours which hee hath done vnto vs, hee asketh no more but *loue* againe.

If wee were not too vnkind, God needed not to craue our loue, hauing ſo well deſerued our loue, in *louing vs before wee loved him*. 1. Ioh. 4. But now he is faine to become a ſuiter for our loue, which he hath dearly bought: for he ſheweth his loue to vs, before he craues our loue to him. By his almighty power he created vs of nothing, and made vs the moſt excellent of all his creatures. If that be little worth, becauſe it coſt him little, for he *ſpake the word, and we were made*: Pſalm. 33. 9. yet this is ſuch a loue as cannot bee expreſſed, that when wee were fallen from that excellent eſtate wherein wee were created, and became heires of hell and condemnation; ſo did hee *loue* this finfull world, that hee gave his anely begotten Sonne to die for the ſinnes thereof. That hee might bring vs to heauen, hee came downe from heauen; that he might deliuer vs from hel, he came downe

to hell for vs: *Not gold nor silver, but his dearest blood* was the price of our redemption 1. Pet. 1. *What can a man doe more then to give his life for his friend?* Rom. 5.6.7. And what can God doe more, then to die for sinfull men? And for all this, what doth this louing Lord require of thee, but *that thou loue the Lord thy God?* Blessed be such a Lord that requireth nothing of his seruants but loue. If any Prince were so gracious vnto his subiects, that hee would require no other subsidies, nor tribute, nor custome of them, but *loue*: how were the subiects bound to loue and honour such a Prince? And such a one is our most gracious Lord and King; who for all the blessings and benefits that we inioy vnder his most happy gouernment, craueh no more but loue at our hands for recompence. Once hee required burnt offerings; that was a deare kind of seruice: but now he asketh *loue*, a kind of seruice which every man may well afford. He asketh not learning, nor strength, nor riches, nor nobilitie, but he asketh *loue*: a thing that the simplest, the weakest, the poorest, the basest may performe, as well as he that is most learned, most strong, most rich, or most nobly borne. If God had required this of thee, that thou shouldest bee able to dissolue doubts like *Daniel*, and to dispute subtile questions: what should then become of thee that art vnlearned? If the Lord should accept of none but such as were strong and valiant; what should then become of women, old men, and children, which are weake and feeble? If God should regard none but the rich and wealthy, what should then become of the poore and needie? To conclude, if God should make choice of none but such as were of noble parentage, what should wee doe that are the common people? But now he requireth such a thing of vs, as the poorest and simplest may performe, as well as the wealthiest or wisest man in all the world: for if wee cannot loue, wee can do nothing; especially if we cannot loue God, that hath so loued vs, we goe not so far as the wicked doe: for *sinners also loue their louers*: Luke 6.32. And therefore blessed bee God, that for the performance of so small a worke, hath proposed such a great reward; and for the obtaining of such a happie state, hath imposed such an easie taske. *The eye hath not seene, the eare hath not heard, neither can the*

the hart conceiue, what God hath prepared for th^e that loue him: Esa. 64. 4. and 1. Cor. 2. 9. and for all these vnspcakable ioyes which God hath prepared, he requireth no more of vs but *loue*. How is God inamoured of our loue? and how vnkinde shall we be to withhold it from him? He hath an innumerable company of Angels which are inflamed with his loue: and not content therewith, he sues to haue the *loue* of men. God hath no need of our *loue*, no more then *Elisba* had need of *Naamans* cleansing: but as *Elisba* bad *Naaman* wash, that he might become cleane, 2. King. 5. so God bids vs *loue*, that we might be saued. It is for our good altogether, that God requires our loue in earth, becaushee meanes to set his loue on vs in heauen. If the man of God had willed *Naaman* to doe some great thing, ought he not to haue done it? So if God had willed vs to doe some great thing, ought wee not to haue done it? How much more when he saith vnto vs, *Loue*, and you shall liue for euer?

Now, if you would know whether you haue this loue of God in you, examine your actions, whether they be done with delight and comfort. *In amore nihil amari*: In loue there is no mislike. It is like the waters of Iordan wherein *Naaman* washed: for as his flesh, which before was leproous, became faire and tender after his washing; so all our actions, and labours, and afflictions, which before were tedious and irksome, become ioyous and pleasant, and comfortable, after wee are once bathed in the loue of God. It is like the salt that *Elisba* cast into the noysome waters to make them wholesome, 2. King. 2. or like the meale that *Elisba* put into the bitter pottage to make them sweet: as in 2. King. 4. So the loue of God, being shed in our hearts by the holy Ghost, doth make all anguish, and sicknesse, and pouerty, and labours, and watchings, and losses, and iniuries, and banishment, and persecutions, and imprisonment, yea and death it selfe to be welcome vnto vs. Such was the loue of that chosen vessell, who for the loue that he bare vnto God, waded through all these afflictions, 2. Cor. 12. and could not for all these and many moe, be separated from the loue of God; as he protesteth, Rom. 8,

Wherefore (beloued) seeing God that hath done so much for

for vs, requires no more but loue of vs, which euery one may easily afford: let him be our loue, our ioy, and whole delight, and then our life will seeme delightfull. As *Iacob* serued *seuen* yerres for *Rachel*, Gen. 29. 20. and they seemed to him but a few daies, for the loue that he bare vnto her: so when we haue once set our loue vpon God, our paine will be pleasure, our sorrow will bee ioy, our mourning will be mirth, our seruice will bee freedome, and all our crosses shall be counted so many comforts, for his sake whom we loue a great deale more then *Iacob* loued *Rachel*, because his loue to vs is like *Ionathans* loue to *David*, passing the loue of women: 2. Sam. 1. 26.

How we must
loue God.

Thus we haue heard what it is that the Lord requireth of vs, namely, *loue*. Now let vs see what manner of loue he requireth. *Thou shalt loue the Lord thy God, with all thy heart, with all thy soule, with all thy strength, and with all thy thoughts.* Heere the Lord setteth downe the measure of that loue which he requireth of vs: that first, it must be true and vnfeined, as proceeding from the heart and mind: secondly, that it must bee sound and perfect, with all thy heart, with all thy mind.

Loue truly.

The Lord which is a spirit and truth. *Iohn 4. will be serued in spirit and in truth.* He cannot away with hypocrites, which draw neere vnto him with their lips, but their hearts are far from him: *Matth. 23.* He cannot abide dissemblers, which flatter with their lips, and dissemble in their double hearts. *Psalm. 12.* and therefore though he requireth all the heart, yet he requireth not a double heart: to signifie that a single heart is pleasing vnto him, and that he detesteth a double heart. As there is a glosing tongue, a wanton eye, an idle eare, a wicked hand, and a wandring foot: so there is a false and dissembling heart, which marreth all the rest. As is the eye, such is the light; if the eye be single, the body is full of light; if the eye be wicked, the body is full of darknes, *Mat. 6. 22.* So, as is the hart, such are the actions of the body which proceed from the hart. A good man, out of the good treasure of the heart, bringeth forth good things: & an euil man out of the euil treasure of the heart, bringeth forth euil things: *Mat. 12. 25.* Therefore as *Christ* saith, *Make cleane within, & all will be cleane:* *Luk. 11.* So I say vnto you, Looke that your heart be sincere and single: and then your tongue, your eye, your eare, your hand, your foote, that

that is, all our actions will be holy to the Lord.

The heart of a man is the store-house wherein his treasure lieth: and therefore God seeking to haue the treasure, requires the heart: *For where the treasure is, there will the heart be also:* Matth. 6. 21. But he will haue it freely, not by constraint: and therefore he requires the heart, because whatsoeuer is done with the heart, is done willingly; and that which is done against the heart, is done (as it were) against the haire. Therefore in requiring the heart, God sheweth that hee delighteth in voluntarie seruice. Among all the offerings that the Lord in his Law required of his people, he liketh none so well as the free-will offerings of their hand. Princes require helpe of their subiects, because they stand in neede of helpe, not regarding whether they doe it willingly, or against their willes: but God requireth the heart, because he needeth not our helpe. *As God giues to all men indifferently, and casteth no man in the teeth,* Iam. 1. 5. so hee would haue vs to giue that which we giue vnto him, *willingly, without grudging.* If we giue him loue, we must giue it louingly: if we giue him our heart, we must doe it heartily: if we giue him our almes, we must doe it cheerfully: for as he loueth a cheerfull giuer, 1. Cor. 9. 7. so he loues a cheerfull louer: but he that loues not with the heart, loues not cheerfully: *For out of the abundance of the heart the mouth speaketh,* Matthew 12. 34. the head deuifeth, the eye seeth, the eare heareth, the hand worketh, the foote walketh. If the heart be inditing of a good matter, the tongue will be as the pen of a ready writer: Psalm. 45. 2. but if the heart be vnwilling, euery thing will be irkesome; like the gift of *Ananias*, that was loth to part from the price of his Land, because *Satan had filled his hart with covetousnesse:* Act. 5. 2. Such are the gifts of many now adayes, which either giue not so much as their ability might affoord; or if they doe, then presently they beginne to repent that they gaue so much: and as *Iudas* murmured *that the oyle was not sold, and giuen to the poore,* Iohn 12. so they grieve that their almes was not spared, and put to some other vse. Thus though they giue sometimes, as *Ananias* did; for fashion sake, because they see other giue; yet is their gift nothing worth, because it comes not with a *willing mind.* God more regardeth the shepheards sacrifice

Proverbs 19.

crifice of the first fruites of his sheepe, Genesis 4.45. then the husbandmans oblation of the first fruits of his ground; because *Abel* offered sincerely with all his heart, and *Cain* offered like an hypocrite for an outward shew. The widowes mite, Luk. 21. was more esteemed then the rich mens much, because she offered of her penurie with a willing mind; they of their superfluitie for ostentation. A cup of cold water, or a morsell of bread that is giuen with chearefulnesse, is better then a fat oxe with hatred and ill will. *When we giue to the poore, we lend vnto the Lord*: and the Lord to whom we lend, measureth the gift by the mind of the giuer, and not by the worth of the gift. *A small thing* (saith *Dauid*, Psal. 37. 16.) *that the righteous haue, is better then great riches of the vngodly*: so a small thing that the righteous giue, is better then great riches of the vngodly: because they giue for the loue of God with all their heart: but the vngodly giues for other respects; either for the loue of the man to whom they giue; or (like the Pharisees, Matth. 6. 1.) for the praise of men before whom they giue.

Some wil not giue at all: wherein they declare that they haue no loue at all. When a poore man comes to their doore, or to their pue, then as *Nabal* answered *Dauid*, when hee desired reliefe for himselfe and his company, 1. Sam. 3. 10. *Who is Dauid? or who is the Sonne of Iesse? There be many seruants now adaires, that breake every man away from his master: shall I then take my bread, and my water, and my flesh that I haue killed for my shearers, and giue it vnto men whom I know not whence they are?* So they answer the poore man: Who art thou, and whence comest thou? There are too many such as you are in euerie place, wee haue poore enow of our owne to helpe: I must bestow mine almes on them, and haue not for you. Thus doe they excuse their niggardise and vnmercifulnesse, by the poore that dwell among them; vpon whom (God knowes) they bestow no more then that which law compels them to bestow, and that for the most part against their will. Where is the loue of God, my brethren? *If you say you loue God, and shew not your loue to your brethren, you lie: or if you loue not your brethren whom you see, you cannot loue God whom you haue not seene: 1. Ioh. 4. 20.* As we must loue God with the heart; that is sincerely: so we must loue

loue him with *all the heart*; that is, with a perfect loue. God is like a iealous husband, loth to haue a partner in his loue: Exod. 20. Hee will not haue halfe the heart, nor a peece of the heart, but *all the heart*. When the heart is diuided, it dieth: therefore God will not haue the heart diuided, lest it die, because hee desireth a liuing, and not a dying heart. He is not like the vnkinde mother that would haue the child diuided, 1. King. 26. but like the naturall mother, who rather then it should bee diuided, would forgoe the child. So God would haue all or none: if hee may not haue *all the heart, and all the soule, and all the strength, and all the thought*, he will haue none at all. The diuell, or the world, or the flesh will play small game, as wee vse to say, before they will fit out. If they cannot get full possession of our hearts, then they are content to haue some part of our loue, as it were a little roome in our hearts; a wicked thought, or a consent to sinne; like *Pharaoh* the King of Egypt, who when hee could not keepe the Israelites still in bondage, would keepe their wiues and children backe: and when this would not bee granted, then he was content to let them goe and doe sacrifice; but their sheepe and their cattell must stay behind: and when this might not be obtained, then he desired them only to blesse him before they went: Exod. 10. But God is of an other mind: he that made all the hearts of men, and trieth them, and knoweth them, and renueth them, and mollifieth them, and lighteneth them, and ruleth them, and turneth them which way it pleaseth him, wil haue al the heart, because he hath best right to all. Therefore as *Moses* answered *Pharaoh*, *There shal not a hoose be left behind vs*: so whensoever the diuell, the world, or the flesh are suters vnto vs for any part of our heart (as commonly they are, when we haue any sacrifice or seruice to performe vnto the Lord our God) then wee must answer them as *Moses* answered *Pharaoh*; thou shalt haue neither hand nor hoose in this action: Exod. 16. 26. or as *Peter* answered *Simon Magus* when he offered money for the holy Ghost: *Then hath neither part nor fellowship in this busines*: Act. 8. 20. 21. I must not yeeld one iot to your suggestions: for I must loue this Lord my God, with all my hart, with all my strength, &c. What God may be our God, he will haue the greater loue; because whatsoeuer wee loue best,

we make our God: wee may loue our parents, or our wiues, or our children, or our friends, or our neighbours, as well as wee loue our selues, with a true and vnfained loue: but wee must loue God better then our parents, or our wiues, or our children, or our friends, or our neighbours, or our selues, *with all our hearts, and with all our soules*; that is, with a sound and perfect loue. As we loue a ring or a iewell for his sake that gaue it; so wee must loue all things of this life for his sake that gaue them, and him for his owne sake aboue all the rest. This perfect loue we can bestow but once, and but one can haue it, and who so hath it, must bee our God: if wee set our heart vpon riches, we make riches our God: therefore *Dauid* saith, Psalm. 62. *If riches encrease set not your heart vpon them.* If our whole delight be in eating and drinking, then wee make a God of our belly: and the Apostle tels vs, Phil. 3. that *our end is damnation*. If we be giuen to wantonneffe and fleshly pleasure, then *Venus* is our goddesse: and *Salomon* tels vs, Prou. 6. 26. that our end will be beggery. But if we haue set our loue on God, *the eye hath not seene, the eare hath not heard, neither hath it entered into the heart of man, what God hath prepared for them that loue him*: 1. Cor. 2. 9. Now, if you would know how you must loue God with all your heart, thus you must do it: When the diuell, or the world, or the flesh, shall set any thing before thee to loue, wherewith thou shalt offend thy God, thou must be content to lose and forgoe the same, be it neuer so precious, be it neuer so louely. He loueth God aboue all, which not for the loue of any thing that is created, can bee brought to sinne against his Creator. So *Ioseph* loued God aboue all, who, though he might haue had the loue of his Lady and Mistresse, without suspicion of man, yet hee would not consent, and so to lose the loue of God: Gen. 39. Such was *Dauids* loue to God, 1. King. 24. who when he had gotten *Saul* (his greatest enimie that sought his life) into a caue, where he might at once haue been reuenged on him for all his iniuries, was content onely to cut off the lap of his garment, and so let him goe vnhurt, rather then hee would sinne against the Lord, in laying his hands vpon the Lords anointed. Such also was the loue of chaste *Susanna*, Daniel 13. Who when she might haue gained the loue and fauour of the Elders

Elders without any note of infamy, chose rather to vndergoe the danger of her life, then to sinne in the sight of the Lord. Therefore thou mayest loue the things of this life, thy parents, thy wife, thy children, and the rest; the Lord giues thee good leaue to loue them, so long as thou mayest loue them without offence to God. But if once they bee vnto thee an occasion to sinne, thou must leaue to loue them, and rather chuse to sustaine any losse, though it be to the *curring off of thy hand, or thy feete*, or to *the plucking out of thine eye*, Matth. 5. 29. or to the hazard of thy life, then thou wouldest offend so diuine a Maiesty.

Now thou seest (if thou be not wilfully blind) how far thou art from this perfect loue which God requireth of thee. Thou hast not alwaies preferred God before all thy worldly profit; thou hast not alwaies preferred God before all thy fleshly pleasure: when thou hast gotten opportunity to be reuenged of thine enemy, thou hast not spared him; when thou hast gotten opportunity to commit wickednesse, thy loue to God hath not restrained thee; where God required *all thy hart*, thou hast giuen him no part of thy heart: sometime all thy heart runneth after thy couetousnesse: Ezech. 33. 31. Sometime thy soule is wholly set vpon delight and ease: sometime thy minde is all vpon thy corne, Luk. 12. or thy cattell, or thy pasture: and sometime thy thoughts are all vpon thy merchandize: seldome thou thinkest vpon God: but when thou comest into the Church of God, then thy mind is so distracted with diuers thoughts, and cares, and affaires of this life, that thou canst not thinke vpon God one houre together. Therefore what remaineth in this case for thee to doe, but confesse thine owne imperfection, and flie to Christ to supply thy wants, and earnestly to desire the Lord to change thy heart, to rake from thee thy old heart, thy vaine, thy wandring hart, which hath loued other things more then God; and in stead thereof, to *giue thee a new heart, and to create a right spirit within thee*: Psa. 51. wherewith thou maist loue God aboue all things in this life, that in the life to come thou mayest finde the reward of thy loue, such ioyes and comforts as cannot bee expressed.

Thus we haue heard what dutie we owe vnto God himselfe:

now we shall heare what dutie wee owe vnto our neighbour. That which we owe vnto them both is *loue*; but yet the loue which we owe vnto them is not alike. For albeit the second commandement be like vnto the first, Mat. 22. for the necessity thereof; and in respect of the subiect or quality which is required, namely, *loue*; yet in respect of the object, which is God, and the measure of our loue which must bee perfect, there is great oddes betweene them. In that they both require but loue, they are both alike; but in that the first requireth loue to God, the second loue to men; the first requireth a greater loue then the second, there is the difference. But here a doubt ariseth: Seeing God requireth the loue of all the heart, soule, &c. what loue remaineth for our neighbour? If God must haue all our loue, what loue is left for any other? Whereunto I answere, that the loue of our neighbour doth not derogate nor detract from the loue of God: as the light of a candle doth not dazle, but rather commend the light of the Sunne; so our loue to our neighbour doth not diminish, but rather accomplish our loue to God. Hee that loueth the fruit, will loue the tree whereon it groweth: and he that loueth the streame, will loue the fountaine from whence it floweth: euen so, he that loueth man, which is a creature, will much more loue God that hath created him. But let vs examine the words; *Thou shalt loue thy neighbour as thy selfe*. Here are foure things to be obserued. First, what is required, namely, *loue*. Secondly, who must loue, *thou*: that is, every man. Thirdly, whom we must loue, namely, our *neighbour*. And lastly, how, and in what manner we must loue him; As we loue our selues. Concerning the first, as in the former precept, so in this also the Lord requireth *loue*: wherein hee dealeth as a kind father with his children, who is desirous to haue them so, to resemble him, as by their conditions euery man may know whose they are. Therefore our louing father desirous to haue vs like himselfe, requireth vs to be kind and louing one to another, as hee is kind vnto the vnkind, to the euill, to the iust, and to the vniust, Matth. 5. He will haue vs perfect, as he is perfect; he will haue vs holy, as he is holy; he will haue vs mercifull, as he is mercifull; he wil haue vs louing, as he is loue it selfe. Again, it is the nature of a louing father, by all meanes to procure the welfare of

of his children: so our heavenly Father desirous of our continuall happinesse, commandeth vs *loue*, that so we may leade our liues with delight and pleasure. If he had hated vs, hee would haue commanded vs to liue in hatred, and enuie, and malice with our neighbours: for among all the miseries that are vnder the Sunne, there is not a more miserable and irksome life, then the life of the enuious. *Salomon* calles it a *rotting of the bones*, *Prou. 14. 30.* and as it were a consumption of the body, because the enuious man alwaies repineth, and pineth away at other mens prosperitie. As *all things worke to the best to them that loue God*: *Rom. 8.* so all things worke to the worst to them that are enuious. Therefore one wisheth; that the enuious man had eyes in euery Citie, that hee might be vexed with all mens prosperitie. As Christ said, *Iohn 13. By this shall all men know that ye are my disciples, if ye haue loue one towards another*: so the diuell saith; By this shall all men know that yee are my disciples, if ye haue enuie, and hatred, and malice one towards another. Therefore, leauing that hatefull and lothsome kinde of life to the reprobate and damned (who are alwaies malecontent, like *Cain*, *Gen. 4.* and their countenance cast downe; they cannot looke on their brother with a chearefull countenance, nor afford him a merry word) God hath prescribed loue to those that are his, to shew how desirous hee is of their welfare and happinesse. But here some churle may say vnto me; If this be all, I shall doe well enough: if God require no more but loue, I shall be well content to loue, so that I be not bound to giue. Alas, this is a silly shift: for it is the nature of godly loue to relieue & helpe him that is beloued: therefore whom thou louest, if thou louest him truly, thou canst not see him lacke, if it be in thy power to supply his want. If thou louest thy horse, thou wilt giue him prouender: if thou louest thy dog, thou wilt giue him thy crums: and if thou loue thy brother, thou wilt giue him food. Therefore though nothing be expressed which thou shouldest giue vnto thy brother, yet in that thou must loue him, thou art bound to giue him, not onely thy goods, but euen thy life, if neede require, to doe him good. *This is my commandement, saith our Satiour Christ, Iohn 15. 12. that ye loue one another, as I haue loved you*: But he so loved vs, that hee gaue his life for vs:

Rom. 5. 8. therefore *wee also ought to giue our liues for our brethren*. 1. Iohn 3. 16. For as much then, as *thy life*, which as Christ speaketh, *is more worth then food or raiment*, Mat. 6. 25. should not be spared for thy brothers good; from henceforth grutch not to giue thy goods to thy needie neighbour, defraud not him of food and raiment, to whom thou owest euen thy life it selfe.

But let vs come to the second thing, which sheweth who is bound to loue: *Thou shalt loue*. Vnder this word *thou*, God comprehendeth euery particular man & woman: as if he should say, Thou thy selfe, and not any other; for, *thou shalt loue thy neighbour*. The poore man is not exempted from this precept, because hee may loue as well as the rich. If hee say I haue no wealth, and therefore I cannot shew my loue to my neighbour: Though he haue no wealth, yet he hath a heart, he hath a mind, he hath an affection: let him haue a louing heart, a louing mind, and a louing affection; if he cannot do well, let him wish well vnto his neighbour; if hee cannot gratifie him with any thing that hee hath, let him not enuie at any thing that the rich man hath. For as the rich man shewes that he loues his neighbour, if he relieue his necessity; so the poore man sheweth, that he loues his neighbour, if he grieue not at his prosperitie. This therefore as a generall precept, bindeth the poore as well as the rich: it is a common yoke layd vpon the necke, and a common burthen laid vpon the backe of euery Christian; but yet it is *an easie yoke*, and *a light burthen*, Matth. 11. because it is *loue* which maketh all things to seeme delightfome. As there are some that would bee content to loue, if they might not giue; so there are some would bee content to giue, if they were sure they should not want: therefore when it comes to giuing, they passe it ouer to their heires, or to their executors, or to their successors when they are dead; they are neuer liberall vntill they die, and then they are liberall of that which is none of theirs. They thinke to be excused by the liberalitie of their heires; but they are bound to be liberall for themselues: therefore they must not lay the burthen vpon them, because *euery man must beare his own burthen*: Galat. 6. If they say, I know not what neede I may haue before I die: let them remember, that what they giue vnto the poore, they

they lend vnto the Lord, and he is a sure pay-maister, hee giues great vsury. And as David said, *Fuchin saith the righteous forsaken, nor his seeds beg their bread*: so they must needs confesse, if they will confesse the truth, that they neuer saw the godly man that was liberall to the poore, by that meanes to come to miserie. By other meanes many men fall into extreame pouertie: *Alia, Vina, Venus*, Dice, Wine, and Women haue brought many to beggerie: but by beneficence and liberalitie to the poore, I neuer heard that any came to penurie. Such a foison hath your almes, that by the blessing of God which makes men rich, it increaseth like the widowes meale and oyle which she bestowed vpon the Prophet: 1. King. 17. Therefore let no man distrust.

Now wee are come to the third thing, which sheweth whom we are bound to loue: *Thou shalt loue thy neighbour*. He saith not, thou shalt loue the rich man, or thy kinsman, or thy friend, or thy companion, but *thy neighbour*: vnder which word is comprehended euery man that is any way capeable of thy loue: yea, euen thy *enemy* is included in this precept: Mat. 5. Rom. 12. As the Iewes thought none to bee their neighbours, but their owne nation: so some thinke none to be their neighbours but their equals. The rich man despiseth the poore man, and hee againe enuieth the rich man: and euery man, as the prouerbe is, delighteth in those that are like himselfe. But here this law requireth that whosoever is our neighbour by any meanes, he is to be loued.

As our Sauour Christ had two kinds of kinsfolk, Matth. 12. one by the flesh, another by the spirit: so wee haue two kinds of neighbours, one by nature, and another by grace: and as Christ preferred his spirituall kindred, before his carnall kindred; so we must preferre our spirituall neighbours, before our carnall neighbours. Therefore, although by this law wee are bound to loue all men indifferently; yet because there are degrees of neighbours, therefore there must be degrees of loue: we must loue our parents and our kinsfolk more then strangers, because they are bound vnto vs by a straiter bond of nature, according to that of the Apostle, 1. Tim. 5. *Hee that hath not a care of his owne, specially of them of his household, is worse then an Infidell*. So we must loue the faithfull more then the vnfaithfull,

because they are bound vnto vs by a straiter bond of faith and religion, as the same Apostle willett vs; *Galat. 6. while yee haue time, doe good vnto all, especially to them of the household of faith:* signifying, that as we are bound to loue all men with a generall loue, because they are all of the of-spring of *Adam*; yet must we loue some with a more speciall loue, because they are the children of God.

Now followeth the measure of that loue which we owe vnto our neighbour, expressed in the last words; *As thy selfe.* Here is the rule whereby our loue must bee squared, and a most exquisite example of singular loue, found in our selues for vs to imitate: He saith not, *as he loveth thee*, or as he is beloved of other; but *as thy selfe.*

Who knowes not how well he loues himselfe? and therefore who can excuse himselfe, and say, I know not how well I should loue my neighbour? But how doe we loue our selues? Faindly, or coldly, or for an houre? I trow not, but truly, and zealously, and euery houre. So, wee must loue our neighbour with a true, zealous, and a constant loue. We must not passe by, as the Priest and the Leuite; but poure our oyle into their wounds, with the Samaritan, to help, to relieue them, and comfort them. We must loue our neighbor, though he be enuious, as *Dauid* loued *Saul*, requiring good for euill; and as *Ioseph* loued *Potiphar*, not inticed to sin against him. *Loue is the fulfilling of the Law*: it beginneth young with *Moses*, to resist the oppressor, and endeth not in old age, but desires to perish for the beloveds preferuation; calleth infants in the street with wisdom, to learne; comforteth the imprisoned with *Abacuek*; burieth the dead with *Tobie*; visiteth the sick and possessed with our Sauour; *conuerth the multitude of offences*; and shall finde this last comfort, *Come ye blessed*: to which ioy hee bring vs, that with his loue from euerlasting death hath bought vs.

Here endeth the second Sermon.

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THE CENSURE OF CHRIST Vpon the ANSWERE.

Now we are come to the answer of Christ vnto the Lawyers question: The question was, *What must be done to inherit eternal life?* The answer is; Doe that which thou hast said: that is, *Love God above all, and thy neighbour as thy selfe;* and thou shalt live, thou shalt inherit eternall life. Where first it is to be obserued, that though this Lawyer came with a minde to tempt Christ, yet because hee had truly alleaged what was written in the law, Deut. 6. Leuit. 19. our Saviour Christ approueth his answer, and commendeth him for it: whereby wee are taught, to like & allow of those good things that we see in any, though they be our enemies.

Many there are, that if their enemy be endued with many excellent vertues, yet they will not acknowledge it, nor giue him his due commendation; but rather seeke by all meanes to disable him, and disgrace him, and dispraise him behind his back. If hee be temperate and sober, then they say as it was said of *Iohn Baptist*, *Hee hath a diuell*: if hee be sociable and familiar, then they say as it was said of Christ, *He is a glutton and a wine bibber*: Luke 7. If hee bee learned, they say as *Festus* said of *Paul*, *Acts 26. He is mad*: if he be a good house-keeper, they call him a Papist: if he be religious, they call him a Precisian: yea, if hee be a Prophet, yet if he tell the truth, they account him their enemy, Gal. 4. as *Ahab* termed *Elias*, 1. King. 21. And as the same *Ahab* cared not to heare *Micah*, because hee hated him, 1. King. 22, so they despise the doctrine, and mislike the Sermon, because they hate the man that preacheth it.

These kinde of people are like their father the Diuell, who both by his name and nature, is an *accuser of his brethren*: Reu. 12. He could not giue *Iob* a good word, though he were a *just man that feared God*, Iob. 1. and no maruelle, for hee could not speake well of God himselfe: Genes. 3. But Christ is of another mind; for though this Lawyer were his tempter, yet doth he allow his answer: so though a man be thine enemy, yet let him haue his due, if he be learned, report no lesse of him: if he be an

honest man, defame him not: if hee bee humble, say not hee is proud: if he be liberall, say not he is miserable: if he deale iustly, say not he is vnconscionable: and if he haue any thing in him that is praise worthie, (as there is no man but hath some good thing in him) acknowledge it, report it, and commend him for it, though hee bee thine enemy. But here againe wee see, that though Christ commend this Lawyer for his answer, yet doth he not commend him for any thing else: to teach vs, that as wee must giue euery man his due, so we must giue no man more then his due. The Lawyer had answered directly to Christs demand; therefore Christ commends his saying: but the Lawyer had not done so well as he had spoken; therefore Christ doth not commend his doing: so the words of many are commendable; but their workes are most detestable. If you come to their Sermons, you shall heare them speake marueilous well: but if you looke into their liues, you shall finde them farre differing from their profession. They are like our bells, which can call the people together to the seruice of God, but cannot performe any seruice to God: so these men can giue good counsell to others, but cannot follow it: they can teach the people to know the will and pleasure of God; but they go not about to do the will of God, that the people might be moued by their example to doe the same. And if you seeme to mislike their doings, then as Christ said of the Scribes and Pharisees, *Matth. 23. They sit in Moses chaire, &c.* so they answer for themselves; Doe as wee say, and not as wee doe. A bad excuse, fit for so bad a cause. As if they should say; We would haue you to be godly, but wee will not be godly; we would haue you to be saued, but wee our selues will not be saued. How can their doctrine doe any good, that liue not according to their doctrine? Or how can the people thinke that the doctrine is true, when they that preach it liue not thereafter? Will not the people reason thus; If his doctrine were good, surely he would follow it: If his life be good, surely he would teach vs to liue as he doth: therefore whatsoeuer hee saith, we will not beleue him; but as hee doth, so will wee doe, and we hope to escape as well as he.

Thus with the one hand they build vp the Church of God, and with the other hand they pull it downe: because they doe
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more hurt by their bad example, then they can do good with all their preaching. These are the vngodly that the Lord by his prophet reproveth, Psal. 50. *Why dost thou preach my Lawes, & take my words in thy mouth?* So long as Esay was a man of polluted lips, the office of preaching was not committed vnto him: but when his lips were cleansed, Esay 6. then was he fit for that office and function. Euen so, as long as we delight in sinne as much as any, we are not meet to reprove the sins of other: but when we behaue our selues as it becommeth the Ministers of the Gospel, then haue we commission to preach the Gospell, and to reprove the sinnes of the people.

Therefore to a good Churchman (as you vse to call vs) two things are necessarie: the first is, to teach well; the second is, to liue well. For as we are resembled to *salt*, because we must season the people with sound and wholsome doctrine: so are we resembled to the *Sunne*, because wee must shine as lights in the world by our holy life. As *Iohn Baptist* was the voice of a *Crier*, so he was a *burning lamp*: as the Apostles were willed to teach and baptise, so *their lights* were commanded to shine, that men seeing their good works, might glorifie God. *Matth. 5.*

Thirdly, wee here may see, that truth is truth, and to be commended from whomsoever it cometh: for though this Lawyer came to tempt Christ, yet because he told the truth, Christ admitteth his answer, and commends him for it. Whereby we haue to learne, to imbrace and receiue the truth by whomsoever it is brought; for as a iewell is to be esteemed, though it bee found in a stinking dunghill, so the truth is to be regarded, though it be found in a wicked man.

And last of all, we here may see that to be verified which was spoken of Christ, Esay 42. *Matth. 12. A bruised reede shall be not broke, &c.* that is, hee shall not discourage any in the way of godlinesse. Though this Lawyer were Christs enemy, yet when hee answered discreetly and directly out of the word of God, Christ approoveth his answer, and exhorteth him to the practise of the same: whereby we haue to learne, to commend and encourage euery man in his well doing, and by all meanes to farther them in their good beginnings. Praise and honour are spurs to vertue: therefore if a man haue done well, commend him,

him, and he will doe better. But alas, with vs it is far otherwise; for if a man haue done amisse, it shall bee often cast in his teeth; but if he haue done well, he shall neuer heare of it.

But let vs goe forward in the answer of Christ. It followeth, *Doe this*. Hauing approued his saying, now he exhorteth him vnto doing: for it is not enough to say well, or to know much, or to beleeeue aright; but we must *doe this*; that is, we must *love God and our neighbour*, if wee desire to liue. Heauen is not gotten with faire words, nor amorous lookes, nor gold, nor silver, nor gorgeous array; but with the fruits of a liuely faith: or (that I may vie the words of the Apostle, Gal. 5. 6.) *By faith working through love*. God will not come to iudge vs at the last day, whether we were learned, or wise, or eloquent, or wealthie, or honorable: but whether wee haue done those deeds of mercie to his needie members. What shall it profit a man in the last houre of his death, to haue been eloquent, and excellent in all kind of learning? that hee hath preached many notable and worthie Sermons; if he haue liued a leaud and wicked life, and carried a corrupt conscience to his graue? In that terrible day, when the books of all mens consciences shall be opened, Apoc. 20. and euery mans life shall be strictly examined, it shall goe better with vs, if we haue serued God with a good conscience, then if we haue bin able to dispute subtile questions: for at that day it shall be said to some that haue preached in the name of Christ; *Depart from me, I know you not*: Math. 7.

Now, as wee shall not be saued for our preaching, no more shall you be saued for your hearing: for God will haue you to *doe* as you heare, as well as hee will haue vs to *doe* as wee teach. If you looke into all the Scriptures, you shall finde no promise made to hearers, nor to speakers, nor to readers; but to beleeuers, or to doers. If yee aske God who shall dwell in his holie Mountaine, he saith, Psalm. 15. *The man that walketh uprightly*. If you aske Christ who shall enter into the kingdome of heauen, hee saith, Math. 7. *Not they that cris Lord, Lord: but they that do the will of my Father*. If you aske him how you may come to heauen, he saith, Math. 19. *Keepe the commandments*. If you aske him who are blessed, hee saith, Luke 11. *Blessed are they that heare the word of God and doe it*. If you aske an Angell

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who is blessed, he saith, *Reu. 23. Blessed are they which keepe the words of this booke.* If you aske *Dauid*, he saith, *Psal. 106. The man is blessed which keepeth iudgement, and doth righteousness.* If you aske *Salomon*, he saith, *Prou. 29. The man is blessed which keepeth the law.* If you aske *Esay*, he saith, *Esay 50. Hee which doth this is blessed.* If you aske *Iames*, he saith, *Iam. 1. 7 he doer of the word shall be blessed in his deed.* And here; *Doe this and thou shalt liue.* Here is nothing but *Doing*, to make vs blessed: for as the workes that Christ did, bare witnesse that hee was Christ: *Ioh. 10.* so the workes that we doe, must beare witnesse that we are Christians.

But here some man may obiect and say: Is any man able to doe this that God requireth? and if hee be not, why then doth God command vs that which we cannot performe? Herein Almighty God dealeth with vs, as a father dealeth with his children: if a man haue a sonne of seuen yeeres of age, he will furnish him with bow and arrowes, and leade him into the fields; sets him to shoote at a marke that is twelue score off, promising to giue him some goodly thing, if hee hit the marke: and though the father know that the childe cannot shoote so farre, yet will he haue him aime at a marke beyond his reach, thereby to try the strength and forwardnesse of his childe: and though he shoote short, yet the father will incourage him. Euen so Almighty God hath furnished vs with iudgement and reason, as it were with certaine artillerie, whereby wee are able to distinguish betweene good and euill, and sent vs into this World, as it were into the open fields, and sets his law before vs as a mark, as *Dauid* speaketh, promising to giue vs the kingdome of heauen, if we hit the same: and albeit he knoweth that we cannot hit this marke, that is, keepe the law which hee hath set before vs; yet for the exercise of our faith, and for the testifying of our dutie and obedience towards him, hee will alwaies haue vs be aiming at it: and though we come short of that dutie and obedience which hee requireth at our hands, yet doth hee accept and reward our good endeouour: but if wee stubbornly refuse to frame our selues after his will, then may hee iustly be angrie and displeased with vs. Therefore though thou canst not perfectly keepe the law of God; yet if thou endeouour thy selfe to,
the

the vtmost of thy power to obserue the same, the Lord that *worketh in vs both the will and the worke*, will accept the will for the work: and that which is wanting in vs, he will supply with his owne righteousnesse.

It followeth; *And thou shalt liue*. Here is the promise, euen life eternall. Among all earthly things, we count none so deare and pretious as our life, insomuch as we can be content to forgoe any thing before our life: our bloud and our limbs we lose sometime for the sauing of this temporall life, which is no life indeed, but rather a shadow, & the image of death. Now if we make so much of, & suffer so many things for the life of the body, which is so short and momentany: how farre greater things should wee suffer for the saluation of our soule, and for the gaining of that glorious and happy life, which shall neuer end? Here Christ speaketh not of any common life, but of life eternall, which is the inheritance and seate of the blessed.

For seeing Christ must answer to the Lawyers question, and his question was, how hee might inherit eternall life; when the Lawyer had said what was writtē in the law, Christ answereth, *Hec fac & viues*: as if he should say, *Love God & thy neighbour*, and so thou shalt inherit eternall life: this is the assailing of thy question. Goe to therefore deare brethren, and consider at how small a rate or price of loue, eternall life is to be purchased. If we take so great paines, and vndergo so many difficulties to pursue this mortall life, what paines should we vndertake to enioy that immortall life? If God should bid vs go into a hot fiery furnace, and cast our selues into the burning flames, we ought to doe it, that we might raigne with Christ. But our gracious louing Lord commandeth no such thing; but only commēdeth vnto vs *loue*, that we may liue. Our God is not as the gods of the Gentiles, which will haue the parents slay their children, and offer them vp in fire for a burnt sacrifice. No, our God *will not the death of a sinner, but rather that he conuert and liue*: Ezek. 18. O how gracious is the Lord vnto vs, who requireth no more of vs but *loue*! and yet requiteth vs with no lesse then life, and that a glorious and eternall life.

Thus I haue at length explained *The Lawyers Question*, and the Answer of Christ vnto the Question: wherein I haue shewed you

you one way to come to heauen, which is to keepe the law of God: and this way wee find most hard and difficult. Another way there is by the death of Christ; and this every man thinks most easie to find. But this I assure you, that whosoever doth not endeavour to walke in that old way; that is, to walke in the waies of the Lord, shall neuer come to heauen by the new and liuing way Christ Iesus; because as *Iohn* saith, Chap. 3. 3. *Who so ever hath this hope in him, purgeth himselfe:* that is, whosoever hopeth to be saued by the death of Christ, hath a care to keepe himselfe from sinne, and to walke in the commandements of the Lord.

FINIS.

THREE

100
**THREE PRAIERS: ONE
FOR THE MORNING, ANOTHER**

for the Evening, the third for a

*Whereunto is annexed a godly Letter, to a sicke friend:
and a comfortable speech of a Preacher upon*

And his death bed. Anno 1591

A Morning Prayer.

O Lord prepare our hearts to prayer.



Eternall God, giue to them which want, comfort to them which suffer, and forgieuer to them which repent: wee haue nothing to render thee but thine owne. If wee could giue thee our bodies and soules, they should be saued by it: but thou wert neuer the richer for them. All is our dutie, and all of vs cannot performe it: therefore thy Sonne died, and thy spirit descended, and thy Angels guide, and thy Ministers teach, to helpe the weakenesse of men. All things call vpon vs to call vpon thee; and we are prostrate before thee, before we know how to worship thee: euen since we rose we haue tasted many of thy blessings, and thou hast begun to serue vs, before wee begin to serue thee. Why shouldest thou bestow thy health, and wealth, and rest, and libertie vpon vs more then other? Wee can giue no reason for it, but that thou art mercifull. And if thou shouldest draw all backe againe, wee haue nothing to say, but that thou art iust. Our finnes are so grievous and infinite, that we are faine to say with *Iudas; I haue sinned*, and there stop, because we cannot reckon them. All things serue thee as they did at first; onely men are the sinners in this world.

Our heart is a roote of corruption, our eyes are the eyes of rancie, our eares are the eares of folly, our mouthes are the mouthes of deceit, our hands are the hands of iniquitie, and e-very part doth dishonour thee, which would bee glorified of thee. The vnderstanding which was giuen vs to learne vertue,

is

is apt now to apprehend nothing but sinne: the will which was giuen vs to affect righteousness, is apt now to loue nothing but wickednesse.

The memory which was giuen vs to remember good things, is apt now to keepe nothing but euill things. There is no difference betweene vs and the wicked, we haue done more against thee this weeke, then wee haue done for thee since wee were borne, and yet we haue not resolued to amend: but this is the course of our whole life; first we sinne, and then we pray thee to forgiue it, and then to our sinnes againe, as though we came to thee for leaue to offend thee.

And that which should get pardon at thy hands for all the rest (that is, our prayer) is so full of toys and fancies for want of faith and reuerence, that when we haue prayed, we had need to pray againe that thou wouldest forgiue our prayers, because we thinke least of thee, when we pray vnto thee: What father but thou, could suffer this contempt, and be contemned still? Yet when we thinke vpon thy Sonne, al our feare is turned into ioy, because his righteousness for vs, is more then our wickednesse against our selues. Settle our faith in thy beloued, and it sufficeth for all our iniquities, necessities, and infirmities.

Now Lord wee goe forth to fight against the world, the flesh, and the diuell, and the weakest of our enemies is stronger then we: therefore we come vnto thee, for thy holy Spirit to take our part; that is, to change our mindes, and wils, and affections which we haue corrupted, to remoue all the hinderances which let vs to serue thee; and to direct all our thoughts, speeches, and actions, to thy glory, as thou hast directed thy glory vnto our saluation. Although wee be sinners (O Lord) yet we are thine: and therefore wee beseech thee to separate our sinnes from vs: which would separate vs from thee, that wee may be ready to euery good, as wee are to euill. Teach vs to remember our sinnes, that thou mayest forget them, and let our sorrow here, preuent the sorrow to come. Wee were made like thee, let not flesh and blood turne the image of God to the image of Satan: our foes are thy foes, let not thine enemies preuaile against thee, to take vs from thee; but make thy word vnto vs, like the starre which led vnto Christ: make thy benefits
like

like the pillar which brought to the land of promise : make thy crosse like the messenger which compelled guests vnto the banquet ; that we may walke before men like examples, and alway looke vpon thy sonne how he would speake and do, before we speake or doe any thing.

Keep vs in that feare of thy Maiesty, that we may make conscience of all that wee doe, and that wee may count no sinne triall, but leaue our lying, and swearing, and sursetting, and co-necting, and boasting, & flaunting, and inordinate gaming, and wanton sporting, because they draw vs to other finnes, and are forbidden as straitly as other. Let not our hearts at any time be so dazeled, but that in all tentations wee may discern betweene good and euill, betweene right and wrong, betweene truth and errour, and that wee may iudge of all things as they are, and not as they seeme to be : let our mindes bee alwaies so occupied, that we may learne something of euery thing, and vse all those creatures as meanes and helps prepared for vs to serue thee. Let our affections grow so toward one another, that we may loue thee as much for the prosperity of other, as if it were our owne : let our faith, and loue, and prayer bee alway so ready to goe vnto thee for our helpe, that in sicknesse wee may finde patience ; in prison we may finde ioy ; in pouerty we may find contentment ; and in all troubles we may find hope. Turne all our ioyes to the ioy of the holy Ghost, and all our peace to the peace of conscience, and all our feares to the feare of sinne, that we may loue righteousness with as great good will as euer we loued wickednes : and goe before other in thankfulness towards thee, as farre as thou goest in mercy towards vs before them, taking all that thou sendest as a gift ; and leauing our pleasures before they leaue vs, that our time to come may be a repentance of the time past, thinking alway of the ioyes of heauen, the paines of hell, our owne death, and the death of thy Son for vs. Yet Lord let vs speake once againe like *Abraham*, one thing more we will begge at thy hands ; our resolutions are variable, and we cannot performe our promises to thee : therefore settle vs in a constant forme of obedience, that wee may serue thee from this houre, with those duties which the world, the diuell, and the flesh, would haue vs deferre vntill the point

of death. Lord wee are vnworthie to aske any thing for our selues: yet thy fauour hath preferred vs to be petitioners for other. Therefore we beseech thee to heare vs for them, and them for vs, and thy Sonne for all. Bless the vniuersall Church with truth, with peace, and thy holy discipline. Strengthen all them which suffer for thy cause, and let them see the spirit of comfort comming towards them, as thy Angels came to thy Son when he was hungrie.

Be mercifull vnto all those which lie in anguish of conscience, for remorse of their finnes: as thou hast made them examples, so teach vs to take example by them, that wee may looke vpon thy Gospell to keepe vs from despaire, and vpon thy Law to keepe vs from presumption. Prosper the armies which fight thy battels, and shew a difference between thy seruants and thy enemies, as thou didst betweene the Israelites and the Egyptians; that they which serue thee not, may come to thy seruice, seeing that no God doth bless besides thee. Make vs thankfull for our peace, whom thou hast set at libertie; while thou hast laid our dangers vpon others, which mightest haue laid their dangers vpon vs. And teach vs to build thy Church in our rest, as *Salomon* built thy Temple in his peace. Haue mercie vpon this sinfull Land, which is sicke of long prosperitie: let not thy blessings rise vp against vs; but indue vs with grace as thou hast with riches, that we may goe before other Nations in religion, as wee goe before them in plentie. Giue vs such hearts as thy seruants should haue, that thy will may be our will, that thy law may bee our law, and that wee may seeke our kingdome in thy kingdome. Giue vnto our Prince a princely heart; vnto our Counsellors, the spirit of counsell; vnto our Iudges, the spirit of iudgement; vnto our Ministers, the spirit of doctrine; vnto our people, the spirit of obedience, that we may al retaine that communion here, that wee may enioy the communion of Saints hereafter.

Bless this familie with thy grace and peace, that the Rulers thereof may gouerne according to thy word, that the seruants obey like the seruants of God, and that wee may all bee loued of thee. Now Lord we haue commenced our suite, our vnderstanding is weake, and our memorie short, and wee vnworthie

to pray vnto thee, more vnworthie to recieue the things which we pray for. Therefore we commend our prayers and our selues vnto thy mercie, in the name of thy beloued Sonne, our louing Sauour, whose righteousnesse pleadeth for our vnrighteousnesse.

Our Father which art in heauen, &c.

A Prayer for Euening.



Lord God, what shall wee render vnto thee for all thy benefits? which hast giuen thy Sonne for a ranome, thy holie Spirit for a pledge, thy word for a guide, and reserued a kingdom for our perpetuall inheritance: of whose goodnesse wee are created, of whose iustice wee are corrected, of whose mercie we are saued. Our sinnes strue with thy benefits, which are moe: let vs count all creatures, and there be not so many of any kinde, as thy gifts, except our offences which wee returne vnto thee for them. Thou mightest haue said before wee were formed; let them be monsters, or let them be Infidels, or let them be beggers, or cripples; or bond-slaves so long as they liue. But thou hast made vs to the best likeness, and nursed vs in the best Religion, and placed vs in the best Land; that thousands would thinke themselues happie, if they had but a peece of our happinesse. Therefore why should any serue thee more then we, which want nothing but thankfulnessse? Thou hast giuen vs so many things, that scarce we haue any thing left to pray for, but that thou wouldest continue those benefits which thou hast bestowed already; yet wee couet as though wee had nothing, and liue as though wee knew nothing: when wee were children, we deferred till we were men; now wee are men, wee deferre vntill we be old men; and when we be old men, we will deferre vntill death. Thus wee steale thy gifts, and doe nothing for them: yet we looke for as much at thy hands, as they which serue thee all their liues. The least of thy blessings is greater then all the curtesies of men, and yet wee are not so thankfull to thee for all that we haue, as we are to a friend for one good turne: we

are ashamed of many sins in others, and yet we are not ashamed to commit the same sins our selves; and worse then they: yea, we haue sinned so long almost; that we can do nothing else but sinne, and make others sin too, which would not sin but for vs. If we doe any euill, we doe it cheerefully and quickly, and easily: but if we doe any good, wee doe it faintly, and rudely, and slackly. When did wee talke without vanitie? When did wee giue without hypocrisie? When did wee bargain without deceit? When did we reprove without enuie? When did wee heare without wearinesse? When did we pray without tediousnesse? Such is our corruption, as though wee were made to sinne; in deed, or in word, or in thought: wee haue broken all thy Commandements, that wee might see what good is in euill; which haue felt nothing but guilt, and shame, & expectation of iudgement, while wee might haue had peace of conscience, ioy of heart, and all the graces which come with thy holy Spirit. Some haue beene wonne by the word, but wee could not suffer it to change vs: some haue beene reformed by the crosse, but we would not suffer it to purge vs: some haue been moued by thy benefits, but we would not suffer them to perswade vs: nay, we haue giuen consent to the diuell, that we will abuse all thy gifts so fast as they come: and therefore thy blessings make vs proud, thy riches couetous, thy peace wanton, thy meates intemperate, thy mercie secure, and all thy benefits are weapons to rebell against thee; that if thou looke into our hearts, thou maist say our Religion is hypocrisie, our zeale enuie, our wisdome policie, our peace securitie, our life rebellion, our deuotion ends with our prayers, and wee liue as though wee had no soules to saue.

What shall wee answere for that which our conscience condemnes? Wee are one day neerer to death since we rose, when wee shall giue account how euery day hath been spent, and how we haue got those things which others will consume whē wee are gone. And if thou shouldest aske vs now, what lust asswaged, what affection qualified, what passion expelled, what sinne repented, what good performed, since wee began to receiue thy benefits this day; wee must confesse against our selves, that all our workes, words, and thoughts, haue been

the seruice of the world, the flesh and the diuell: we haue offended thee; and condemned thee all the day, and at night we pray vnto thee: Father, forgive vs all our sinnes, which haue dishonoured thee, while thou diddest serue vs; runne from thee, while thou didst call vs; and forgotten thee, whilest thou didst feed vs: so thou sparest vs, so we sleepe, and to morrow we sinne againe. This is the course of al our pilgrimage, to leaue that which thou commandest, and to doe that which thou forbiddest. Therefore thou mightest iustly forsake vs, as wee forsake thee; and condemne vs, whose conscience condemnes our selues: but who can measure thy goodnesse which giuest all, and forgiuest all? Though wee are sinfull, yet thou louest vs; though wee knock not, yet thou openest; though we ask not, yet thou giuest. What should we haue if wee did serue thee, which hast done all these things for thine enemies? Therefore thou which hast giuen vs all things for our seruice, O Lord giue vs a heart to serue thee, and let this be the houre of our conuersion. Let not euill overcome good, let not thine enemy haue his will; but giue vs strength to resist, patience to endure, and constancie to perseuer vnto the end.

Instruct vs by thy word, guide vs by thy Spirit, mollifie vs by thy grace, humble vs by thy corrections, win vs by thy benefits, reconcile our nature to thy will, and teach vs to make profit of euery thing, that wee may see thee in all things, and all things in thee. And because (O most mercifull Father) we walke betweene thy mercie and iustice, through many temptations, gouerne our steps with such discretion, that the hope of mercie may preuent despaire, and the feare of iustice may keepe vs from presumption; that in mirth wee bee not vaine, in knowledge we be not proud, in zeale wee bee not bitter: but as the tree bringeth forth first leaues, then blossomes, and then fruit; so first wee may bring forth good thoughtes, then good speeches, and after a good life, to the honour of thy name, the good of thy children, and the saluation of our soules, remembring the time when wee shall sleepe in the graue, and the day when we shall awake to iudgement. Now the time is come (O Lord) which thou hast appointed for rest; and without thee wee can neither wake nor sleepe, which hast made the day and night, and

and rulest both. Therefore into thy hands wee commend our soules and bodies that thou hast bought, that they may serue thee: restore them (O Lord) to their first image, and keepe them to thy seruice, and resigne vs not to our selues againe, but finish thy worke; that we may euery day come neerer and neerer to thy kingdome, till wee hate the way to hell, as much as hell it selfe; and euery cogitation, and speech, and action bee so many steps to heauen. For thy names sake, for thy promise sake, for thy sonnes sake, O Lord, wee lift vp our hearts, hands and voice vnto thee in his name, which suffered for sinne, and sinned not.

Our Father which art in heauen, &c.

A prayer for a sick man.

Almightie God and all mercifull Father, which art the Physitian of our bodies and soules, in thy hands are life and death, thou bringest to the graue, and pullest backe againe: we came into this world, vpon condition to forsake it whensoever thou wouldest call vs: and now the Sumners are come, thy fetters hold mee, and none can loose mee, but hee which bound me. I am sick in body and soule: but he hath stricken me, which in iudgement sheweth mercy. I deserued to die so soone as I came to life: but thou hast preserved me till now; and shall this mercie be in vaine, as though wee were preserved for nothing? Who can praise thee in the graue? I haue done thee no seruice since I was borne; but my goodnes is to come: and shall I die before I begin to liue? But Lord thou knowest what is best of all: and if thou conuert me, I shall be conuerted in an houre: and as thou acceptedst the wil of *Danid*, as wel as the act of *Solomon*; so thou wilt accept my desire to serue thee, as well as if I did liue to glorifie thee. The spirit is willing, but the flesh is fraile: and as I did liue sinfully, whensoever thy spirit was from mee; so I shall die vnwillingly, vnlesse thy spirit prepare me. Therefore deare Father giue me that minde which a sick man should haue, and increasemy patience with my paine, and call vnto my remembrance all which I haue heard, or read, or felt, or meditated, to strengthen me in this houre of my trial; that I which neuer taught any good while I liued, may now reach

other how to die; and to beare their sicknesse patiently: applie vnto me all the mercies and merits of thy beloued Sonne, as if hee had died for mee alone. Be not from me when the enemy comes; but when the tempter is busiest, let thy spirit be busiest too: and if it please thee to loose mee out of this prison, when I shall leaue my earth to earth, let thine Angels carry vp my soule to heauen, as they did *Lazarus*, and place mee in one of those mansions which thy Sonne is gone to prepare for mee. This is my Mediatour which hath reconciled me and thee, when thou didst abhorre me for my sinnes, and thou didst send him from heauen to vs, to shew that thou art bound to heare him for vs. Therefore in him I come vnto thee, in him I call vpon thee. O my redeemer, my preseruer, and my Sauour, to thee be al praise, with thy Father and the holy Spirit for euer. *Amen.*

What shall stay me from my Father, my Brother, and my Comforter?

A comfortable speech, taken from a godly Preacher, lying upon his death-bed: written for the sick.

IOwe to God a death, as his Sonne died for me. Euer since I was borne I haue been sailing to this hauen, and gathering patience to comfort this houre: therefore shall I be one of those guests now, that would not come to the banquet when they were inuited? What hurt is in going to Paradise? I shall lose nothing but the sense of euill: and anon I shall haue greater ioyes then I feele paines: for my head is in heauen already, to assure mee that my soule and bodie shall follow after. O death where is thy sting? why should I feare that which I would not escape? because my chiefeft happinesse is behinde, and I cannot haue it, vnlesse I goe vnto it. I would goe thorow hell to heauen: and therefore if I march but through death, I suffer lesse then I would suffer for God. My paines doe not dismay me, because I trauell to bring forth eternall life; my sinnes doe not fright mee, because I haue Christ my redeemer; the Iudge doth not astonish me, because the Iudges Sonne is my aduocate; the diuell doth not amaze me, because the Angels pitch about me; the graue doth not grieue mee, because it was my Lords bed.

Oh,

Oh, that Gods mercies to me, might moue others to loue him! for the lesse I can expresse it, the more it is. The Prophets and Apostles are my fore-runners, euery man is gone before mee, or else he will follow after me: if it please God to receiue mee into heauen before them which haue serued him better, I owe more thankfulness vnto him. And because I haue deferred my repentance till this houre, whereby my saluation is cut off, if I should die suddenly; loe, how my God in his mercifull prouidence, to preuent my destruction, calleth mee by a lingring sicknesse, which staieth till I be readie, and prepareth mee to my end, like a Preacher; and makes me, by hollesome paines, wearie of this beloued world, lest I should depart vnwillingly, like the whose death is their damnation. So he loueth me while he beateeth me, that his stripes are plasters to salue me: therefore who shal loue him if I despise him? This is my whole office now, to strengthen my bodie with my heart, and to bee contented as God hath appointed, vntil I can glorifie him, or vntil he glorifie me. If I liue, I liue to sacrifice; and if I die, I die a sacrifice, for his mercie is a-boue mine iniquitie. Therefore if I should feare death, it were a signe that I had not faith nor hope; as I professed, but that I doubted of Gods truth in his promise, whether hee will forgiue his penitent sinner or no. It is my Father, let him doe what seemeth good in his sight. *Come Lord Iesus*, for thy seruant cometh: I am willing, helpe my vnwillingnesse.

Thus the faithfull depart in another sort, with such peace and ioy round about them, that all which see them, wish that their soules may follow theirs.

A Letter written to ones friend in his sicknesse.

BEloued, I maruell not that you haue paine, for you are sicke: but I maruell that you couer it not for offence, because the wisdom of man is to bite in his griefe, and alwaies to shew more comfort in God, then paine in suffering. Now God calleth to repetitions, to see whether you haue learned more constancie then others. If sicknesse be sharpe, make it not sharper with frowardnes: but know this is a great fauour to vs when we die by sicknesse, which maketh vs readie for him that calleth.

calbeth vs : now you haue nothing to thinke vpon but God,
 and you cannot thinke vpon him without ioy : your griefe pas-
 seth, but your ioy will neuer passe. Tell me (Patient) how ma-
 ny stripes is heauen worth? Is my friend onely sicke in the
 world, or his faith weaker then others? You haue alwaies
 prayed, *Thy will be done* : and now are you offended that Gods
 will is done? How hath the faithfull man forgotten that all
 things (euen death) turne to the best to them that loue God?
 Teach the happie (O Lord) to see his happinesse through
 troubles. Euery paine is a preuention of the paines of hell,
 and euery ease in paine is a fore-taste of the ease, and peace,
 and ioyes in heauen. Therefore remember your owne com-
 forts to others before, and bee not impatient, when there
 is most neede of patience : but as you haue euer
 taught vs to liue ; so now giue vs an ex-
 ample to die, and deceiue
 Satan, as *Iob* did.

FINIS.



GODS
ARROVV
AGAINST
ATHEISTS.

By HENRY SMITH.



AT LONDON,
Imprinted by F. K. for Thomas
Pauier. 1617.



GODS
ARROW
A GAINST
ATHEISTS.

By HENRY SMITH.



AT LONDON,
Printed by F. M. 1817.



A Table of such Chapters, as are
handed in this Booke
following.

IN the first Chapter, is contained the absurditie of *A-*
theisme and Irreligion, with the confutation thereof.

In the second and third Chapters, the Christian Reli-
gion is approued to be the only true Religion, against the
Gentiles and all the Infidels in the world.

In the fourth Chapter, the Religion of Mahomet is
confuted.

In the fifth Chapter, the Church of Rome is disproved
to be the true Church of God.

In the sixth Chapter, the Brownists and Barrowists,
with their detestable Schismes are confuted, and our
Church approued to be the onely true Church of God.



A Table of such Chapters as are
brought in this Book
following.

In the first Chapter, is contained the description of the
Libertine and Irreligious mind the confusion thereof.

In the second and third Chapter, the Christian Reli-
gion is represented to be the only true Religion, against the
Gentiles and all the Teachers in the world.

In the fourth Chapter, the Religion of Mahomet is
confuted.

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with their detestable Schism are confuted, and our
Church approved to be the only true Church of God.



GODS ARROW

AGAINST ATHEISME, AND IRRELIGION.

CHAP. I.

*That there is a God: and that he ought to
be worshipped.*



Theisme and Irreligion was euer
odious euen among the Heathen
themselves: inso much as that *Pro-
tagoras*, for that he doubted whe-
ther there were any God or no,
was by the Athenians banished
out of their countrey. *Diagoras*
was such a notorious Infidel, that

1. Arg.
Consent of the
Heathē, & con-
fession of all
Nations.

hee held there was no GOD; him, and all such like A-
theists the very Heathens haue abhorred and detested,
as being more like rude beasts, then reasonable men: for
Cicero, the Heathen Philosopher doth condemne them
all, and further saith, that *there was neuer any Nation* *Cicero lib. de*
so sauege, or people so barbarous, but alwaies confessed *natura Deor.*
there was a God: whereunto they were led euen by the
light of nature, and naturall instinct. For, the very same is
confirmed by the common vse of all Heathens, in lifting vp
their eyes and hands to heauen, in any sudden distresse that
commeth vpon them. Yea, by experience of all ages it hath
beene prooued that Atheists themselves, that is, such as in
their health and prosperity, for more liberty of sinning,
would strue against the being of a God, when they came
to die or fall into great misery, they of all other would

2. Arg.
Instinct of
Nature.
Testul. in
Apolog.

Seneca lib. 3.
de ira.

3. Arg.
Confession
& experience
of Atheists
themselves.

Sueton. in
Calig. 1. 11.
Dion in Cali-
gula.

4. Arg.
Difference and
conscience of
good and euill.

shew themselves most fearefull of this God, as *Seneca* him-
self declareth: in so much as *Zeno* the Philosopher was wont
to say that it seemed to him a more substantiall proofe of
this matter, to heare an Atheist at his dying day, preach
God (*when he asked God and all the world forgiuenes*) the to
heare all the Philosophers in the world dispute the point:
for that at this instant of death & misery, it is like that such
do speak in earnest & sobriety of spirit, who before in their
wantonnes impugned God. It is remembred of *Caius Cali-
gula* (that wicked and incestuous Emperour) that hee was a
notable scorner and contemner of God, and made no rec-
koning of any other to be God but himselfe; yet this abo-
minable and wicked Atheist, as God left him not unpuni-
shed (for by his iust iudgement he was slaine by some of his
own officers): so whilest he liued he was wont (as the Histo-
riographers report of him) at the terrible thundring and
lightning, not onely to couer his head, but also to get him-
selfe vnder his bed, and there to hide himselfe for feare.
Whence, I pray you, came this feare vpon him; but that his
owne conscience did tell him (howsoeuer in words per-
chace he would not affirme so much) that there was a God
in heauen, able to quail & cast down his pride & all the Em-
perours of the world, if he list, whose thunderbolts were
so terrible, as that iustly by his own example he shewed, he
was to be feared of all the world? And hereof it is that some
say, that God is called *Dems*, of the Greeke word *Thén*,
which signifieth feare, because the feare of him is planted
and ingrafted in the very natures and conscience of all rea-
sonable creatures, yea euen in the conscience of the greatest
contemnners, and rankest Atheists of the world: who, say
what they list, and do what they list, yet shall they neuer be
able to roote out this impresson: namely, that there is a
God, whose feare is ingrauen in the hearts of all men. And
whence, I pray you, cometh shame in men after an offence
committed: Or why should men (by naturall instinct) put a
difference between vertue and vice, good and euill, if there
were not a God, who because he loueth the one, and hateth
the other, hath written that difference in euery mans hart.
Therefore

Therefore conclude, that euery mans knowledge, conscience, and feeling, is in stead of a thousand witnesses to convince him (whosoever hee be) that there is a God which is to be feared, which hateth iniquitie and wicked waies, and which in time of trouble and deepe distresse is to be sought vnto for refuge and reliefe, as the acts of the very Heathen themselves doe plainly demonstrate.

2 Moreouer, as God is to be felt sensibly in euery mans conscience, so is he to be seene visibly (if I may so speake) in the creation of the world, & of all things therein contained: for that this world had a beginning, all the excellent Philosophers that euer were, haue agreed, except *Aristotle* for a time, who held a fancy, that this world had no beginning, but was from all eternity: but at last in his old age, he confessed and held the contrary, in his booke *De mundo*, which he wrote to King *Alexander* (which booke *Iustin Martyr* esteemed greatly, and called it the Epitome of all *Aristotles* true Philosophy). This then being so, that the world had a beginning, it must needs follow, that it had an efficient cause or maker thereof. I demaund then who it was that made it? If you say it made it self, it is absurd: for how could it make it selfe before it selfe was made, and when it had no being at all? If you say that something within the world made the world, that is, that some one part of the world made the whole, that is more absurd: for it is as much as if a man should say, that the finger (and this before it was a finger or part of the body) did make the whole body. Wherefore it may be conuincd by force of this argument (which is plainly demonstratiue) that a greater and more excellent thing then is the whole world put together; yea, that something which was before heauen and earth were made, was & must needs be the maker and framer of this world: and this can be nothing else but God the Creator of all things, who was before all his Creatures & is termed in the sacred writings, *Alpha* and *Omega*, the first & the last: for that he only was without beginning himselfe, and shall bee and remaine without ending. For he is eternall, being the *Primus Motor*, and the only Almighty Creator of all things. So true is it which *Paul*

5. Arg.
The creation
of the world.

Vide *Plutarch.*
de placit. philos.
Aristot. lib. 8.
Aristot. lib. 8. de
mundo, & vide
Plotin. lib. de
mundo.
Iustin in
Apolog.

Gods Arrow against Atheists.

Rom. 1. 20.

4 the Apostle doth testifie, when hee saith, *that the inuisible things of God, (that is, his eternall power and diuine Essence) are seene perfectly in the creation of the world, being perceived by his works which he hath made* If therefore men would but cast vp their eyes to heauen, & from thence look down againe vpon the earth, and so beholde the excellent beauty and building of this world, they cannot be so sottish or dull conceited, but they must know there was and is a God which was the maker of them, and be moued in some sort to glorifie so incomparable and excellent a Creator. Yea, the Poets and others haue affirmed of God, that he is *Pater hominum*, the Father of men, to shew that men haue their originall and creation from him: so that if we should draw our eyes from the beholding of the great world, and consider but Man (who for his beauty and excellency is called in Greeke, *microcosmos*, the little world) still wee shall be enforced to acknowledge God the Author of vs, *the Father and Creator of vs*. So true is that which *Paul* the Apostle noteth out of the Poet *Aratus*, which saith, that *Eius progenies sumus*; Wee are the issue or of-spring of God. And as true it is, which hee further saith in that place, that *In him we liue, moue, and haue our being*. And therefore we owe all dutifull obedience and subiection vnto him, which duty and nature commands vs to performe in regard of our creation. For the sonne honoureth his father by natural duty, and all men are naturally carried to be gratefull to their founders to whom they are specially bound, and whom they ought not to forget, neither will, except they be extreme vnthankfull and dissolute.

Act. 17. 29.

6. Arg.

3 Not only the creation of the world, and of all things therein contained, doth proclaime that there is a God, who is to be honoured for his infinite extended authority and almighty power (for he made all things of nothing, onely he spake the word, and they were created) but his daily blessings and benefits sent downe vpon the earth, do shew also *there is a God*, (which is prouident, and hath care of men, and therefore of men to be praised, thanked, and glorified for euer). For true it is which *Saint Paul* saith in this.

The mercies
and blessings
of God.
Heb. 11. 2.
Genes. 1.

Gods Arrow against Atheists.

5

this behalfe, that *God left not himselfe without witnes, when* *All. 14. 17.*
he bestowed benefits from heaven, giuing vnto vs raine and
seasonable weather, and filling our barts with meat and glad-
nes. By means of these & all other his blessings, men might,
 and still may daily be induced not onely to beleue that
 there is a God from whom they receiue all these, but also
 to acknowledge and attribute all praise and thanksgiuing
 vnto him, as to their first principall and speciall benefactor.
 For the Oxe doth know his owner, and the Asse his Master,
 feeder, and maintainer. And therefore how can it bee but
 reasonable men should much more know God, not onely
 their first founder and Creator, but their daily feeder, pre-
 seruer, keeper and vpholder? For so oft as they thinke vpon
 these things, and see and haue them, they cannot chuse but
 be put in minde of God the sender and Author of them all,
 and be moued with a gratefull minde towards him: And
 hereof is it that he is called *Dens, à dando, Of giuing*: And
 in English we call God, *quasi good*, because he is onely and
 perfectly good of himselfe alone, and the giuer of all good- *Mat. 19. 17.*
 nesse, and of all good gifts and blessings vnto others; from *Iam. 1. 17.*
 whom, as from the fountaine, all benefits whatsoeuer doe *Rom. 18. 19.*
 come, descend, flow, and be deriued vnto them.

4 I might heere shew how God is also knowne to the *7. Arg.*
 world by his iudgements vpon wicked and vnrighteous *The iudge-*
 people, whom diuers times he maketh visible examples of *ments of God.*
 his seueritie and iustice (if men did well consider them):
 for hereby also hath God manifested himselfe, as *Paul* the
 Apostle teacheth. These premises, I trust, may suffice, (if
 there were no more to be said): for by them we may easily
 see and proue, that there is a God which created the world,
 and all things therein; which preserveth and vpholdeth
 the same with his mighty puissance, supporteth the earth,
 and all the creatures thereof with his prouidence and hel-
 ping hand. Yea, beside the Heauens and the Earth, which
 are the worke of his hands, euery mans owne conscience
 doth plentifully teach (as I said before) *that there is a God,*
which is to be feared. For howsoeuer many a man that hath
 spent his life in a wicked way, and most damnable course,
 could

Psalm. 14. 1.

could wish in his heart there were no God, because he seeth God no otherwise then in his vengeance : yea, howsoever many a wicked person doth sooth himselfe in his wickednesse, and flatteringly say vnto himselfe (like the foole in the Psalmes) *There is no God* : yet at other times his owne conscience will so prouoke him, and enforce this matter, (*that there is a God*) *that with horror and dread of him*, it will make him quake, feare and tremble : for the feare of him is so deeply printed in the natures of all men, as that it is impossible to shake it off. And (which is more) a kinde of deuotion to worship him, being the Creator and preseruer of men, and of all things else, and the prouident father of all, is planted, and inseparably fixed in the hearts of all men : though all men of all Nations know not how to worship him aright, and in such sort as he requireth. This is manifest by the examples of all Nations and people in the world, who all haue some one kind of religion or other, though all finde not the right religion. All bee deuoted to the worship of God, howsoever all doe not find out the true God, nor his right manner of worship, but worship him according to the deuices of their owne braine. Considering then that there is no Nation vnder the Sunne so barbarous (nor euer was) but aimed at the worship of God, and either worshipped him, or something else in his place : it appeareth to be a most vaine and foolish conceit which Atheists sometime vtter; namely, that religion is nothing else but a matter of policie, or a politicke deuice of humane inuention : for it is euident, that religious affection to worship God is naturally seated (and euer was) in the hearts of all men : and the conscience of euery man, euen of the greatest scorner and contemner of God, which sometimes trembleth before his iudgement seate, doth abundantly testifie, that a religious deuotion of feare towards God is bred and borne with euery man, and therefore it cannot bee any policy of humane inuention : in as much as if there were no lawes of men, yet this religious affection to worship God, and the feare of him, would and doth remaine written by the finger of God, in the hearts and consciences of all

all men liuing, how rude, sauage or barbarous soeuer they be. What law of men, I pra'y, was there, to make *Caligula* the Emperour, when hee heard the terrible thundering in the aire, and saw the flashing flames of lightning about him, to run vnder his bed, and to hide himselfe for feare of this terrible and great God? Or what maketh the rankest Atheist in the world in the like case, & at the like tempest, to doe the like? Or what made the Heathen in any dangerous or sudden distresse to lift vp their eies or hands to heauen, mightily to feare and to be astonished? None can say it is the law of men, for no law of men doth inforce this attempt. But it is a natural instinct of the *feare of God*, (whom he hath offended, and whose vengeance he dreadeth, and from whom he thinketh succour may come) seated in all mens hearts euen from their Natiuity, which doth make him to feare, and cause him to seeke to God for refuge. Let this therefore remaine firme and most vndoubted, *that the feare of the great God, and a religious disposition to worship the same God, is not enforced by the lawes of men, but naturally sown in the hearts of all men*, though all finde not out, nor obserue the right religion. Let vs therefore now seeke and search out which is *The true Religion*, which is acceptable to God, and which without wauering and doubting is to be obserued of men. For all Nations and people haue a kind of religion (as I said before) but all haue not the true and right religion.

CHAP. II.

Wherein, and in the next Chapter, is shewed, that the Christian Religion, is the only true Religion in the world, and wherewith onely God is pleased.

IN ancient times all the world was diuided and distinguished into Iewes, and Gentiles; and this distinction doth, and may still remaine among vs: if therefore I can prooue the truth of this our Christian Religion against both Iewes, and Gentiles, I shall then prooue it against all the world.

Christian religion
proved to be the true
religion against the
Jewes: because
Christ is the
Messiah.

Christ the true
Messiah.
The generall
and maine ar-
gument.

Psal. 1. 8 22.
Esay 6
Deut. 18.
Esay 55.
Esay 53.
Dan. 9.

The first proof
that Christ was
the Messiah.

world. In this Chapter I will first prooue it against the Jewes, and in the next against the Gentiles. Concerning the Jewes, they will easily grant our Religion to be the true Religion, if wee can prooue Iesus Christ (whom wee beleue) to be that *Messias* which was foretold by their Prophets, being the true and vndoubted Prophets of GOD. And this we are sure may easily bee' prooued: and therefore in vaine doe the Jewes looke for any other *Messias*, *th: n he th: is already come, namely, Iesus Christ our Mediator, Sauiour, and Redeemer, in whom God his Father is wel pleased, and for whose sake (if we beleue in him) he will not be offended with vs, but be reconciled to vs, & saue vs.* Whatsoever was foretold to belong vnto their *Messias*, is fully performed, and perfectly accomplished in our Iesus Christ, and in no other: and therefore our Iesus was, and is the true *Messias*, and no other. I et vs herein consider the markes of the *Messias*, wherby he might be knowne: and so shal we see that our Sauiour Iesus Christ is the onely true *Messias*, and none but he.

I One marke for vs to know the *Messias* by, is, that when hee came, hee should not be knowne or acknowledged to be the *Messias*, but should bee reiected and refused of the Iewish Nation, to the ende hee might bee put to death amongst them, according to the foreappointment and determinate counsell of God: for had they receiued him for the *Messias*, they would neuer haue vsed him so shamefully as they did, neither should hee then haue beene slaine amongst them, as was foretold he should. This then being one marke of the *Messias*, that hee should bee refused for the *Messias* of the Iewish Nation, and of the chiefe rulers amongst them, is a great confirmation of our faith, in as much as it is found fully performed in our Sauiour Iesus Christ, whom they scorned, reiected, condemned, and put to death. And therefore, as if the Iewish Nation had receiued our Iesus for the *Messias*, it had beene an vndoubted argument that he had not beene the right *Messias*; so on the other side because they did refuse him, it is a very strong perswasion to vs, that hee was, and is the very true
Messias

Gods Arrow against Ahiss.

Messias indeede. In vaine therefore it is, if any do looke for such a *Messias* as should be wholly receiued of the Iewish Nation: for none such was promised, yea it was foretolde (contrariwise) that hee should bee refused of them, as our Iesus was: that so he might be made an offering for sinne, according to the preordination of God.

2 It was foretold of the *Messias* that he should be born ¹ Many other
of a Virgin, *Esa.* 7. 14. That the place of his birth should ² particular
be Bethlem, *Mich.* 5. 1. That at his birth all the Infants ³ Prooves
round about Bethlem should be slaine for his sake. *Ier.* 31.
15. That the Kings of the earth should come and adore
him, and offer gold and other gifts vnto him, *Psal.* 71. 10.
That he should be presented in the Temple of Ierusalem, ⁴
for the greater glory of the second Temple, *Mal.* 3. 1. That ⁵
hee should flie into Egypt, and be recalled thence againe,
Hos. 11. 2. That a starre should appeare at his birth, to noti- ⁶
fie his comming into the world, *Num.* 24. That *Iohn Baptist* ⁷
(who came in the spirit and power of *Elias*, and therefore
was called *Elias*, *Luk.* 1. 17. *Matth.* 11. 10. 14.) should bee
the messenger to goe before him, and to prepare the way,
and to cry in the desert, *Mal.* 3. 1. *Mal.* 4. 1. *Esa.* 40. 3. Af-
ter this, that he should begin his owne preaching with all
humility, quietnesse, and clemency of spirit, *Esa.* 42. 2. That ⁹
hee should be poore, abiect, and of no reputation in this
world, *Esa.* 53. *Dan.* 9. *Zach.* 9. *Ier.* 14. That he should doe, ¹⁰
strange miracles, and heale all diseases, *Esa.* 61. 1. That he ¹¹
should die and be slaine for the finnes of his people, *Dan.* 9. ¹²
Esa. 53. That he should be betrayed by one that put his ¹³
hand in the dish with him, and was his owne Disciple, *Psal.*
41. ver. 9. and *Psa.* 55. ver. 13. 14. That he should be sold for ¹⁴
thirty peeces of silver, *Zach.* 11. ver. 12. That with those ¹⁵
thirty peeces there should be bought afterwards, a field of
potheards, *Ier.* 30. That he should ride into Ierusalem vp- ¹⁶
on an Asse before his Passion, *Zach.* 9. 9. That the Iewes ¹⁷
should beate and buffet his face, and defile the same with
spitting vpon it, *Esa.* 50. 6. That they should whip his body ¹⁸
before they put him to death, *Esa.* 53. 2. *Pla.* 37. 18. That ¹⁹
they should put him to death among theues and malefa-
ctors:

- 20 stores: Esay, 53. 12. That they should giue him Vinegar to
 drinke, diuide his apparell, and cast lots for his ypper gar-
 21 ment: Psal. 68. 22. and Psal. 22. 13. That the manner of his
 death should be crucifixion, that is, nailing of his hands and
 his feet vnto the Crosse: Psal. 22. 16. Zach. 12. That his
 22 side should be pierced, & that they should looke vpon him
 23 when they had so pierced him: Zach. 12. That he should
 rise again from death the third day: Psal. 16. 10. Hof. 6. 3.
 24 That he should ascend into heauen, and sit at the right hand
 of his Father (in glory and royaltie, and like a conquering
 potentate ouer-ruling all). Psal. 110. 1. 2. All these things
 and whatsoeuer else belonging to the *Messias*, are found
 perfectly fulfilled in Iesus Christ, and in no other. And
 therefore he alone and no other is the true *Messias*.

3 Hitherto haue I spoken of such circumstances and ac-
 cidents, as did belong vnto the *Messias*, concerning his in-
 carnation, birth, life, death, buriall, resurrection, and ascen-
 sion into heauen, and there sitting at the right hand of his
 Father: and also of his reiection by the Iewes, and Iewish
 Nation: which things albeit they be very wonderfull, and
 sufficient to establish any mans beleefe in Christ Iesus, our
 Lord, in whom only they are found faithfully fulfilled: yet
 if we shall consider withall, *the time of the Messias his ap-
 pearing*, and when he should come into the world, our faith
 will be so much the more confirmed towards him.

Dan. 2. 39. 44.
 Another argu-
 ment from the
 time of Christs
 comming.

Daniel the Prophet of God (who liued in the time of the
 first Monarchy (foretold that there should be three Monar-
 chies more, and the last of these foure Monarchies greatest
 of all: And that in the dayes of this fourth and last Monar-
 chy (which was the Romane Monaschy. or Empire). the
 eternall King or *Messias* should come, and build vp Gods
 kingdom throughout all the world. And this happened
 accordingly: for Iesus came, and was borne in the fourth
 Monarchy (which was the Romane) namely, in the dayes of
Augustus the Romane Emperour. But yet let vs goe more
 strictly to the matter.

The Temple of Ierusalem (as all men know) was build-
 ed twice: first by King *Salomon*, which lasted about 440.

yecres

yeeres, and then was destroyed by *Nebuchadness* our King of Babylon. Wherefore about 70. yeeres after, it was builded againe by *Zerobabel*, who reduced the Iewes from their Captiuitie. But this second Temple, for pompe and riches of the materiall building, was nothing like vnto the first, (which the old men in the booke of *Esdra* doe testifie by their weeping, when they saw this second, and remembered the first) (and which *Agge* the Prophet doth expressly testifie). And yet saith God by his Prophet *Agge* in the same place that after a while, the *Desire of all Nations* shall come, and then should that second house or Temple be filled with glory, and that greater should be the glory of this last house, then of the first. Which prophesie was fulfilled by the coming of our Saviour Iesus Christ into this second Temple, which being personally done, was of far greater dignity, and more glory therunto, then any dignity what soeuer was found in the first temple builded by *Salamon*, it is therewith manifest that the *Desire of all Nations*, that is, the *Messias* should come whilst the second Temple stood. And so doth *Dauid* also shew that the second Temple (after the building thereof) should not bee destroyed till the *Messias* were first come and slaine. And *Isaiah* the Prophet doth also most plainly testifie that he should come during the second Temple. And so indeede hee did: for *Christ Iesus* came into the world during this second Temple, and did himselfe likewise foretel the destruction thereof, etc. that generation (passed) which came to passe accordingly: for it was destroyed about 40. yeeres after the ascension of our Saviour into heauen, by *Titus*, sonne to *Vespasian* the Romane Emperour. Most vainely therefore doe the Iewes or any other expect for a *Messias* to come, after the destruction of that second Temple.

Let vs yet moreouer consider the prophesie of olde *Isaiah* concerning the particular time of the *Messias* his appearing: Come hither my children (saith he) that I may tell you the things that are to happen in the latter daies, &c. The scripture shal not depart from Iacob until *Shilo* come, which is the expectation of the Gentiles. By *Shilo* is meant the *Messias*

1. Esdr. 3.
Agge. 2. 4.
Agge. 2. 1. 6.
7. 8. 9. 10.

Dan. 9. 26.

Mal. 3. 1.

Gen. 49.

(as both Jewes and Christians expound it). This prophesie so long foretold, was performed at the birth of Iesus Christ, in the dayes of *Herod* King of Iurie. For from the time that the scepter was given to King *Dauid*, (who was the first King of the tribe of *Judah*) it did not depart from that tribe, but remained alwaies in it vntill the dayes of King *Herod*, in whose time, and not vntill whose time, all government was taken away, and cleane departed from the tribe of *Judah*, and committed to a stranger: and therefore in the time of *Herod* was the *Messias* to bee borne, and neither before nor after his time. That the scepter or government was not cleane taken away, or departed from the house of *Judah*, after it was once set in it, in the person of King *Dauid*, even till the dayes of *Herod*, the King is evident: for from *Dauid* (who was the first King of that tribe) vnto *Zedechias* that died in the Captiuitie of Babylon, the Scripture sheweth how all the Kings descended of the house of *Judah*. And during the time of their captiuitie in Babylon (which was twenty yeeres) the Jewes were alwaies permitted to chuse vnto themselves a gouernour of the house of *Judah* (whom they called *Reschayutsa*). And after their deliuerie from Babylon, *Zerobabel* was their gouernour of the same tribe, and so others after him vntill you come to the *Maccabees*, who were both gouernours and Priests; for that they were of the mothers side of the tribe of *Judah*, and by the fathers side of the tribe of *Leui*, (as *Rabbi Kimchi* affirmeth) and so from these men downe to *Hircanus* King of Iurie, who was the last King which was lineally descended of the house of *Dauid*, and of the tribe of *Judah*. For after *Hircanus*, came the afore-named *Herod*, a meere stranger, whose father (as *Iosephus*, who well knew, reporteth) was called *Antipater*, and came out of *Idumea*: he came into acquaintance and fauour with the Romans, partly by his said fathers meanes (who was, as *Iosephus* saith, a well monied man, industrious, and factious) and partly by his owne diligence and ambition, being of himselfe both witty, beautifull, and of most excellent and rare qualities

Sambel. ca.
Dinei Man-
mouth.
Rib. Mos.
Egypt in
presat.
Majmonim.
Esd. lib. 1.
cap. 1. 2. 3.
Mac. lib. 1.
cap. 2. 3.
Rab. Kimbi.
com. in. Agg.
Ioseph. lib. 13.
& 14. Antiq.

qualities, by which commendations hee came at length to marry the daughter of *Hircanus* aforesaid, King of Iewrie, and by this marriage obtained of his father in law to bee chief gouernour and ruler of the Prouince and land of Galilee vnder him. But *Hircanus* afterwards in a battel against the Parthians, fell into their hands, and was taken and carried prisoner into Parthia.

Herod then tooke his journey to Rome, and there he obtained to be created King of Iewry, without any title or interest in the world: for that not only his father in law, *Hircanus*, was then living in Parthia; but also his younger brother *Aristobulus*; and three of his sonnes, viz. (*Antipater*, *Alexander*, & *Aristobulus*) with diuers others of the blood Royall in Iewry were aliue also.

Herod then hauing procured by this meanes to be King of Iewrie, procured first to haue in his hands the King *Hircanus*, and so put him to death. Hee brought also to the same end his younger brother *Aristobulus*, and his three sonnes likewise. He put to death also his owne wife *Mariamnes*, which was King *Hircanus* daughter, as also *Alexandra* her mother, and loone after two of his owne sonnes which he had by the same *Mariamnes*, for that they were of the blood Royall of Iuda: and a little after that againe, he put to death his third son, named *Antipater*. He caused also to bee slaine fortie of the chiefeft Noblemen of the same Tribe of Iudah: And as *Philo* the Jew (who liued at the same time with him) writeth, *He put to death all the temp.*

Sabbatim; that is, the twenty seuen Senators or Elders of the Tribe of Iudah that ruled the people. He killed the chief of the sect of the Pharisees. He burned the genealogies of all the Kings and Princes of the house of Iudah, and caused one *Nicolatus Damascenus*, an Historiographer, that was his seruant, to draw out a pedegree for him and his line, as though he had descended from the ancient Kings of Iudah. Hee translated the Priesthood and sold it to strangers. And finally, he so rased, dispersed and mangled the house of Iudah, in such sort, as no one sort of gouernment or principality remained therein. Now then in the daies of this

King *Herod*, and not till then was the Scepter, that is, the government departed from *Judah*; and therefore then, and not till then, was the *Messias* to appeare, according to that prophetic of *Jacob*, and so it came to passe accordingly: for *Christ Iesus* the true and yndoubted *Messias* was then borne, *viz.* in the time of *Herod* King of *Iewrie*. In vaine therefore doe the *Iewes*, or any other, looke for any other *Messias* to come after the daies of that *Herod*, in whose time (and not before) was the Scepter and all principallitie and government departed vtterly from the house of *Judah*; and therefore in his time, and neither before nor after, was the *Messias* to appeare and come, according to *Jacob*'s prophetic.

Daniel the Prophet yet goeth neerer to work, and foresheweth euen the very day, and time of the day when the *Messias* should be slaine for the sinnes of the people: for in the first yeere of *Darius*, sonne of *Abasernus*, King of the *Medes*, about the time of the euening oblation, he praied to his God for the people and their deliuerance, in as much as then he perceived, that the seuentie yeeres of their captiuitie (foretold by *Ieremy*) were now come to an end.

So *Daniel* thus praying, about that time of the euening Oblation God sent his Angell *Gabriel* to signifie and shew vnto him, that at the very beginning of his supplications, the commandement came forth for the returne of the people from their captiuitie, and to build againe *Ierusalem*; and sheweth likewise, that as the people had now bene in the captiuitie of *Babylon* seuentie yeeres, and then were deliuered from that their earthly bondage: so it should come to passe, that within seuentie weekes of yeeres, the *Messias* should come, who should finish wickednes, seale vp sinnes, blot out iniquitie, and bring in euertlasting righteousnesse, and be a deliuerer not only from the outward, but from the spirituall *Babylon*, and hellish *Egypt*.

The words of the Angell be these following: *At the very beginning of thy Supplications, the commandement came forth: and I am come to shew thee: for thou art greatly benighted: therefore vnderstand the matter, and consider the vision.*

Seuentie

Seuentie weekes are determined ouer thy people, and ouer thy holy Citie to finish wickednes, and to scale vp sins, and to blot out iniquity, and to bring in euerslasting righte confesse, to scale vp the vision and prophetic, and to anoint the HOLY OF HOLIES, or the MOST HOLY. Know therefore and vnderstand, that from the going forth of the commandement, to bring againe the people, and to build Ierusalem; vnto MESSIAH THE PRINCE, there shall be seuen weekes, and threescore and two weekes, &c. After these threescore and two weekes shall MESSIAH be slaine, and not for himselfe. &c. He shall confirme the covenant with many for one weeke, and in the midst of the weeke he shall cause the Sacrifice and the Oblation to cease. For the better vnderstanding of which words, it must be remembered, that this word *Hebdomada*, signifying a weeke, or seuen, is sometimes taken for a weeke of daies, that is, seuen daies; and then it is called *Hebdomada dierum*, a weeke of daies; as in this prophetic of *Daniel* he saith of himselfe, *Dan. 10. 2.* that he did moune three weekes of daies. But at other times it signifieth the space of seuen yeeres, and that is called *Hebdomada annorum*, a weeke of yeeres, as in *Leuit. 25. 8.* where it is said, *Thou shalt number vnto thee seuen weeks of yeeres*, *postea*, that is, *seuen times seuen yeeres, which make fortie and nine yeeres.*

Exposition of Daniels prophetic.

Leuit. 25. 8. & cap. 23. & alibi

Now it is most certaine that these seuentie weekes are to be vnderstood of weekes of yeeres, and not of daies, for that euen by the Iewes owne confession, as also by the booke of *Esdra* it is manifest, that the Temple and Ierusalem were many yeeres in building before they were finished. These seuentie weekes of yeeres therefore are seuen times seuentie yeeres, which make in a summe totall, foure hundred and ninetie yeeres, within which time the Messias should be slaine: for from the going forth of the commandement to bring the people backe againe, and to build Ierusalem, (which commandement went forth at the beginning of his supplications; which were the first yeere of *Darius*, as the text sheweth) vnto the time that Messias the Prince was anointed to preach the Kingdome of GOD, which was after his baptisme, when hee

began to be about thirtie yeetes of age) there must be seven weekes, and threescore and two weekes, that is, fortie and nine weekes, which make foure hundred, fourescore, and three yeeres: which number of yeeres being rightly accounted from that time of *Darius*, wherein the commandement went forth, are fully accomplished in the fifteenth yeere of *Tiberius Caesar*: at which time Christ Iesus was baptized and anointed by the spirit of God, descending down vpon him in the forme of a Doue, a voice also being heard from heauen, saying; *This is my beloued Sonne in whom I am well pleased.*

Yet is there one weeke more to make vp the number of seuentie, in the midst of which weeke the Messias should be slaine, which came to passe accordingly: for in the midst of that weeke, that is, about three yeeres & a halfe after Christs baptisme, Christ Iesus the true Messias was put to death, and died for our sins, which was in the eighteenth yeere of *Tiberius Caesar*. In vaine therefore doe the Iewes or any other looke for another Messias to come, after the daies of that *Tiberius Caesar*, the Romane Emperour.

4 The Scriptures do shew that the Messias should come of the seede of *Dauid*, according to the words of God, *I haue sworne vnto Dauid my seruant, I will prepare thy seede for euer, and will build vp thy sente to al generations.* Which cannot be applied to King *Salomon* his sonne (as the latter Iewes applie it): for these words, that his kingdome shall stand for euer, and for all eternity, cannot be verified in *Salomon*, whose earthly kingdome was rent and tome in peeces straight after his death by *Ieroboam*, and not long after as it were extinguished: neither can they be vnderstood of any terrestriall King: but they must needes bee vnderstood of an eternall King, which should come of *Dauids* seede. The promise then made to *Dauid* for Christ to come of his seede, is againe repeated after his death by many Prophets, and confirmed by God: as in *Ieremy*, where God vseth these words; *Behold, the daies come on, that I will raise vp vnto Dauid a iust seede, and hee shall raigne a King, and shall bee wise, and shall doe iudgement and iustice vpon earth*

Psal. 88.
2. Kings: 7.
1. Chro. 22.

1er. 23. 6. & c.
33. 16.

earth, and in his daies ſhal Iuda be ſaued, and Iſrael ſhal dwell confidently, and this is the name that men ſhall call him, Our iuſt God. All this was ſpoken of *Dauid* about foure hundred yeeres after *Dauid* was dead: which proueth manifeſtly that the promiſes and ſpeeches were not made vnto King *Dauid*, for *Salomon* his ſonne, nor for any other temporall King of *Dauids* line, but for Chriſt, who was particularly called the ſonne of *Dauid*: for that *Dauid* was the firſt King of the Tribe of *Iudab*, and not onely was Chriſts progenitor in the fleſh, but alſo did beare his type and figure in many other things. For which cauſe likewiſe in *Ezechiel* (who liued about theſame time that *Jeremy* did) the Meſſias is called by the name of *Dauid* himſelfe: for thus ſaith God at that time to *Ezechiel*: *I wil ſave my ſheepe, nei-* Ezech. 34. 3.
ther ſhal they any longer be left to the ſpoile: I wil ſet ouer them ¶
a ſhepheard, and he ſhal feed them, euen Dauid my ſervant, he
ſhal feed them, and he ſhal be their ſhepheard. & I wil be their
God, and my ſervant Dauid ſhal be their Prince. In which words, not only we that are Chriſtians, but the latter Iewes alſo themſelues doe confeſſe in the Thalmud, that their Meſſias is called *Dauid*, for that hee was to deſcend of his ſeede.

Now then let vs ſee whether Ieſus Chriſt our Lord did come of the ſeede of *Dauid*, as was foretold the Meſſias ſhould. It is plaine that he did, for neuer any man doubted or denied, but that Ieſus was directly of the tribe of *Iudab*, and deſcended lineally, by his mother, of the onely houſe of *Dauid* (as was foretold hee ſhould): which is confirmed moſt cleerly by the two genealogies & pedegrees ſet down Luk. 3.
by Saint *Matthew* and Saint *Luke*, of the bleſſed Virgins Matth. 1.
whole deſcent from *Dauid* and *Iofeph*, that was of the ſame tribe and kindred with her: for according to the law of the Iewes, they vſed to marry in their owne tribe. And therefore the Euangelifts ſhewing the line of *Iofeph*, do thereby alſo declare the lineage and ſtocke of *Mary*, (the mother of Ieſus) as being a thing then ſufficiently knowne vnto all, though they ſpeake no more.

Secondly it is confirmed by their repairing vnto Beth-

Luk. 2. 1. 2. 3.
4. 5.

leem (when commandement was given by *Augustus Caesar*, that every one should repaire to the head City of their Tribe and family, to be taxed or sessed for their tribute) for by their going thither it is shewed, that they were both of the lineage of *David*, in as much as *Bethleem* was the proper City only of them that were of the house and lineage of *David*, for that King *David* was borne therein.

Thirdly, it may appeare by this, for that the Iewes who sought out all exceptions they could against him, yet neuer excepted this, nor alleged against him, that he was not of the house of *Juda*, nor of the house of *David*: which they would neuer haue omitted, if they might haue done it with any colour: for such a speech (if it could truly haue bin spoken) would easily haue conuincd our Iesus not to bee the true Messias. But it appeareth they neuer doubted of this. Yea, I adde further, that it remaineth registred in the Iewes Thalmud it selfe, that Iesus of Nazareth crucified was of the blood royal, from *Zerobabel* of the house of *David*. Wherewith agreeeth that saying of *Paul* the Apostle, where hee testifieth thus; *Iesus Christ was borne of the seed of David according unto the flesh, though he were also the Son of God in power, according to the spirit of sanctification.*

5 That the Mother of Iesus was a Virgin, is plentifully testified by the Euangelists: and that so the Messias mother should be, the Scriptures of the Iewes do sufficiently shew. For in *Esay* 7. 14. it is told as a strange thing to King *Achaz* (and so it is indeed) that a Virgin should conceiue and bring forth a Sonne, and they should call his name *Emmanuel*, that is, *God with vs*. Which could not be strange, if the Hebrew word in that place did signifie onely a young woman (as some later Rabbines doe affirme) for that is no strange or new thing, but common and ordinary for young women to conceiue and beare children: wherefore the Septuagint doe rightly translate the word *Parthenos*, which properly and fully signifieth a Virgin, and so did also the Elder Iewes vnderstand it, as *Rabbi Simson* well noteth. And *Rabbi Moses Hadarsan* (of singular credit among the Iewes) vpon these words of the Psalme; *Truth shall bud forth*

Thal. tract.
Sanh. cap.
Higmar.
Rom. 1. 3. 4.

Reb. Sim.
Ben. Tobai. in
cap. 2. Gen.

first of the earth, saith, that it is not said, Truth shall be ingendred of the earth, but Truth shall bud forth; to signifie thereby, that the Messias (who is meant by the word *truth*) shall not be begotten as other men in carnall copulation: he also citeth *Rabbi Berrebbins* to bee of the same opinion: and finally *Rabbi Hacadosch* proueth by art Cabalisticall out of many places of Scripture, not onely that the mother of the Messias shall be a Virgin, but also that her name shall be *Mary*. Like as also the same *Rabbi Hacadosch* proueth by the same art out of many texts of scripture, that the Messias name at his comming shall be *Iesus*. And that the mother of the Messias should bee a Virgin, may further appeare in the prophecie of *Jeremy*, where God saith, *I will worke a new thing upon earth, A woman shall inuirow or in-close a man*: which were no new thing, but vsual and wonted, except hee vnderstood of a Virgin that should beare a childe.

6 Now because Christ Iesus by the wonderfull workes and surpassing miracles which hee did, being such as no man could doe (if hee had been but a bare man) as also by his heavenly doctrine, words, and deedes did declare himselfe to be the Sonne of God, sent from the bosome of his Father, let vs also as wee haue found the Messias to bee man, so search whether hee ought not to bee God also. The sacred Scriptures of the Iewes giue answere, that hee ought to bee God also, and so to bee both God and man. Which thing is signified by the Prophet *Esay*, when he saith: *7 they shal call his name Emmanuel, which is by interpretation, God with vs*. Again the same *Esay* testifieth, that they shall call his name *wonderfull, counsellor, the mighty God, the everlasting Father, the Prince of peace*. Again, by *Esay* he is called *the issue of the Lord, and also the fruit of the earth, to signifie him to bee both the Sonne of God, and the Sonne of man*. And *Jeremy* the Prophet doth testifie of him, that he shall be called *the righteous God, or God our righteousnesse*. And God himselfe saith of him, *Thou art my sonne, this day haue I begotten thee*. And *Dauid* proueth him plainly to bee the Sonne of God: for though he knew he should come of his

*Rab. Moses.
Had. in Gen. 22.
Psal. 14.*

*Rab. Mos.
Had. in Gen. 22.
Rab. Hacad. ad
quast. 3. in Esay
cap. 9.
Rab. Hacad. in
Esay 9. 11.*

Ier. 31. 32.

Esay 7. 14.

God Esay 9. 6.

Esay 4. 4.

*Ier. 23. 6. &
32. 26.*

Psal. 1. 7.

Psal. 110. 1.

seed as touching the flesh, yet doth hee also call him his Lord, saying thus: *The Lord said vnto my Lord, sit thou at my right hand till I make thine enemies thy foot-stoole.* Such *David* calleth him his Lord, it is manifest that he taketh him not only to be man, but God also, euen the Sonne of God, the second person in the Trinity. This matter is testified almost euery where in the Scripture of the Iewes, and therefore I need not further to amplifie.

Dan. 2. 44.

Mich. 4. 5.

Psal. 2.

7 Yet because the Iewes do looke for the Messias to bee a terrestriall King which should reigne in Iewrie, and subdue all their enemies with his terrestriall power and force: wherein how grossely they erre, as the premisses doe partly shew, so is it not impertinent here to speake some what to conuince their so grosse an opinion. For first, the time is past long agoe wherein the Messias should come, and yet no such terrestriall King as they dreame of, hath been reigning in Iewrie: and therefore very experience and knowledge of the times might teach them to abandon so foolish a conceit. *Daniel* calleth him *the eternall King.* *Micha* saith, *he shall raigne for ever:* which cannot be supposed of an earthly Kingdome. Againe, *Aske of mee* (saith God to his Sonne, *the Messias*) *and I will giue vnto thee the heathen for thine inheritance, & the vttermost parts of the world for thy possession.* Which words doe shew, that the Messias should bee an vniuersall King, to rule not onely ouer the Iewes, but ouer the Gentiles also, euen ouer all the world.

Psal. 72.

Againe, it is said, *that he shall endure with the Sunne, and before the Moone from generation to generation, he shall reigne from Sea to Sea vnto the end of the world: All Kings shall adore him, and all nations shall serue him, all tribes of the earth shall be blessed in him and all nations shall magnifie him.* And it was told *Abraham*, that in his seed (that is, in the Messias which should come of his seede) all Nations of the earth should bee blessed: how then should hee ouerthrow any Nation for the Iewes sake (as they dreame) when all nations were to receiue their blessing from him? In the prophecy of *Esay*, the commission of God his Father vnto him is thus set downe: *It is too little that thou bee vnto me a ser-*

Esay 49. 6.

want to raise up the tribes of Jacob, & to convert unto me the
 profaned of Israel: Behold I have appointed thee also to be a
 light unto the Gentiles, that thou bee my salvation unto the
 uttermost parts of the earth. Every where almost it is testi-
 fied, that the Gentiles shuld haue euery way as much inter-
 est in the Messias as the Iewes, and should be as beneficial
 vnto them. The Messias therefore, though hee be termed a
 King, and is so indeed, yet is to be supposed a spirituall and
 eternall King (as the Prophets declare him): for it is too
 childish and fond to imagine him to bee an earthly King,
 which should raigne onely in Iudea, and bee a great and
 mightie terrestriall conqueror. Doth not *Zacharie* (as thou *Zachar. 9.*
 ching his estate in this world) shew, that hee should come
 poorly, riding vpon an asse? Doth not *Esay* say, that in this *Esay 53.*
 world hee should be a man despised, abiect, and of no repu-
 tation? Doth not *Daniel* expressly say, that he should come *Dan. 9.*
 to be slaine, that with his sacrifice hee might take away sin,
 and cease all other sacrifices? Doth not *Zacharie* say, that *Zach. 12.*
 they should looke vpon him after they had pierced or cru-
 cified him? And doth not the Prophet *Esay* say of him, that *Esay 53.*
 he gaue his soule an offering for sinne, and that hee should
 be lead as a sheepe to the slaughter, and as a Lambe dumbe
 before his shearer, so opened not hee his mouth? Where
 then is his pompe, when hee was to be poore? Where was
 his earthly honor, when he was to be abiect and of no repu-
 tation? Where was his worldly conquest, when hee was
 himself to be slaine? Where should his fleshly resistance be,
 when he was not so much as to offer it, yea when his ene-
 mies were to leade him to death as the sheepe to the slaugh-
 ter, and as a Lambe dumbe before his shearer, not opening
 his mouth to saue himselfe? Yea, how should the Iewes
 thinke (if they would thoroughly consider) that the Messias
 should be such a one as they dreame of, when they were
 the men that should pursue him to death, and whom they
 should looke vpon when they had pierced him?

These things which haue been spoken (though in very
 briebe and plaine sort) are, I trust, sufficient to conuince the
 Iewes, that our Lord and Sauour Iesus Christ is that seede

Christ the true
Messiah: ergo,
Christian religion
the true
religion.

of the woman which should breake the Serpents head, which deceiued *Adam* and *Eue* our first parents; and he in whom all the Nations of the earth should be blessed, and is in all points the very true, certaine, and vndoubted *Messias*, which was fore-promised and fore-told by their Prophets: for all things which were fore-told of the *Messias*, do fitly, fully, and only agree to him, and to no other. And therefore I conclude against them, that the Christian religion (which wee profess, and which wee hold deuised to vs from that Christ the true *Messias*, the author thereof) is the only true religion which is acceptable to God.

CHAP. III.

Wherein is shewed, that the Christian Religion is the only true Religion, against the Gentiles, and all Infidels of the world.

The Heathen
confessed one
God.

Plato *epist.* 13.
ad *Dionys.*

Plotin. *Ennea*
lib. 8. 1. 2. &
Ed. 6. lib. 4. cap.

12. 3. 4.

Porphy. lib. 2. de
Abst. & lib. de
eccl. cap. 3.

Procl. in *Theo.*

log. *Platon.* &
lib. de *Anima*
& *dam.* 1. 31.

4. 55.



HAZ there is a God, the Heathen haue euermore confessed, and that there is but one God (as the Christian religion holdeth) al the learned sort of the heathen Philosophers haue acknowledged: for howsoever they dissembled at sometimes, & applied themselves outwardly to the error of the vulgar sort, in naming of gods, yet surely they neuer speake of mo then of one God. Which thing may appeare by *Plato* in an Epistle which he writeth vnto *Dionysius* King of Sicily, wherein he giueth him a signe when hee spake in iest, and when in earnest: *Hinc discas tu scribā ego serio necno; cum serio, ordior epistolā ab uno Deo: cum secus, à pluribus.* Herby (saith he) shal you know whether I write in earnest or not: for whē I write in earnest, I begin my letter with one God: & when I write not in earnest, I do begin my letter in the name of many Gods. And three of the most learned y euer professed y Platonick sect, *Plotinus*, *Porphyrius*, & *Proclus*, do al testifie & proue in diuers parts of their works (being themselves but heathens) that both theselues, & their master *Plato*, neuer beleued indeed but one God.

Aristotle

Aristotle that enſued *Plato*, and began the ſect of the Peripateticks, though hee were a man ſo much given to the ſearch of nature, as that ſometime he ſeemed to forget God, the author of nature; yet in his old age, when he wrote the booke of the world, he reſolueth the matter more cleerly, acknowledging alſo one God; and ſaith moreouer in the ſame place, that the multitude of gods was inuented to expreſſe the power of this one God, by the multitude of his Miniſters. Whereby doth appeare, that belike the fooliſher ſort of heathens did imagine of God as of earthly Princes: for they ſaw that euery earthly Prince had a great many men Miniſters, otherwiſe called ſeruants, and attendants vpon him, thereby to declare and ſhew his power, his magnificence, and high honor; and therefore they thought likewiſe, that the great and high God could not be ſufficiently conceiued of, except it were ſuppoſed that hee had a great number of inferior gods waiting and attending vpon him, in like ſort to ſhew his greatneſſe and magnificence. This opinion of their Maſter concerning one God, *Theophrastus* and *Aphrodisens*, two principall Peripateticks, do confirme at large.

Arist. lib de mundo.

Theoph. in Metaph. Alex. Aphro. lib de prouid.

Zeno, the chiefe and Father of all the Stoicks was wont to ſay (as *Aristotle* himſelfe reporteth) that either one God, or no God. Which opinion of One God, isauerred euery where by *Plutarch* and *Seneca*, two moſt excellent writers, and great admirers of the Stoick ſeueritie. And before them by *Epiſtetim*, a man of ſingular account in that ſect, whoſe words were eſteemed Oracles; *Dicendum ante omnia, unum eſſe Deum, omnia regere, omnibus prouidere*: Before all things (ſaith he) we muſt affirme that there is one God, and that this God gouerneth all, and hath prouidence ouer all.

As for the Academicks, although their vſage was to doubt and diſpute euery thing, as *Cicero* ſeemeth to doe in his diſcourſe concerning the gods; yet at laſt hee concludeth in this point with the Stoicks, who beleeued one God. And as for *Socrates*, who was the Father and foundar of the Academicke ſect (and who was iudged by the Oracle of

Cicero lib. de natura Deor. Apuleius Aleg. & Laert. in vi. 12 Socrat.

Apollo.

30
Apollo to be the wisest man in all Greece) the world doth know that he was put to death for iesting at the multitude of Gods among the Gentiles.

*Vide apud
 Plutarch.
 de placit.
 Philos.
 Trismeg. in pe.
 man. & in
 Asclep.*

All these foure sects of Philosophers then (who in their time bare the credit of learning) made (as we see) profession of one God, when they came to speake as they thought. And yet if wee will ascend vp higher to the dayes before these sects began, that is, to *Pythagoras*, and *Archias Tarentinus*, and before them againe to *Mercurius Trismegistus*, that was the first parent of Philosophy to the Egyptians, wee shall finde them so plaine and resolute heerein, as none can bee more. It is true that the heathen did honour such men as were famous (either for their valiant acts, their singular inuention in matters, their good turnes to others, or their owne rare gifts and qualities about others) with their title of Gods, but yet they beleueed not that those men were gods: yea they knew them to be no other then mortall men, which thing *Trismegistus* sheweth, when hee

*Trism. in pema.
 cap. 2. 3. 4. 5.
 &c. in Asclep.
 2. 6. &c.*

saith; *Deos nō naturā ratione sed honoris causa nominamus.* We name them gods, not in respect of their natures, but for honours sake. That is, wee call them gods, not for that we thinke them to be so, but because vnder that title, wee would honour some famous acts, or rare parts and qualities which were in them. *Cicero* likewise testifieth the same in these words: *The life of man* (saith hee) *and common customs, haue now receiued to lift up to heauen by fame & good wil, such men as for their good turnes are accounted excellent: and hereof it commeth, that Hercules, Castor, and Pollux, Asculapius, and Liber, (which were but men) are now reckoned for gods.* *Persens* likewise *Zenos* scholler testifieth the same. And therefore did the Grecians truly thinke, who (as *Herodotus* reporteth) thought that their gods (whom they so called) were no other at first then mortall men, and so is the common opinion of all. And when men and women that were famous, excellent, and surpassing others died; because the memorie of them should not die with them, but remaine as presidents to follow, or as persons to be admired at: those that were liuing could not bee content

Cicero, his opinion concerning the gods of the Romans

*Persens, his opinion.
 Herod. Lib. 1.*

cent to honour them with the title of gods and goddesses, but also would needes haue their pictures or Images drawne, and set vp somewhere for posteritie to beholde. Hereof it came, that they after a while beganne (as mans naturall corrupt inclination is too prone that way) to giue honour, and to doe reuerence vnto them: and not so contented, they proceeded further, and builded Altars and Temples vnto them, and at length consecrated Priests, and appointed certaine rites, ceremonies, and sacrifices to bee done there. The Diuell hereupon taking occasion and fit opportunitie, (purposing alwaies to seduce the world, and to hold them in error so farre forth as he might) entred at last into those Altars (which were dedicated to those men) and vnder the names of those men, made way to haue himselfe worshipped (in stead of the true God). For *trve* it is which the sacred Psalme witnesseth; *That the Gentiles sacrificed their sonnes and daughters vnto diuels.* And which *Paul* saith, that *whatsoever the Gentiles offer, they offer vnto diuels,* and not to God. For the diuels being entred into those Altars, receiued their sacrifices offered to them, being glad they had them in such a predicament: and because their delusion should bee the stronger, vnder the names of those men they would yeeld forth answers to such as came to demand any questions of them, and those their answers were written by their Priests, and called Oracles: and with such sleights those diuellish spirits bewitched the world, and deceived them. Of which their Oracles more shall be spoken hereafter. But here first I make this argument against them.

The beginning of Idolatry.

Psal. 105.

1-Cor. 10. 20.

They which (howsoever ignorantly) worship diuels, are far from the true Religion: this is plaine.
But the Gentiles worshipped diuels: Ergo, &c.

That the Gentiles worshipped diuels (not God) may appeare, first by this reason, for that those their gods allowed (yea required) not beasts, but men to bee sacrificed vnto them, delighting themselves in such infinite murders and manslaughters, as were most cruell and vnaturall, signifying themselves to bee thereby appeased, wherein God

*Polyd. de Ju-
ven. lib. 3. cap. 8.*

*Sacrificed
to the gods
of the
Greece*

is most displeased. For (as *Polydor Virgil* hath collected) the people of Rhodes sacrificed a man to *Saturnus*. In the Island *Salamis*, a man was sacrificed to *Agraula*. To *Dionysius* in the Temple of *Pallas*, a man was offered, who being thriceled about the Altar by young men, was at last by the Priest runne thorow with a speare, and put into the fire and burnt. Amongst the people of Cyprus, *Tencrus* sacrificed humane sacrifice vnto *Iupiter*, and left the same to posteritie to follow. To *Diana* likewise humane sacrifices were offered. The like was done to *Hesus* and *Tentates*. Amongst the Egyptians, three men a day which were sought out (if they were cleane) were sacrificed to *Imus*. Amongst the Lacedemonians they were wont to sacrifice a man to *Mars*. The Phenicians in the calamitous times of warre and pestilence, were wont to sacrifice vnto *Saturnus*, their dearest friends. The people called *Curete* sacrificed children vnto *Saturnus*. At *Laodicea* a virgin was sacrificed to *Pallas*. And amongst the Arabians, euery yeere a childe was sacrificed and buried vnder the Altar. Also the Thracians, Scythians, the Carthaginians, and almost all the Grecians (especially when they were to goe to warre) sacrificed a man. All barbarous Nations haue done the like: yea, the Frenchmen and Germans: yea, the Romans themselues did the like sacrifice, as namely, to *Saturnus* in *Italie*, a man was sacrificed at the Altar: and not onely so, but hee was also to be cast downe from a bridge into the riuer *Tyber*. *Dionysius Halicarnassensis* writeth, that *Iupiter* and *Apollo* were marueilous angrie, for that the tenth part of men were not sacrificed vnto them; and therefore sought they reuenge vpon *Italy*. *Diodorus* reporteth, that the Carthaginians when they were overcome of *Agathocles* King of the Sicilians, thought their gods to be angry with them; and therefore to appease them, sacrificed vnto them two hundred of the Noble-mens sons at a time. O monstrous cruelty! Who then can possible bee perswaded otherwise, but that these gods of the Gentiles (which they thus worshipped & sacrificed vnto) were meere diuels, considering that such monstrous, ynkind, and

*Dionys. Halicarn.
lib. 1. Antiq.*

ynna-

unnaturall slaughters of men (which must needs offend God the more) were the appeasements of their anger and wrath?

Againe, these Gods of the Gentiles were not onely well pleased with the sacrifices of the blood of men, but also well liked and allowed of fornications, adulteries, and all vncleannes: for at Alexandria the Image of *Saturne* was most deuoutly worshipped, whose Priest *Tynnannus* by name, brought certaine Matrons of the Citie, which he had selected out vnto that Image or Idol, as being sent for by their god; and there when the lights were put out, had to doe with them in the name of that their god. Also among the *Nasamones* it was the custome that the Bride the first night after her mariage should lie with all the guests, in honour of the goddesse *Venus*. I therefore conclude, that those gods of the Gentiles which delighted in the slaughter of men, and likewise in their filthinesse and vncleannes, must needs be diuels: for the kind and righteous God can abide none of these things, as any mans owne reason, sense, and vnderstanding may teach them.

Polyd. de inuent. lib. 5. cap. 8.

2 Another argument to prooue that the gods of the Gentiles were diuels, is this: because the Oracles which they gaue forth in matters meereely contingent, were either false; or else so ambiguous and vncertaine, as that they were deceitfull, and therefore could not come from God, but from the diuel. This falshood & deceitfulness of their Oracles, *Porphyr* himselfe, the great Patron of Paganisme, testifieth in a speciall booke of the answers of the gods, wherein he professeth that he hath gathered truly without addition or detraction, the Oracles that were most famous before his time, with the false and vncertaine euent thereof: in consideration of which euent, he setteth downe his owne iudgement of their power in predictions: after this manner: *The gods doe foretell same naturall things to come, for that they obserue the order of their naturall causes: but in things which are contingent, or doe depend vpon mans will, they haue but coniectures, onely in that by their subtiltie and celeritie they pr:uent vs: but yet they oftentimes lie, and de-*

Porphyr. lib. de respons. & oracul.

ceitnes

*Oenomaus de
falsitate oraculo-
rum, & de artifi-
ciis maleficis.*

ceive vs in both kinds; for thus in naturall things are va-
riable, so mans will is much more mutable. Thus farre *Por-
phyris*, of the prophecies of his gods: whereunto agreeth
another Heathen among the Grecians, named *Oenomaus*,
who se. that hee had been much delighted with Oracles,
and more deceiued, wrote also a speciall booke in the end,
of their falsehoods and lies; and yet sheweth, that in many
things wherein they were deceiued, it was not easie to con-
uince them of open falsehood, for that (cunningly) they
would inuolue their answers (of purpose) with such obscu-
rities, & quodocions, amphibologies, and doubtfulness, as
that alwaies they would leaue themselves a corner where-
in to saue their credits. As for example, when *Craesus* that
famous and rich King of Lydia, consulted with the Oracle
of *Apollo*, whether he should make warre against the Per-
sians, and thereby obtaine their Empire; the Oracle gaue
answere thus: *If Craesus without feare shall passe ouer Ha-
lys*, (which was a riuer that lay betweene him and Persia)
he shall bring to confusion a great and rich Kingdome. Vpon
which words *Craesus* passed ouer his armie, in hope to get
Persia: but he lost Lydia his owne Kingdome, and was de-
ceiued by that vncertaine Oracle.

Like answer gaue the Oracle of *Apollo* to *Pyrrhus* King
of Epirus, demanding whether hee should prosper in the
war against the Romans: for it was deliuered in these words,
Alia te Eacida Romanos vincere posse: I say that the sonne
of *Eacus* the Romans may overcome. Vpon which O-
racle, *Pyrrhus* the sonne of *Eacus* thinking to be the con-
querour, was himselfe vanquished by the Romans.

A number more such Oracles there were, wherewith the
world was deceiued, that trusted them: but I neede not
recite them; for (as it appeareth) the Oracles and answers
which their wicked Spirits gaue foorth in matters future
and merely contingent, were such as might bee taken and
construed two waies: and therefore their worshippers (if
they had been wise to haue noted their cunning and de-
ceitfull answers, containing no certaintie at all) they had
beeene as good neuer to come at them to enquire of any

mat.

matter future: for they had such ambiguous answers, as whereby they might remaine as doubtfull, and as vnresolued as they were at first, and so depart home as wise as they came, or rather more fooles then when they went. But what might bee the reason why these diuels or diuelish spirits, gaue no certain answers to their worshippers in these matters future, whereof they were demanded?

The reason is manifest: for no doubt they would if they could; that so their credit might haue bene the more. But it was a thing not in their power, but onely reserved vnto God, to know and foretell certainly the things that are to come: for herein God prouoketh all the gods of the Gentiles to make triall and experience of their power, in these words: *Declare vnto vs* (saith he) *what shall ensue hereafter, and thereby we shall know that ye are gods indeed.* Which

Esay. 4.23.

sheweth that the certaine foretelling of things future, doth manifest a diuine power, whereof these diuelish spirits are not partakers: for had these wicked spirits such a power in them, as certainly to know and foretell such things as were to come; out of al doubt they would then haue giuen such certaine, plaine, and vndoubted Oracles and answers in this behalfe, as would haue purchased them euermore credit in all the world. But now the falsehood and vncertainie and deceitfulnes of them, haue got them iustly perpetuall discredit in all the world, and manifested them to be no better then lying spirits, whose worshippers were miserably deluded by them; as euen the Heathen themselves haue testified.

Hauiug thus briefly, yet I trust sufficiently, disprooued the religion of the Gentiles, as being a cruell, wicked, false, lying, and deceitfull religion, hauiug in it no certaintie at all whereupon men might rest, or assure themselves; it remaineth now that I shew and prooue against them the truth of the Christian religion, which wee profess. Where the first argument, to shew the powerfull and vndoubted truth thereof, shall be this: namely, the confession of the gods of the Gentiles, that is, of Diuels and hellish Spirits themselves, who haue giuen testimonie thereof, euen to

Suidas in Tbulis
& Porphy. &
Plut. de oraculis.

Suidas in vita
Augusti.
Niceph. lib. 1.
diſt. cap. 17.

their owne worshippers, especially when the time of Christ his appearing in the world (who should be the light of the Gentiles) drew neere. and approached. For the manifestation whereof, two Oracles of *Apollo* may suffice; the one whereof was to a Priest of his owne that demanded him of true religion, and of God: to whom he answered thus in Greeke: *O thou vnhappie Priest, why dost thou aske mee of God, that is the Father of all things; & of this most renowned King, that is the Father of all things; and of the Spirit that containeth all? &c. Alas that spirit will enforce me shortly to leave this habitation and place of Oracles.* The other Oracle was to *Augustus Caesar*, euen about the very time that Christ was readie to appeare in the flesh: for the said Emperour now drawing to age, would needes goe to *Delphos*, and there learne of *Apollo* who should raigne after him, and what should become of things when he was dead. *Apollo* for a great while would make no answer, notwithstanding *Augustus* had beene very liberall in making the great sacrifice called *Hecatombes*: but in the end, when the Emperour began to iterate his sacrifice, and to be instant for an answer, *Apollo* (as it were enforced to speake) vttered these strange words vnto him: *An Hebrew childe that ruleth ouer the blessed gods, commandeth mee to leave this habitation, and out of hand to get mee to hell. But yet doe thou depart in silence from our Altars.* Thus it appeareth, that this Hebrew child (which is our Christ Iesus) hath power ouer the gods of the Gentiles, to command them vnto hell, from whence they came, to enioyne them silence, and to remoue them from their habitations: and therefore the Religion of this powerfull Iesus (whereof he is the author) must needs, euen by the acknowledgement of the Diuels themselues (whom he doth commaund) be the true Religion.

3 Another argument of the Diuinitie and truth thereof is this: namely, that it hath remoued by the puissant force thereof, all the gods of the Gentiles, in despite of them, ceased their Oracles, and driuen them cleane out of the earth, so that now they are no where to be found. And so it was foretold by the Prophets, that Christ (whē he came)

Attenuabit.

Attonnabile omnes Deos terra, shall weare out all the gods *Soph. 2.* of the earth. The truth whereof, all the world doth now see clearly to be certaine and vndoubted by the euent.

The Oracles and answers of these gods, euen in *Ciceroes* time (as *Cicero* himselfe witnesseth, who liued somewhat before the comming of Christ) began to cease: and at last by little and little they ceased altogether, and were vtterly extinct. It is reported that in Egypt (when Christ was there with *Ioseph* and his mother *Mary*) all the Idols of that foolish and superstitious Nation fell downe of their owne accord. *Cicero lib. de diuin. 2.*

Afterwards, in the time of the Emperour *Adrian*, all sacrifices vnto those gods ceased, as also the Oracles of *Apollo*, and all other Oracles became dumbe. Wherefore *Iuuenal* saith, *Cessant oracula Delphis*, that is, The Oracles cease at Delphos. And another Poet saith:

Excessere omnes adytis, arisque relictis,

Lucan.

Diis quibus imperium hoc steterat, &c. that is: Al the gods whereby this Empire stood, haue departed from their Temples, and left their Altars and place of their habitation.

Plutarch. de defectu oraculorum.

Plutarch affirmeth the like, & is much busied to search out the cause and reason of the ceasing of their Oracles, who being a Heathen was much troubled herewith, ghesing at the matter, and vainly deuising fond conceits in his braine, not able indeede to pearce into the very cause thereof. But *Porphyrie* (euen that great patron of Paganisme, and enemy of Christian Religion) can teach him, or any other, the true cause thereof, shewing them that since the comming of Iesus, their gods are dumbe, and can doe them no good, but all are gone and departed from them. His words bee these: *Nunc vero mirantur (inquit) sitam multos annos ciuitas poste vexetur, cum et Esculapius et alij dij longe absint ab ea: postea enim quum Iesus colitur, nihil vilitatis a dijs consequi possumus.*

Porphyr. aduersus vel. Christi.

Now (saith he) they marueile why this city is so many yeeres vexed with pestilence, when as (indeed) *Esculapius* and other gods be far gone & departed from it: for since the time that *Iesus* is worshipped, all our gods haue bin vnprofitable to vs. Considering the that Iesus (the author of the Christian Religio) hath silenced & vtterly destroyed

stroyed the gods of the Gentiles (as histories and the visible euent shew) his religiõ must needs be the only true religiõ.

4 What should I say more? euen the Gentiles themselves, the most ancient, and the best, haue testified of Iesus Christ, and of the truth of his religion: for, in as much as Christ was appointed before the creation of the world, to worke the redemption both of the Iew and Gentile, and to make them both one people in the seruice of his Father: here-hence it is that hee was foretold, and not altogether vnknowne or vnheard-of to both these Nations, and therefore diuers fore-warnings and significations of him were left, as well amongst the Gentiles as the Iewes, to stir them vp to expect his comming. For, first by the consent of writers it is agreed, that in those ancient times there were three famous men that liued together: namely, *Abraham*, (who descending from *Haber*, was the father or beginner of the Hebrewes, who were afterward called the Iewes) and with him *Iob*, and *Zoroastres*, that were not of that lineage of *Haber*, but (as wee call them for distinction sake) Heathens or Gentiles. *Iob* (wee know) testifieth of Christ, calling him the *Redeemer*, and was most assured to see him one day with his owne eyes, and none other for him, although wormes should destroy that bodie of his (as hee himselfe testifieth). *Zoroastres* living thus in *Abrahams* time also, might (by account of Scriptures) see or speake with *Noe*: for *Abraham* was borne threescore yeeres before *Noe* deceased: and hereof it is, that in the writings of *Zoroastres*, which are yet extant, or recorded by other Authors in his name, there bee found very many plaine speeches of the Sonne of God, whom he calleth *Secundum mentem*, the second minde: but much more is to be seene in the writings of *Hermes Trismogistus*, (who receiued his learning from this *Zoroastres*) by whom appeareth, that these first Heathen Philosophers had manifest vnderstanding of this second person in Trinity: whom *Hermes* calleth *The first begotten Sonne of God: his only Son: his deare, eternall, immutable, & incorruptible Son, whose sacred name is ineffable*: So are his words. And after him againe amongst the Grecians,

were

Euseb. in Chron.

*Iob. 19. 25. 26.
27.*

*Clem. Alex. lib. 1
Strom. & Orig.
lib 6. contra
Celsum, &
Procl. lib. 2 & 3.
Parm. Plate.
Herm. in Pa-
man. cap. 1. &
deinceps.*

were *Orpheus*, *Hesiodus*, and others, that uttered the like speeches of the Sonne of God, as also did the Platonists, whose words and sentences were too long to repeat.

Moreover, the Gentiles must remember, that they had also some Prophets among them: for *Balaam* was a prophet among the Gentiles, and a Gentile, and hee is such a one as testified of Christ, and of the Starre that should appear at his birth: by meanes of whose prophetic (it should seeme) the wise men in the East seeing that Starre, were assured that Christ was borne, and therefore came a long iourne to Iudea to see him; as one Gospell sheweth. The same Starre is mentioned by diuers Heathen writers, as by *Plinie* vnder the name of a Comet (for so they terme all extraordinary Starres) which appeared in the latter dayes of *Augustus Caesar*, and was farre different from al other that euer appeared. And *Plinie* saith of it: *Is cometa vnus toto orbe collitur*: That onely Comet is worshipped throughout al the world: *Calcidius* a Platonicke doth say, that the Caldean Astronomers did gather by contemplation of this Starre, that some God descended from heauen to the benefit of mankinde.

The Gentiles also had certaine women called *Sybilla*, which were Prophetesses, who being endued with a certaine spirit of prophetic, uttered most wonderfull particularities of Christ to come: one of them beginning her Greeke metre in these very words: *Know thy God, which is the Sonne of God*. Another of them maketh a whole discourse in Greeke verse called *Acrostichi*, expressly affirming therein, that Christ Iesus (by name) should be the Saniour, and that hee was the Sonne of God, and expresselic saying that hee should bee incarnate of a Virgin, that hee should suffer death for our finnes, and that hee should bee crucified, that hee should rise againe and be exalted into the glorious heauehs, and from thence (at the time appointed) and at the day of the resurrection of all flesh, come againe to the last iudgement. Of these *Sybils* there were ten in number; and talking of his first comming into the world, they also say, that *Russians enim sidus monstrabit*: A blazing

Numb. 24,

Plin. lib. 2. cap. 27.

Calcid apud Marfil. Picin. tract. de Stella mag.

Laß. contra Gent.

Sybil. Samie apud Betul.

Starre shall declare him. These *Sybil*s speake so plainlie of Christ Iesus, as the Prophets among the Iewes did, yea more plainely, and as plainly as may bee, and in manner as fullie as our Gospell speaketh: and therefore if the Gentiles will beleue their owne Prophets, they must likewise beleue the Christian religion (whereof Iesus Christ is the author, of whom they abundantly testifie). Now, lest it might bee thought by some suspicious heads, that Christians haue deuised and inuented these things, as also that it may yet more fully appeare, that Christ before his comming was notified ouer the world, by means of those verses of the *Sybil*s: it must bee remembred, that *Marcus Varro* a learned Roman (who liued almost an hundred yeeres before Christ) maketh mention at large of the *Sybil*s, (who in number, he saith, were tenne) and of their writings, countries, and ages, as also of the writers and authors, that before his time had left memory of them: and both he and *Fenestella* (another Heathen) doe affirme, that the writings of the *Sybil*s were gathered by the Romanes, from all parts of the world, where they might be heard of, and laid vp with great diligence and reuerence in the Capitoll. *Sybilla Eritrea*, who made the former Acrosticke verses, testifieth of her selfe (as *Constantine* the Emperour doth record) that she liued about six hundred yeeres after the flood of *Noe*: and her countryman *Apollodorus Eritreus* and *Varro* do report that she liued before the warre of Troy, and prophecied to the Grecians that went to that warre, that Troy should be destroyed, (as it came to passe) which was more then a thousand yeeres before Christ was borne. *Cicero* also (that died more then fortie yeeres before Christ was borne) translated into Latine the former Acrosticke verses, (as *Constantine* saith) which translation was to be seene in his works, when *Constantine* wrote that his Oration: See *Cicero* of these Acrosticke verses of *Sybilla*, lib. 2. de *Diminatione*. And finally *Suetonius* an Heathen recordeth, that *Augustus Caesar* (before our Saujour Christ was borne) had such speciall regard of the sayings of the *Sybil*s, that he laid them vp in more straiter order then before, vnder the Altar of *Apollo*, in the hill

Pa-

*Varro lib. de
reb. diuin. ad
Caesariem.
Pont. Max.*

*Fenest. cap. de
15. uiris.*

See the Oratio
of *Const. in*
*Euseb. lib. 4.
cap. 23. de uita
Const.*

*Cic. lib. 2. de
diuinat. Sueton.
Trans. cap. 3.
de uita.*

Palatine, where no man might haue the sight of them, but by speciall licence. And so much for the credit of the *Sybil*, who gaue full testimonie of our Saniour Iesus Christ (by name): and therefore if the Gentiles will belecue them, (who were their owne Prophets, and highly reuerenced of all the world) they must also belecue our Gospell, and the Christian religion to be the onely true religion. Lastly, the Gentiles might haue the vnderstanding of Christ the Messias by the Hebrew Scriptures, which were in the Greeke language diuers ages before Christ was borne. For *Ptolemy* King of Egypt, which had the famous Library, was studiously inquisitiue to search out the originall of all Nations and religions, and hee found that the people of the Iewes was the most ancient, and that they onely had the most certaine and vndoubted historie of the creation of the world: and therefore he sent vnto them, to send to him from Ierusalem seuentie men, by whose helpe the sacred Bible might be translated out of Hebrew into their tongue, which was done accordingly. As also the Gentiles might haue knowledge of this Messias, either by accesse into the Iewish countrey, or by the accesse of the Iewes into their countrey: as namely, by their long bondage in Egypt, as also their long captiuitie in Babylon, &c. But I conclude this matter thus: Sith the Prophets of both Iewes & Gentiles (that is to say, the Prophets of all the world) haue giuen full, plaine, and euident testimonie of Iesus Christ, the sonne of God, that therfore his religion is the only true religion, and all other to be reiected and detested.

3 That religion which is most ancient, is the truer religion (for truth was first, in so much as error is nothing else but the corruption of truth, or wandring from truth): but the religion whereof Christ is the author, is the most ancient (in as much as Christ the author thereof is the most ancient of dayes, being the Sonne of God, as also because hee is testified of by the Hebrew records, which are the most ancient writings in the world): *Ergo*, the Christian religion is that which must needs bee the onely true religion in the world. For it is a true saying of *Tertullian*, *Verum quod pri-*

Tertul. contra
Prax.

32

Gods Argument against Idolatry.

mens, quod posteriori aduersum esse. That is true, what soeuer is first; and that is adulterate which is not the first. That the Hebrew records doe testifie and foreshew Christ to come, is declared before in the second Chapter, and none can deny it. For he was promised to *Adam*, the first man that euer God made, vnder the name of the seed of the woman, that should breake the Serpents head: he was foretold to *Abraham*, that he should come of his seede, in whom all the Nations of the earth should be blessed. *Wonderfull myd all.* *And* *Isaac* foretold of him, calling him *Shilo*, and that hee should be the expectation of the Gentiles. God telleth *Moses* of him, and foresheweth to him, that he should bee the Prophet, whose voice all should heare and obey, &c. Considering then that hee is come, and that hee is the very same that was foretold by the writings of *Moses*, and by the Hebrew records, which are the most ancient records in the world, I conclude, that his religion (whereof hee is the author) is the only true religion. *And so to me boundless ad.*

Euseb. lib. 10.
de prepar.
Euang.

The antiquity of the Hebrew history to be long before all other, is acknowledged by the Heathen themselves, and therefore I need not to proue it: onely this I say, that *Eusebius* and *Eusebius* also doe say, that letters (which are the beginning of words that should bee written) were first found out by *Moses*, & by him deliuered to the Iewes, and that the Iewes taught them to the Phenicians, and that lastly, the Grecians receiued them of the Phenicians: & therefore the Hebrewes must needs be they, amongst whom the first & most ancient records of the world were to be found, as *Ptolemy* also King of Egypt did finde and affirme, and therefore made much of the Hebrew Scriptures. Now then for as much as the Hebrew writings and histories bee the most ancient, they must also needes bee supposed true, in as much as in themselves they all agree in a sweete harmonie, and no other records are able to disproue them: yea, if men will be so incredulous as to doubt of *Moses* history (because it is so ancient) why may they not (with as good reason also) doubt of any other historie which is ancient, and long before their times? But because some are of so little beliefe
(al-

(although the history doe sufficiently giue credit to it selfe) yet for better setting of their mindes in this behalfe, I will briefly shew, that euen the heathen Historiographers and writers doe confirme the same, that so the credit and reuerence due vnto *Moses* may be referred; & wicked tongues that barke against him may bee stopped. The very heathen and profane writers themselues that speake of *Moses*, speake of him most reuerently; in so much, that *Trebellius* *Treb. Polin* Pollio speaking of *Moses*, *Salut. Dei familiare vocat*: *Claud.* Doth call him the onely man with whom God was familiar. *Cornelius Tacitus*, although he speaketh what hee can against the religion of the Iewes, yet cannot discredit *Moses* history, but is enforced to confesse (according to the historie written by *Moses*) that after there were botches and swelling sores sent into the land of Egypt, which were noysome both to men and beasts, the King of Egypt then tooke order, that the people of the Hebrews should go out of his land, and depart whither they should bee directed. *Procopius* also mentioneth *Ioshua*, the sonne of *Nun*, *Moses* successor, and saith, that the people of Phcenicia, for feare of *Ioshua*, and of the Israelites, left their owne Countrey, and departed into Africke: hee mentioneth likewise the Iebusites, Gergesites, and the other people named in the sacred Bible. *Orpheus*, one of the most ancient writers next to *Moses*, and an heathen, doth mention the two Tables of stone wherein the law of God was written, and wisheth moreouer, all such as bee studious of vertue, to learne out of his verses diuine knowledge: *whereby* (saith he) *they shall vnderstand & know the author of the world, which is one God, which created all things, cherisheth all things, nourisheth all things, who is not seen with mortall eyes, but is perceived onely by the minde: which doth no hurt to mortall men, in so much as he is the cause and procurer of all good things.* Furthermore he addeth, *that no natural man hath seene God at any time, except only a certaine most godly old man that came of the Chaldeans (viz. Moses).* At last hee concludeth with this saying; *That he had learned these things out of the monuments which God in times past had deliuered in two tables of stone.*

stone. *Linus* also saith, that God created all things, and in the seventh day had finished all things. *Homer* also and *Hesiodus* testifie the same, the one saying that the seventh day did perfect and finish all things; the other, *Septimam lucem fuisse sanctam & praeulgidam*: That the seventh day was most holie and bright. How the earth was without forme before it was fashioned by God, *Onid* testifieth, calling it a *Chaos*, which is *radis indigestaque mæles*, a rude and unfashioned heape: which *Homer* and *Hesiodus* also testifie, calling it *Hyle*, a certaine vnshapen and rude matter, which God afterwards brought into good forme and fashion. These haue testified, wee see, of the creation of the world, (which is the great maruell of mariuels) affirming in manner the very words of *Moses* which hee writeth in *Genesis*, shewing that the world had a beginning, and that God created heaven and earth, and all therein in seven dayes, and that the seventh day was holy vnto the Lord. And this truth of *Moses* historie concerning the creation of the world, all the chiefe and best learned Philosophers amongst the heathen did also firmly beleue. The flood that drowned the world, which wee call the flood of *Noe*, not onely *Onid* testifieth in his *Metamorphosis*, but also diuers ancient heathen writers, namely *Berosus Caldeus*, *Ieronymus Aegyptus*, *Nicolaus Damascenus*, *Abydenus*, and others (according as both *Iosephus* and *Eusebius* doe proue).

Vide Plut. de
placit. Philos.

Ios. lib. de antiq.
Iud. Euseb. lib. 9.
de prep. Euang.

Euseb. lib. 9 de
prep. c. 4.

Concerning the Tower of Babylon, and confusion of tongues there, (which *Moses*, recordeth *Gen. 11.*) testimony is giuen by *Abydenus*, that liued about King *Alexanders* time, and by *Sybilla*, and by the words of *Hesiodus*, concerning the land of *Sennar*, where it was builded: and these Gentiles doe shew by reason, that if there had not bin some such miracle in the diuision of tongues, no doubt but that all tongues being deriued from one, (as all men are of one Father) would still haue retained the same language, which wee see, was scene long, not to be in the world: the difference of languages in the world, is a prooffe of that confusion of tongues.

Of the long life of the first Patriarks, not onely the fore-named *Berosus, Calsius, Ieronimus, Egyptus, Nicolaus Damascenus, Abydenus*; but also *Manethus*, that gathered the historie of the Egyptians, *Molus Heistius*, that wrote the Acts of the Phœnicians, *Hesiodus, Hecataus, Abderica Helaniens, Eusilans*, and *Ephorus* doe testifie, that these first inhabitants of the world did liue so long. And they alleage the reason thereof to bee for the multiplication of people, and for the bringing of all Sciences to perfection, especially Astronomy and Astrology, which (as they write) could not bee brought to any sufficient perfection by any one man that had liued lesse then sixe hundred yceeres, in which space the great yeere (as they call it) returneth about.

Of *Abraham* and his affaires I haue alleaged some heathen writers before, as *Berosus, Hecataus*, and *Nicolaus Damascenus*; but of all others, *Polyhistor* alleageth *Eupolemus* most at large of *Abrahams* being in Egypt, of his fight and victory in the behalfe of *Lot*, of his entertainment by King *Melchisedech*, of his wife and sister *Sara*, and of other his doings, especially of the sacrifice of his sonne *Isaac*. To whom agreeth *Mela*, in his books written against the Iewes, and *Ariabanns*, of the strange lake whereinto *Sodom* and *Gomorrab* were turned, by their destruction, called *Mara mortuum*, the dead sea, where nothing can liue, both *Galen*, *Pausanias, Solinus, Tacitus*, and *Strabo*, do testifie and shew the particular wonders thereof.

Alex. Polyhist.

lib. de Iudaica historia.

Galen. de simpli.

Paus. in Elie.

Solin. in Polyhist.

Tacit. lib. xlt.

From *Abraham* downe to *Moses* writeth very particularly the said *Alexander Polyhistor*, albeit hee mingleth sometime certaine fables: whereby appeareth that hee tooke not his story wholly out of the Bible. And hee alleageth one *Leodemus*, who (as hee saith) liued with *Moses*, and wrote the selfe same things as *Moses* did: and with these also do concurre *Theodorus* a most ancient Poet, *Aratabanns & Philon*, Gentiles. And therefore it is manifest that *Moses* history (as also all the rest of the sacred & canonical Scriptures) is no fable or fained matter (as the diuell would make vs beleue) but a true, certaine, and most vndoubted history.

historic in all points. All which matters be sufficiently and substantially shewed also even by the Heathens writings, which are too tedious to be here rehearsed.

But the great wonders and miracles which *Moses* did, being acknowledged to be done not by his owne power, but by the power of God, doe sufficiently giue credit vnto him: of whom and of whose acts doe beare witnesse, not onely the forenamed (especially *Artabannus* in his booke of the Iewes) but many other also (especially *Eupolemus*) out of whom *Polybistor* reciteth very long narratiōs of the wonderfull and strange things done by *Moses* in Egypt. Yea, the miracles done by him, the greatest enemies that euer he had in the world, that is *Appion* in his fourth book against the Iewes, and *Porphyrie* in his fourth book against the Christians doe confesse. And *Porphyrie* adioyneth more for prooffe thereof, namely, that hee found the same things confirmed by the storie of one *Sacontasbon* a Gentile, who liued (as hee saith) at the same time with *Moses*: but all those miracles (say those two his great enemies) were done by Art Magicke, and not by the power of God. But first, where could *Moses*, a simple shepheard, learne so much Magicke? Or why could not then the great Magicians of Egypt either doe the like, or at leastwise deliuer themselves from those plagues that were in Egypt, (especiallie since their studie was in Art Magick from their infancie?) yea, why did they crie out, *The finger of God is heere*, when they could not doe as hee did? Or let them answer why *Pharaoh* King of Egypt did speake to *Moses* and *Aaron*, saying: *Pray ye vnto the Lord, that hee may take away the frogs from me, and from my people*. His great Magicians be- like could not doe it; yea, he signifieth in that speech, that none can doe it but God; yea, and that neither *Moses* nor *Aaron* could doe it any otherwise then by praying vnto God. And indeed *Moses* and *Aaron* did by prayer vnto God effect it, at the very same time that the King did appoint it to be done: that he and all the world might know that there was not any like vnto the God of Israel.

Where did you euer heare of such workes done by Art Magicke

*Appion lib. 4.
contra Iudeos.
Porph. lib. 4.
aduersus Chri-
stian.*

Exod. 8. 18.

*Exod. 8. y. 10.
11. & c.*

Magick as *Moses* did? When hee divided the great and mightie red Sea, that the people of Israel might go through the drie land? When the waters came together againe vpon *Pharao*, and all his hoste, and drowned them, and all their glory in the Sea? When hee called so many Quails vpon the sudden into the Campe, as sufficed to feede sixe hundred thousand men, beside women and children? When he made a very Rocke by smiting it, to yeeld forth abundance of water, sufficient for the whole companie of Israel? When hee caused the ground to open, and swallow downe aliue, three of the greatest of his Army, *Corah*, *Dathan*, and *Abiram*, together with their tabernacles, bagges and baggages? Beside, what wondrous workes or miracles, for which *Moses* did, he alwaies acknowledged to come from God, receiving yterly all glorie from himselfe, and attributing and yeelding all the glorie vnto God. Againe, in his writings hee doth not excuse nor conceale his owne sinne, nor the sin of his people, no not the sinne of *Aaron* his owne brother, nor of *Mary* his sister, nor of *Leui* his Grandfather, nor of any other of his linage and kindred. Neither did hee once seekke or goe about (although hee were in place of power and authoritie to doe it) to bring in any of his owne loynes into the rule and government after his decesse, (although hee had many) but left the onely rule and government vnto a stranger, named *Iosuah*, as God commanded.

Exod. 14.

Exod. 16.

Exod. 17.

Numb. 26.

Dent. 32.

Gen. 49.

Numb. 13.

Dent. 14.

Dent. 3.

Numb. 27.

All which things doe shew (and many more too tedious to rehearse) that *Moses*, both in his writings, in his words, and in his workes, was no man of ambition, or of worldly spirit, but a meeke, humble, dutifull, obedient, and faithfull servant of God in all matters.

The historie of *Moses* therefore being the most ancient, and the same being most vndoubted and certaine true; in so much as hee and his historie doe plentifully testifie of Christ, which was to come, and should be heard in all that hee should say and teach; it remaineth that his religion which hee hath taught vnto the world, is the onely true religion.

ligion, and all other religion (not grounded on the like antiquitie and truth) to be abandoned.

6 None can discredit *Moses*, nor the *Psalmes*, nor any of the *Prophets* amongst the *Iewes*, but they must withall discredit *Christ*: for *Christ* saith thus of himselfe, that *all* must be fulfilled which were written of him in *Moses*, the *Prophets*, and the *Psalmes*. Again, hee sendeth such as would know of him whether hee were the true *Messias*, to the *Scriptures* of the *Iewes*, saying thus: *Search the Scriptures*, for they are they that testify of mee. So that *Christ*, *Moses*, the *Psalmes*, and the *Prophets*, in a word, the whole Canonall *Scriptures* of the *Iewes* doe goe arme in arme, and be linked together like inseparable friends that will not be sundred: and therefore the one is alwaies a prooffe for the other; as like wise a disprooffe of the truth of the one, is a disprooffe of the other: and therefore is it, that though the incredulous *Iewes* be so false in friendship, as that they will not (through vnbeleefe) take part with the *Christians*, yet the *Christians* be more firme, and will hold with the *Scriptures* of the *Iewes* to the death. Now if there were no more to proue the Diuinitie of *Christ*, but the great and wonderful miracles which he did (some whereof were such, as neuer any did before, nor could doe but God onely) it were sufficient to proue him to be the Sonne of God, and that he came from the bosome of his Father. The great and many miracles that he did (being famous not onely in *Iudea*; but in all the *Romane Empire*, and so ouer all the world) are and were such as none of the *Heathen* dare doe, or can denie, but all acknowledge. And therefore I conclude, that the *Christian* religion, proceeding from so diuine a power, and from one whole workes and wonders are about all the world, is the most vndoubted true Religion.

7 *Christ* did neuer any hurt on earth, but hee did marueilous much good; hee healed all manner of diseases, hee caused the dumbe to speake, the halt to goe, the blinde to see, &c the deafe to heare: he stilled the raging of the winds and seas, gaue sight to him that was borne blind, raised the dead to life againe, cast out Diuels, knew mens thoughts, and

and did such workes as no man could doe, except God were with him, yea, except himselfe were God. Morcouer, his life was such, as none was able to accuse him of any sinne, so pure and vnreprocheable was hee. Againe, the doctrine hee taught was farre from a worldlie spirit, being most heauenlie, most innocent, and most diuine, for neuer any man spake as he spake, nor with such authority. Again, he alwaies pronounced that he sought not his owne glorie, (which deceiuers are wont to doe) but the glorie of his father; and as hee spake, so it was indeed. The whole course of his life and death, resurrection, and ascension doth shew the same: For when the Iewes would haue made him an earthly King, hee would none of it, but conueied himselfe away, Iohn 6. 15, teaching his Ministers to doe the like: Luke 22. 25, 26: for hee proclaimed that his kingdome was not of this world, Iohn 18. 36, but that he came to doe the will of his Father.ouer and aboue all this, hee was the greatest Prophet that euer was, and foretold diuers things (as namely, that hee should be crucified of the Iewes, and the third day rise againe: that Ierusalem and the Temple should be destroyed ere that generation passed: that after his ascension, the holie Ghost should come vpon his Disciples assembled at Ierusalem, and diuers others) all which the world doth know came to passe accordingly. And nothing which hee hath spoken, but it shall be performed: for there was neuer any fraud within his lips, or falsehood within his tongue. And therefore I conclude, that the Religion of him (who was most holie in his life, most harmlesse towards others, most bountifull towards all, most wonderfull in his workes, most true in his prophecies, most heauenly in his doctrine, not sauouring of any carnal delight or worldly affection, nor by any way or meanes seeking his owne glorie, but the glorie of God, and to doe the will of his Father) is and must needs be the onely true Religion.

8 Another argument I frame thus; That religion which proceedeth vndoubtedly from God, is the true religion: But the Christian religion proceedeth vndoubtedly from God.

God: *Eppo.* See. That it proceedeth undoubtedly from God, I prooue thus: Either it must proceede from God, or from the Diuell, or from men: but it is too holy to proceed either from men or Diuels; for it overthroweth the workes and kingdom of the one, and forbiddeth the reuenging spirit of the other: (commaunding men to loue their enemies, to doe good to them that hate them and persecute them) and it condemneth their wanton eye, and the adulterous thoughts of their hearts, and their couetous humiour, admitting no vncleannesse or impuritie, and forbidding all iniquitie and wickednesse, be it neuer so secret or close. Sith therefore it is so opposite and contrary to mens affections, wherewith naturally they be carried, and that it commaundeth to be holie, euen as God is holie; it is manifest, that it can neither bee of mans deuising, nor of the diuels inuention: it remaineth therefore, that it must needs be of God, and consequently the only true Religion.

9 Another argument is this: that Religion which respecteth onely the glorie of God, is, and must needs bee the only true Religion: But such is the Christian Religion: for it alloweth not any man to glorie in himselfe, but sheweth that whosoever glorieth, should glorie in the Lord, *1. Cor. 1. 30. 31. Rom. 4. 2.* Therefore the Christian religion is the only true religion.

10 Lastly, the spreading and preuailing of the Gospell of Christ ouer the vniuersall world, when as all the world (both Iewes and Gentiles) were set and opposed against it, doth demonstrate plentifully and effectuallie, that the Christian Religion proceedeth from God, and that God is the author thereof: for if it had not had a God to protect and patronage it, and to make it passe currantly through the world, it must needs haue bene viterly suppressed and choked, euen in the springing and first rising thereof. For after the ascension of Christ Iesus into heauen, what were his few Apostles (in the iudgement of reasonable men) able to doe, for the spreading and preuailing thereof, against the force and power of all the world, which was then readie bent with all both fury and fraud, violence and vengeance, and

and with all their deuices which they could inuent to suppress it? Or what eloquence had his few Apostles to persuade the world, or any therein, to the receiuing and embracing of that Christian religiō which they were appointed to preach? They (as all men know) were reputed and knowne to be vnlearned men, but onely that they were taught and instructed by the Spirit of God, which (according to the promise of Christ their Master) at the time appointed, descended downe vpon them, being assembled at Ierusalem; by which spirit they were enabled to speake all languages, and imboldened to preach his Gospell and religion, in such sort, and with such puissant and diuine wisdom, as none should be able to resist that spirit they spake by, howsoeuer their persons might be hindered, molested, vexed and persecuted. This, euen this is a wonder of wonders, and an infallible demonstration of the diuine vertue of the Christian religion, that it hauing so few to publish it, and such as they were, & being incountred by all the Princes and Potentates of the world, it should notwithstanding so strangely preuaile, as within a short time to be vniuersally spread ouer the face of the whole earth. Who can now say but that it was protected, & preuailed by the power of God? for the power of all the world was against it: and if the Christian religion had beene no better protected by God, then by men, alas it had perished long ago; yea, it had neuer liued vntill this day, but it had been choked euen at the first vprising, & as it were in the cradle or infancy thereof. Let all wits therefore throw downe themselves, and let all tongues freely confesse the diuine vertue of the Christian religion, which could not be stopped or suppressed: but was so mighty, as that the power of all the world, and all the diuels in hell ioyning with them, was not able to stay the course and passage thereof, but that it did preuaile, and that within short space, ouer all the earth. And therefore the Christian religion (without all doubt) is the onely true religion, which came downe from heauen, being brought by Iesus Christ the true Messias, from the bosome of God the Father. Of which (hauing so many & so infallible argu-

ments to proue to every mans sense the truth thereof none can doubt, except he will also doubt whether the eye doth see, the eare doth heare, and the heart doth understand: the euidence thereof is so cleere and manifest, as that it is able if not to conuert, yet to conuince all gainesayers who soeuer, and to make vs that already professe, fainely to hold the same; knowing for certaine, that the Christian religion is the only true religion in the world, and that saluation is no where else to be sought. For runne ouer all the religions of the world, and where shall you finde any so pure, so diuine, so powerfull, so miraculous? it hath all the signes, tokens, arguments and proofes that may be, for the splendent truth thereof, and to demonstrate, that vndoubtedly it came from God.

CHAP. IV.

Wherein is briefly shewed, the religion of Mahomet, to be a false and wicked religion.



IF I shall speak somthing of the Mahometist Religion, I thinke the truth of the Christian Religion will appeare so much the more: for when blacke and white are laid together, the white carrieth the greater estimation and glory with it. And beside, *Mahomet* himselfe testifieth of Christ, to be a great Prophet of God, and a great worker of miracles. And that the same *Iesus Christ* was borne of the *Virgin Mary*, that he liued without sin among men, that he was a Prophet, and more then a Prophet, and that he ascended into the heauens: and therefore he reprobued the Iewes; for that they would not belecue him to be borne of a Virgin. But on the other side, because hee would not haue Christ to beare credit about him, he disliked that he should be called or reputed the *Sonne of God*. But beside the testimony of all the former Prophets of the world, both Iewes and Gentiles (as is afore shewed) who doe all teach, that he should bee the *Sonne of God*, *Suidas* doth moreover confute this false Prophet, who reporteth in his historie that

*Matth. Paris
bist. Aug. in
Her. 3.*

Suidas.

that the Pharisees at Ierusalem called a Councell to find out the father of Iesus. They inioined certain women to search his mother: the women affirmed they found her a Virgin. Then was it recorded in the famous Register booke of the Temple, *Iesus the son of God, and of Mary the Virgin.* This proueth, not onely that the mother of Iesus was a Virgin, (which *Mahomet* truly held) but also that Iesus was the Son of God (which *Mahomet* allowed not). And indeede *Mahometts* religion is a patched religion, mixt partly with Iudaisme, partly with Gentilisme, partly with Papisme, partly with Christianisme, being subtilly contriued for the erecting of the same, and to bring followers after him, whereof shall be spoken more hereafter.

The beginning of *Mahometts* vsurping, and of his sect, was thus: many hundred yeeres after Christ, namely, in the yeere of our Lord 597. and in the raigne of *Mauricius* the Emperour, when as *Gregorius Magnus* was Bishoppe of Rome, this *Mahomet* was born (being of the line of *Ismael* the sonne of *Abraham*, by *Agar* the bond-woman, hauing vnto his father one *Abdara*, & vnto his mother one *Emma*, being very obscure and base parentes) in Mecha a citie of Arabia: his parentes deceased, and left him a very young Orphan, who in short time by misaduenture was taken captiue. This being once knowne vnto his kindred, one *Ademonaples* (saith *Volateran*) an *Ismaelite*, bearing him good will for his fauour and forwardnesse of wit, paid his ranfome, and made him seruant and factor in all his merchandize.

*Mattheus
Palm. Massens
Chro. lib. 13.
Drenchfleer.
Chro. de Sara-
cen. & Turc.
Orig.*

*Volat. Geogr.
lib. 12.*

Not long after, his master died without issue, and his seruant *Mahomet* matched with his mistresse, a widow of fiftie yeeres of age, called *Eadigan*, and (saith *Paulus Diaconus*) his owne kinswoman: so that his master being of credit and substance, and his mistris (afterwards his wife) of no lesse account, and so shortly after departing this life; he succeeded them both in credit, and all their substance, and by this meanes grew to a great power and estimation. *Diaconus* further saith, that this *Mahomet* for the space of tenne yeeres gaue himselfe secretly by perswasion

*Paul. Diac. ver.
Rom. lib. 18.*

to bewitch the people, and other tenne yeeres after, with Rogues and vagabonds that repaired vnto him, with force of Armes, with sword, and shedding of blood; he spent in subduing of countries. And lastly, nine yeeres hee openly and manifestly enioyed as a deceiuer, a false Prophet, and a King ouer those whom he had already infected throughout Arabia.

Sabel. Aenead.
3. lib. 8.

Sabellicus writeth, that *Mahomet's* father was an Hea-then, and his mother an Ifmalite, wherby it came to passe, that whilest his mother taught somewhat of the religion of the Hebrewes, and his father on the other side the religion of the Gentiles, *Mahomet* (like a dutifull child, but not like a discret sonne) obeyed both, and that was some cause of the mixt and patched religion. He had the falling sicknes, which tooke him so extremely, that he grouelled along the ground, and fomed piteously at his mouth. His wife being of great honour and substance, bewailed her hard hap in matching with a beggerly rascall, & a diseased creature: but hee (with his wile companions) hauing taught a Doue to feede at his eare, wherein hee had put graines of corne, perswaded his wife to bee content, and that he was another manner of man then she tooke him to be: namely, that he was a Prophet, that the Spirit of God fell vpon him, and that the Angel *Gabriel* in the forme of a Doue came to his eare, and reuealed to him secrets from God, whose presence he was not able to abide: and therefore was it that he so prostrated himselfe, & lay in a trance. His wife being herewith satisfied, shee began to chat the same amongst her Gossips, saying: *Say nothing, my husband is a Prophet.* The women after their manner (wherof some of them can keepe no counsell) blazed abroad, that *Mahomet* was a Prophet, and so from women it came to men.

Auentin.
Annal. lib. 3.

This being once noysed, they flocked vnto him from all parts of Arabia. He being thoroughly instructed in Sattans schoole, and well teene in Magicke, obserued the present opportunities. The Romans and Persians then warring together, *Mahomet* with his Arabians went, and first took part with the Romans, but afterwards serued them a

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as she touch, and forsooke them, and thereby weakened that side. In a while after hee called the Persians goe to wrache: and hauing despised the Romans, hee set forth with might and maine, with his Captaines and Lieutenants (called Amirel) to subdue nations, and to destroy the Christians to the end that he might establish that false religion, deuised by himselfe and his wicked confederates: hee preuailed wonderfully, and in short time after his decease (in the time of *Elahbezzer* and *Hammer*, that successiueley reigned after him in Arabia) there were got and subdued to the Arabians, the region of Gaza, the City of Bosira in Arabia, Damascus, Phenicia, Egypt, Palestina, the Citie Ierusalem, all Syria, Antioch, Edessa, Mesopotamia, all Persia, yea, and in a manner all Asia. But I may not forget the end of *Mahomet*, who in an evening sitting vp late in his palace, & hauing taken his fill of wine, wherein one of his companions had poured some poyson, felt his wonted sicknesse approaching, and made haste forth, saying, he must needs depart to conferre with the Angell *Gabriel*, and goe aside, left his glorious presence should be an occasion of their deaths: forth he went, and remembering that a soft place was best for his falling sicknesse, downe he fell vpon a dunghill, groueling along with great paine, foaming at the mouth, and gnashing his teeth. The swine came about the dunghill, fell vpon him, wounded him sore, and had eaten him vp, had not his wife, and others of his house heard the noyse of the hogges, and rescued the false Prophet. *Antoninus* reporteth, that hee was not without fundrie diseases, which intemperate diet brought him: namely, the Plurisie, and a kinde of Lethargie: for oftentimes his senses seemed to bee taken from him. He continued drooping the space of foureene dayes; at length he departed this life. His belly had such a swelling that it seemed readie to burst, and his little finger bowed backwards. In the time of his sicknes, he commanded them that were about him, that when breath departed his body, they should not straightway bury him: for hee said, that within three daies he would ascend into heauen: but hereby

Zenoras Annal.
Tom. 3.

Antonin. Chron.
part. 2. tit. 33.
cap. 5.

appeared that hee was a false Prophet, for they kept him a-
boue the ground the third and fourth day yet (as *Florus Hi-*
storiarum testifieth) the space of thirte daies, in great hope
he would rise and ascend according to promise; but they
saw nothing, saying that they felt an intollerable stench, so
that in great disdain (saith *Antonius*) *Eum longe a domibus*
proiecerunt, they cast him far from houses. But his compa-
nions (such as consulted with him, & concealed his falshood
and trecherie) remembring themselves, and iudging that
the disdain of *Mahomet* would be their discredit, and his
fall their foile and shame, they fetcht him againe, they cheik
him in an yron coffin, (saith *Sabellicus* and *Nauclerus*)
they bring him vnto the famous temple of Mecha (in which
Citie he was borne) with great solemnitie, as if he had neuer
been scared vpon the dunghill with swine: they conuey to
the roose of the Temple mightie Load-stones, they lift vp
the yron coffin, where the Load-stones according to their
nature, draw to them the yron, and hold it vp, and there
hangs *Mahomet* on high.

Those that embrace the religion of *Mahomet*, are called
Saracens: for it was the pride of *Mahomet* to haue them so
called, to aduance his own doctrine and profession, because
he knew himselfe lineally descended of *Ismael* the sonne of
Agar the bondwoman: therefore to auoid this reproch, he
bare the world in hand, that hee came of *Sara* the free wo-
man, the wife of *Abraham*, and called himselfe and his fol-
lowers Saracens. *Sabellicus* writeth, that the Grecians of
spite are wont to call the Saracens, Agarens: for that they
came not of *Sara*, but of *Agar*.

This *Mahomet* while hee liued, vsed the companie of
Christians, Iewes, and Infidels: *Et ut popularior esset eius*
lex, ex omnium gentium scitis aliquid assumptum: And to the
ende his law might bee the more fauoured, hee borrowed
something of euery Sect. Satan furnished him with three
instruments, as helpes to bring his mischieuous intent a-
bout. The first was a Jew, a great Astronomer and a Magi-
cian, who opened to him at large the Jewish follies: the se-
cond, one *Iohn* of Antioch: the third, one *Sergius* a Monke,
both

Sabel. Aenead.
lib. 6.

This was the
report of old,
Anton. Cbro.
part. 2. cap. 5.
Volfang.
Drenfleer.
Cbron.
Nauei.
Gen. 22.
Sabel. Aenead. 8
lib. 6.

Sabel. Aenead. 8
lib. 6.
Fascicul.
Temp.

Jacob de Vries.
 1891.
 1892.
 1893.
 1894.

Byans, *Heracles* the Emperor, and *Chosroes* King of Persia were at deadly enmities, one warring against another. The Scythian nation were of neither side, but at last against both, raising a power of themselves, having *Mahomet* their ring-leader. The Church was troubled with diuers sects & heresies, as with Nestorians, Iacobites, Monothelites, &c. And then was there contention amongst the Bishops, who should haue the proud title of vniuersall Bishop. God was highly displeased with this wickednesse, and suffered Nations to rise as a rod or scourge to whip his people for where the hedge is broken, there it is easie for the beasts of the field to enter and spoyle. Now the vanity and falsehood of this religion may be proued thus.

The vanitie of
the Turkes re-
ligion.

1. First, by the newnes of it: for it is but of late yeeres begun, and there was neuer any prophetic that did allow of such a Prophet, or of the doctrine of such a one. And therefore he commeth in his own name, and so consequently not to be receiued.

Math. Paris
bist. Ang. in
Mahomet.

2. Secondly, hee did no miracle at his coming, and therefore no reason that any should beleue in him. Hee spake vnto the Saracens of himselfe: *Non sum mirabilis aut indicij ad vos missus*: I am not sent vnto you with miracles and signes. There was no diuine power shewed in all his practise.

Flor. bist.

3. Thirdly, it is manifest that *Mahomet* was a false Prophet, because he said that within three daies after his death he should ascend into heauen; which was notoriously false, as before appeareth.

Iacob de Vorag.
legend. 157.
Laonic. de reb.
Turc. lib. 3.

4. Fourthly, the religion of *Mahomet* is fleshly, consisting in naturall delights and corporall pleasures, which shew that man, and not the diuine spirit of God, is the author thereof: for it is permitted the Saracens by that his law to haue foure wiues (though these be of high kinne) yea five, marrying them virgins, and to take besides as many of them which they haue bought and taken captiues, as their abilitie will setue to maintaine. The paradise likewise promised to his followers is this, namely they shall haue garments of silk, with all sorts of colours, bracelets of gold

Ant. Cbro.

and

and Amber, parlours and banquetting houses vpon floods
and rivers, vessels of gold and silver, Angels seruing them,
bringing in gold, milke, silver, wine, lodgings furnished,
cushions, pillows, and downe-beds, most beautifull wo-
men to accompanie them, maidens & virgins with twink-
ling eyes, gardens and orchards with arbours, fountaines,
springs, and all manner of pleasant fruite, riuers of milke,
hony, and spiced wine, all maner of sweet odors, perfumes,
and fragrant scents: and to bee short, whatsoever the flesh
shall desire to eate. Thus fleshly people haue a fleshly reli-
gion, and a fleshly paradise to inhabite. But like Prophet,
like people, and like religion: for *Mahomet* himselfe was
such a fleshly fellow, as that though modest eares are loth
to heare, yet because the filthinesse of this Prophet may
not be concealed, I must riter it: Hee committed buggery
with an Ass; *Bonfinius* writeth it: Againe, hee committed
adulteric with another mans wife, that vpon displeasure
was from her husband: and when hee perceiued the mur-
mure of the people, hee fained that hee had receiued a pa-
per from heauen, wherein it was permitted him so to doe,
to the end he might beget Prophets and worthe men. A-
gaine, *Mahomet*: (as *Celius* reporteth) had fortie wiues, and
further hee gloried of himselfe, that it was giuen him from
aboue to exceed ten men (saith *Cleoward*), fiftie men (saith
Antonius) in carnall lust and venerie. *Anicenna* one of
Mahomet's owne sect, is himselfe brought in disliking of
this religion, for this reason: Because *Mahomet* (saith hee)
hath giuen vs a law, which sheweth the perfection of felicitie
to consist in those things which concerne the body: whereas
the wise and sages of old had a greater desire to expresse the
felicitie of the soule then of the bodie: as for the bodily feli-
citie though it were granted them, yet they regarded not, nei-
ther esteemed it, in comparison of the felicitie which the soule
requirerth. His paradise and doctrine is such, as there see-
meth small difference betweene Epicurisme, Atheisme, and
Mahometisme.

5 *Mahomet*'s law is a tyrannicall law: for hee made it
death to dispute of it, and if any man speak against it (saith

Bonfin. lib. 8.

Decad.

*Bernard in Ro-
sar. part. 1.*

serm. 14.

Ant. Chro. part. 2

tit. 13. cap. 2.

Celius. Nichol.

Cleon. 1. Epist.

Anton. Chro.

part. 2. cap. 5.

Anicenna Me-

taphys.

Ant. Chro. part.

2. tit. 13. cap. 5.

(he)

Sabel. Aeneas. 3.
lib. 6.

Matth. Paris
hist. Ang. in
Hen. 3.

Paul. Diac. rer.
Rom. lib. 18.

Zonaras An-
nal. tom. 3.

Ant. Chro. part.
2. tit. 13. cap. 5.

hee) *Proditoris occidatur*: Let him bee trayterously put to death. And againe, *Sine audientia occidatur*: Let him be put to death without coming to his answer. *Qua sanctione* (saith Sabellicus) *patam fore nihil sinceri in eod lege esse, &c.* By which decree hee manifested, that there is nothing sincere in that law, &c. Moreover, hee wrote in the Arabian tongue, and taught his followers, that his religion, *A gladio capit, per gladium tenetur, & in gladio terminatur*: Began by the sword, is holden by the sword, and is finished or ended in the sword. Which sheweth that the sword and arme of flesh is all the author and protector that his religion hath. Againe, *Mahomet* made this law amongst them, saying: *Haec sunt laici sui inimici, or is slaine of his enemies, let him enter and possesse Paradise*. He spake like a man with a carnall spirit: teaching reuenge to the vttermost, and promising paradise to such: but no prooffe of a diuine spirit appeareth in him.

6 As *Mahomet*s religion is defended by force of sword and fraude, in so much as hee made it death to call it into question: so likewise did it begin, as by the force of sword, so likewise by notable fraude, and was established through wiles, deceit, subtiltie, and lyes. For first hee hauing the falling sicknes, perswaded his wife and others, that it was the power of God, and the presence of the Angell *Gabriel* that caused him to fall downe. *Sergius* the hereticall Monk was at hand, and bare false witness to the same (saith *Zonaras*). He told them that the same Doue which he taught to feede at his care, was sometime an Angell, and sometime the holy Ghost. He had three companions all of a confederacie, to deuise and face our lyes with him. When hee perceiued that men gaue eare to him, hee fained that the Angell *Gabriel* had carried him to Ierusalem, and thence to haue lifted him vp to heauen, and there to haue learned his law.

Hee made the Saracens beleue, that before God made the world, there was written in the Throne of God, *There is no God, but the God of Mahomet*. Whē he had framed his Alcoran, and bound it vp faire, hee caused secretly a wilde Asse to bee taken, and the booke to bee bound about his necke,

neck, and as he preached vnto the people, vpon a sudden he stood amazed as if some great secret were revealed to him from aboue & brake out, and told the people; *Behold God hath sent you a law from heauen: goe to such a desert, there ye shall finde an Asse, & a book tied about his neck.* The people ran in great haste, they found it so as hee had said, they take y^e Asse, they bring the book, they honor the Prophet. Touching diuorced and separated wiues, hee told the Saracens hee had receiued a paper from heauen. Hee vsed soothsaying and diuination, the which at Fessa, a Citie of Mauritania, vnto this day is called Zarragia. He perswaded his followers, that at the end of the world he should bee transformed into the forme of a mightie Ram, full of locks and long fleeces of wooll: and that all that held of his law, should be as fleas shrouding themselues in his fleeces, and that he would iumpe into heauen, and so conuey them all thither. These and such like were his sleights, to beguile a foolish, rude, and barbarous countrey people: the foolisherie, pride and vanitie of whose religion, I trust every one doth sufficiently perceiue.

*Anierus lib. 2.
cap. 12. Job.
Leo lib. 3. cap.
23. Aphric.*

*Bern. in Rosan.
part. 1. serm. 10.*

7 *Mahomet's* religion is no true religion, but a meere deuce of his owne, and of three others his false conspirators: for hee hath patched together his Alcoran of the doctrine of Heathens, Indians and Arabians, of superstitious Iewes, of Rechabites, of false Christians & heretikes, as Nestorians, Sabellians, Manichees, Arians, Cerinthians, Macedonians, Eunomians, and Nicolaites, of illusions, and inuentions of their owne: and lastly, (for further credit) he borrowed some out of the old and new Testament. But God will not thus be serued: for hee deliuered his minde of old vnto Israel, and he is not changed, but continueth the same God still. *Yee shall not (saith God) doe euery man what seemeth him good in his owne eyes; Whatsoeuer I command you, take heed you doe it: thou shalt put nothing thereto, nor take ought therefrom.* Satan being coniuured to deliuer the truth of the Alcoran of *Mahomet*, said, that therein were comprised twelue thousand lyes, and the rest was truth; by all likelihood very litle. And therefore I conclude, that there is

Deut. 12.

Falsificul. item.

no euidence to proue *Maomet* a true Prophet, many to proue him to be a false Prophet, and blasphemous, and presumptuous, and his religion to be a wicked, carnall, absurd, and false religion, proceeding from a proud spirit, and humane, feeble, and corrupt inuention, and euen from the diuell, the craftie father of lies, a murderer, and mankiller from the beginning. And so much hereof may suffice.

CHAP. V.

Wherin is shewed, that the Church of Rome is not the true Church of God, nor obserueth the right religion.



Am now entring into that great controuersie betweene the *Protestants* and the *Papists*, whether of them should be the true Church, and true worshippers of God in Christ: for they both acknowledge God, and Christ his Son; and all the sacred and canonical books of the Scriptures, they confesse to come from God, and fro his diuine Spirit, as indeed they could come from no other. But whiles they both confesse this booke, it is good reason that they should both stand to the arbitrement and iudgement of these bookes, for the triall of the true Church: which if they do, (as indeed they must) this controuersie is at end, & not worthie to be made a question, or to be doubted of: for by the sacred and canonical writings it shall by and by be manifest, that the Church of Rome cannot bee the true Church possibly. But first let vs heare what it saith for it selfe, and what good grounds it hath for the fortification thereof. For if it be not builded vpon a good foundation, and vpon such grounds as will hold, the whole building is like to lie in the dust, and to come to ruine.

I They hold very stiffely (but not so strongly) that the Church of God militant heere vpon earth, is visible to the outward eye, and may bee pointed out by the finger at all times, in such sort as that one may know whither to resort,

resort as to the congregation of Gods people, there to
joyne himselfe vnto them, and to praise & pray vnto God
with them, and to doe those things which hee requireth at
their hands. But all this cannot profit them, nor hurt vs: for
as in the primitive Churches, persecuted by those tyranni-
call and heathen Emperours, there was a Church of God,
(though not seene of them) who had their meetings & as-
semblies amongst themselves (though secretly because of
their enenies): so likewise in the dayes of Queene Mary,
as also in all other times of the persecution of our Church
by the Romish Bishops and their partakers, our Church no
doubt was, and might be; and they likewise had their mee-
tings and assemblies, though both they, and the place of
their resort were unknowne to those their persecutors.

Visibillity or
splendencie of
the Church in
outward shew,
is no certaine
or inseparable
marke of the
true Church
A Simile.

In the time of *Diosclesian* the Emperour (especially) Chri-
stians were so wasted, as to the iudgement of men none
were remaining, their booles were burnt, the Churches
destroyed, and themselves put to death: in the ende when
this great hauckee was made, and cruelty had wasted and
destroyed all that could be found, where was then the vi-
sible Church? It must needs bee then enforced to hide it
selfe, and so it was, and the glory thereof so eclipsed, that
for a while it shined nowhere. And therefore the Church
is not alwaies visible & seene to the outward eye, nor splen-
dent in the faces and sight of men, and yet a true Church
notwithstanding, as then it was: for it is the Sun, though it
be sometimes overwhelmed with a cloud, and it is fire still,
though it be sometime raked vpon embers: and so the
true Church is and may be, although not seene or knowne
to the world, yea though it seeme overwhelmed with ty-
rannicall malice, and hide it selfe as though it were cleane
extinct.

The Church
not alway
visible.

Let them tell me where the Church was visible, when
being assembled at Ierusalem, there arose a great persecution
against it, in so much as they were all dispersed and scater-
red, as the Text sheweth. Or let them tell me, where or how
the Church was visible, when Christ was smitten, and all the
rest were scattered and hid, and comforted themselves in the
face

Mat. 23.

face

God the Jewes were to offer the sacrifices) was polluted;
and filled with heathenish Idolatrie? What Church or
congregation could any man (in this case) haue resorted
vnto to haue performed a true and acceptable sacrifice vnto
God in those times; when the Temple of Ierusalem
(which was the place to worship at) would admit no true
worshippers, but only Idolaters? It is therefore manifest
that a true Church may be, though they knowe not a con-
gregation of God to resort to, yea though it be close and
not seene or known one to the other, nor yet to the world.
And consequently visibility (which the Papists make a
marke of the Church) is no perpetuall marke thereof. Yea;
if such visibility should bee a marke of the true Church,
then were the Idolatrous people in the time of *Elias* in the
time of *Achaz*, *Manasses*, and many other Kings of Irael
that were Idolaters, the true Church, who indeed were
the false Church; and then were *Elias* and all other true
worshippers of God, who had in those times no pla-
ces left to sacrifice in, the false Church, which is absurd.
Chrysostome saith, that in the time of the tribulation of Ie-
salem (spoken of by Christ Iesus in *Mat. 24*) that is, in
the time of wicked heresie, which is the Army of Antichrist
(as he expoundeth it): *Nulla probatio praestest Christiani-
tatis, neque offugium potest esse Christianis: aliud violentum
cognoscere fidei, veritatem, nisi scripturae divinae.* No
proofe can be made of Christianity, neither can there bee any
other refuge for Christians, which are desirous to keepe the
true faith, but onely the diuine Scriptures. And therefore I
conclude (which is apparant) that the true Church some-
time is in such a state, as that visibility cannot discerne
or proue it, but onely the diuine Scriptures must demon-
strate and declare it: and consequently it is demon-
stratiuely manifest, that it is no true position of the Papists, that
the Church of God is alwaies and euermore visible, seene,
and splendid, to the outward eye and eie of the world.
Wherefore the Papists doe vs great iniurie, and bewray
their owne ignorance, when they would haue vs to shew
our Church in all times and ages (which notwithstanding

*Chrysost. in
Mat. 24.*

Mat. 24. 24.

perhaps may be done for our Church was alwaies, though it were not seene or knowne to them, but lay hid and kept it selfe close from their fure and tyrannie, as the first and primitive Churches did from their bloody persecutors. Our Church was then persecuted in those times when it could not be seene, and many then, like constant Martyrs, endured the tyrannie of that Romish religion; so that some were banished, others fled into other Nations, some endured martyrdom at home, some other hid themselves, but the whole Church generally was vexed, and oppressed. And therefore when our Church was thus persecuted, it is a good argument (I thinke) to say; Wee had our Church then and alwaies, though a persecuted Church, though a Church chased and pursued, though a Church scattered, though a Church not seene or visible to them, yea though in it selfe in were enlightened from God many ages together, namely, till the tyrannie of Antichrist were outspawne.

Secondly, another erroneous position whereby they are miserably deceived, is this; *They hold the Church cannot erre*; and therefore suppose because the Church of Rome was bare the true Church of God, therefore it is so now and evermore. As though there might not bee an Apostasie in the Church, which St. Paul affirmeth there should. Or as though a particular Church (for the Church of Rome is but a particular Church) could not erre? Yea, as though generall Councils (which represent the whole Church) could not erre: for so they affirme; but how truly, let the world iudge. And if it may be shewed that generall Councils haue erred, or may erre, then they yeeld their cause in this behalfe. I wish they would for their owne sakes: for false Iesuites and Seminaries do but deceiue themselves & others, to their owne confusion in this world, and, except they repent, in the world to come.

That generall Councils may erre, is manifest by *Augustine*, who plainly teacheth, that only the Scriptures cannot erre, all other writers may erre, Prouinciall councils may erre: lastly hee saith; *Concilia quæ sunt ex vniuerso orbe Chri-*

2. Thef. 2. 3. 4.
The Church
may erre.

Christiano priora posterioribus sapienter emendari, cum aliquo experimento rerum aperitur quod clausum erat, & cognoscitur quod latebat: That generall Councils which are gathered of all the Christian world, are often corrected, the former by the later, when by any triall of things, that is opened which was shut, and that is knowne which was hidden. A general Council may be corrected (saith Augustine). Ergo, it may erre. And therefore Augustine speaketh plainly to Maximian the Bishop of the Arrians: Neither ought I to alleadge the Council of Nice, nor thou the Council of Arrimine, to take advantage thereby: for neither am I bound, nor held by the authoritie of this, nor shew of that; set matter with matter, cause with cause, or reason with reason; try the matter by the authoritie of Scriptures, not proper witnesses to any of vs, but indifferent witnesses to vs both.

August. Tom. 6. lib. 2. contra Donatist.

Aug. cont. Maximin. lib. 3. Cap. 4.

In the time of *Constantine* that Christian Emperour, was the first and last Council of Nice, wherein according to our Creede was decreed, that Christ was God as well as man. In the time of *Constantius* (*Constantinus Sonne*) favoring the error of the Arrians, it was decreed in the Council of Arrimine, that Christ was not God, but onely man. This Council of Arrimine did erre (and that grossely) in a matter of faith. Ergo, it is palpable that a generall Council may erre, even in matters of faith.

Theodor. lib. 2. cap. 18.

Againe, generall Councils haue been contrary one to the other, and that in matters of faith: as the Council of Constantinople condemned the setting vp of Images in the Church: and the Council of Nice afterward allowed Images. One of them (being contrarie) must needs bee erroneous: Ergo, a generall Council may erre.

The generall Council confesseth it selfe that it may erre: For the whole Council prayeth in the end of a generall Council (in a set forme of Prayer that is appointed to be said after euery Council) namely, that God would *Ignorantia ipsorum parcere, & errori indulgere: Spare their ignorance, and pardon their error: Ergo, a generall Council may erre.*

Concil. Tom. 1. de ord. celeb. concil.

The Pope of Rome (whom the Papists hold for head

E

of

of their Church) may erre: *Ergo*, their whole Church may erre. *Augustine* proueth it erres: *Beata memoria Innocentius Papa sine baptismo Christi, & sine participatione corporis & sanguinis Christi, vitam non habere paruos docet: Be-* hold, Pope Innocentius of blessed memory doth teach, that young children cannot be saved, except they receive the baptism of Christ, and also the communion of the body and blood of Christ.

But this is taxed for an error: *Ergo*, the Pope of Rome may erre, and consequently the whole Church vnder him, except perchance members haue a priuiledge about the head. But what shall I need to stand hereupon? their owne Canon law (as is euident in the decrees) doth say expressly, that if the Pope bee found negligent of his owne and his brethrens saluation; yea, though hee leade innumerable people by heapes to the diuell of hell, no mortall man may presume to reprove him: because hee himselfe being to iudge all, is to bee iudged of none; *nisi deprehendatur a fide deus; except he be found erring from the faith*: whereby it appeareth, that they thought hee might erre in matters of faith, or else that exception was put in vaine. But the Pope is no other then a man, as also the members of his Church be; and *humanum est errare; all men are subiect to error*. Let euery man take heed how he trusteth the Pope or any man mortall: for it is written, *Ier. 17. Maledictus homo qui in homine confidit*: Cursed is that man that putteth his trust in man. And why? Because (as the Prophet *David* saith, *Psal. 116.*) *All men are liars in their words, and sinners in their works*. But when the doctrine of that man of Rome and of his Church is in diuers things cleane contrary to the expresse word of God, who can denie but it is an apparant erring Church?

Lib. 2. ad Bonif.
contra Epist.
Pelag. cap. 4.

Part. 1. distin.
40. cap.
Si Papa.

Popish errors.

Ignorance and
strangeness in
the Scripture.

As when it established ignorance to be the mother of deuotion, which Christ calleth the mother of error, saying: *Ecce ego non sciens scripturas*, *Matth. 22. 29*: who can chuse but thinke, that it hath no good meaning in it, but purposed onely to build vp the pride of the Pope, of his Cardinals, Bishops, Priests, Monkes, and other their Ecclesiasticall

fiatall men? Christ biddeth the people to *search the Scriptures*, Iohn 5.39; this Antichrist forbiddeth them, saying; it is peridous; it causeth schisms, sects, and heresies; as though they were wiser then Christ. Againe, the Apostle *Paul* commandeth, *that the word of God should dwell plentifully in the people; whereby they might teach themselves*: Col. 3.19. But the Pope of Rome and his Church alloweth not plentiful knowledge of the word in them, yea Ignorance is the knowledge that he would desire them to haue. Who would not iustly suspect such a Church, and such a religion, yea, condemne it; when to maintaine & continue their Church in errors, they would haue none of the people to search any scriptures, whereby they might be discovered? Thus the sillie Papists (whom I pitie) are led like blind men they know not whither, and with their *implicita fides* (which is to beleeue (for their part) they know not what) are lamentably seduced. It is good themselves should see and know what they beleeue, and that their faith and beleeve be right, lest at last they be (through ouermuch trust of their teachers) extremely deceived. The people of Berea were highly commended, and it is noted to their praise, that they searched the Scriptures, to see whether those things were true or no which *Paul* himself taught: Act. 17. For whofoeter he be, yea though it were an Angell from heauen, if he teach matters contrarie to the doctrine of the holy and canonicall Scriptures, we are to hold him accursed, yea and accursed againe, as the Apostle of Christ Iesus S. *Paul* commandeth: Gal. 1.8.9.

Againe, the Church of Rome when it taught and holdeth, that the Scriptures were to bee read vnto the people of congregation in an vnknowne tongue, what were the people the wiser? Saint *Paul* would haue all things done to edifying in the Church. For saith S. *Paul*; *Is qui supplet locum indocti, quomodo distans est Amen ad tuam gratiarum actionem, quandoquidam quid dicas nescis?* How shall he that supplieth the place of an vnlearned man say *Amen* to thy thanksgiving, when hee vnderstandeth not what thou saiest? 1. Cor. 14.

And in that whole Chapter hee vterly disliketh

keeth seruice in an vnknowne tongue. And therefore if the Church of Rome will not confesse their error herein, she is past all shame, and hath the impudent and shamelesse face of an harlot.

Against Purgatory.

They haue al deuised and defended a place of Purgatory, wherein all that depart this life be put, and there punished, (being a punishing fire) vntill they helpe to fetch them out with their Masses, and other their inuentions and deuices: which they will not do, nor thinke they haue reason to do, except they haue good current coine for the same.

And therefore it may be well and iustly called Purgatorie Pick-purse: and it is manifestly apparent hereby, that wealth and great riches of the Clergy, was the onely marke they aimed at. For it hath no warrant in the Canonick bookes of the Scriptures: yea, the Canonickall bookes of Scriptures shew the contrary, and so doe the ancient Fathers. Christ in the Gospell, Luk. 16. sheweth only but two places, namely, Heauen and Hell; saying, that the rich mans soule (which was vnmercifull to *Lazarus*) went after his death to Hell; and there was tormented, and that *Lazarus* soule (he being dead) was carried into *Abrahams* bosome, a place of ioy and comfort. To the Theefe which was executed at the Passion and suffering of Christ, and beleeued in him, Christ answered, *Hodie eris mecum in Paradiso*: *This day shalt thou be with me in Paradiso*: Luke 23. 43. Which sheweth that the soules of the faithfull neuer come in purgatory fire to be boiled and punished: for all their sinne is forgiuen, and consequently, the punishment incident to the same, is forgiuen also, and their soules passe from death to life, and into Paradiso, a place of comfort, delectablenes, and all sweetenesse, namely, heauen where Christ is. *Verily, Verily, I say vnto you* (saith Christ) *he that heareth my word, and beleeueth in him that sent me, hath eternall life, and cometh not into condemnation, but passeth from death to life*: Ioh. 5. 25. What is become then of this Purgatory? *S. Paul* saith, *I comēt to be dissolued: and to be with Christ*: Phil. 1. 23. shewing thereby, that presently after his dissolution, he was to be with Christ in glory. *For we know* (saith he) *that when*

this

this earthly tabernacle of ours is dissolved, wee haue a building not made with hands, but eternall in the heauen, 2. Corinth. 5. 1. S. Iohn in his Reuelation saith, Blessed are the dead which die in the Lord: from henceforth they rest from their labours, and their works follow them, Reuel. 4. 13. If from the time of their death they haue blessednesse and rest (as hee sheweth) then are they not in any purgatorie fire to be scorched and molested. Saint Peter telleth the Saints and children of God, and assureth them of it, That the end of their faith is the saluation of their soules, 1. Pet. 1. 9. If saluation of their soules begin at the end of their faith, which lasteth vnto the end of their life, (and no longer, for then they haue the fruition and possession of that which they beleue and hope for) then is it manifest there is no Purgatorie. Ambrose saith: *Qui hic non receperit remissionem peccatorum, illic non erit in caelo: quia remissio peccatorum vita aeterna est.* Hee that here in this life receiveth not remission of sinnes, shal neuer come into the kingdom of heauen, for life eternall is remission of sinnes. Cyprian saith, *Quando istinc excessum fuerit, nullus iam locus poenitentiae, nullus satisfactionis effectus: hic vita aut amittitur aut tenetur: hic salutis aeternae cultus Dei & fructus prouidetur.* And again by and by hee saith: *Tu sub ipso ficti oritur & vitas in parali occasu pro delictis Deum roges, qui veras & vnas est; de qua datur confidenti & credenti indulgentia salutaris, & ad immortalitatem sub ipsa morte transiunt.* That is, when men are once departed hence, there is no more place of repentance, no effect of satisfaction: here life is either lost or kept; here promise is made for eternall saluation by the worship of God, and fruits. And therefore saith he: Doe thou call vpon God, though it be at thy last gaspe, and departure of this thy temporal life; but call vpon that God which is one and irrepugnant is given thee if thou confesse thy sins, and sauing forgiveness if thou beleue; and from death presently thou shalt passe to immortalitie. Hierom saith, that the time of sowing their seede for Christians is this present life, and that as soone as this life is ended, they reape euermlasting life. Augustine saith, *Primum fides catholicorum diuina auctoritate regnum esse*

Ambr. lib. 2. de bono mortis.

Cyprian contra Demet. tract. 1.

Hieron. in Gal. cap. 6.

credit calorū: secundum gubernant, ubi omnis Apostata, vel
 à Christi fide alienus, supplicia experitur. Tertium penitus
 ignoramus, nec esse in scripturis sanctis experimus. The first
 place (saith he) the faith of Catholikes doth (by diuine au-
 thoritie) beleue to be the kingdom of heauen: the second,
 hell: a third place wee are vtterly ignorant of, neither can
 we finde any such in the holy Scriptures. And the same Au-
 gustine writeth in another place: *Thou it is which beleue a*
purgatory fire, are much deceived: and that through an hu-
mane conceit. How then can the Papists be the true Catho-
 likes, which beleue not the faith of the Catholikes, which
 Augustine doth affirme?

Aug. Enchir.
 ad Laurent.
 cap. 67.

Against free
 will,

ch. x. ciii. v. d. m.
 .xlviii. c. lvi.

2. Tim. i. 11. 12. 13. 14.
 1. Pet. i. 1. 2. 3. 4.

Ephes. 4. 8.

They also hold that a man, since the fall of Adam, hath
 free will of himselfe, and of his owne power to come vnto
 God, and to doe things acceptable and well pleasing in
 his sight. Whereas God saith after that time, *that the ima-*
ginations of mens hearts are only euill every day. Gen. 6. If
 they be *only euill*, then haue they of themselves no affecti-
 on to goodnesse acceptable to him. And Christ saith, *No*
man can come vnto me, except my Father draw him. Ioh. 6.
 44. If hee must be drawne before hee can come, hee hath
 no procliuitie or willingnesse of himselfe to come. And
 therefore is it that the Prophet saith, *Convert thee, and*
I shall be converted. Jeremy. 17: shewing that hee hath no
 power in himselfe to be conuerted. And S. Paul sheweth,
 that till God giue grace, *there is none that doth good, no not*
one. Rom. 3. 10. &c. For all the Philosophicall vertues, and
 good deeds which men doe before they haue faith (which
 is *the gift of God*) are sin, and not acceptable to God: Ioh. 6.
 29. For the Apostle witnesseth, *that without faith it is im-*
possible to please God. Heb. 11. 6. And that *whatsoever is not*
of faith is sinne. Rom. 14. 23. Christ himselfe againe saith,
that except me be ingrafted into him, they can bring forth no
fruit. Ioh. 15. 1. 2. &c. Paul often teacheth that wee must
 be new men, and *cast off the old man*: Ephes. 4. 22. And a-
 gaine, hee bids vs to bee *renewed in the spirit of our minds*:
 Ephes. 4. 23. And moreouer hee saith, *that the naturall man*
perceiveth not the things that are of God, neither can hee see
they.

they are ſpiritually diſcerned: 1. Cor. 2. 14. And againe, that it is God that worketh the will and the deed: Philip. 2. 13. And he plainly confeſſeth of himſelfe and of all others, that we are not able of our ſelves ſo much as to thinke a good thought, and that all our ſufficiency is of God: 2. Cor. 3. 5. Which pre-miſſes doe ſhew that our vnderſtanding is blinde, and our will peruerſe in any diuine matter, or acceptable ſeruiſe vnto God, till God doe enlighten the one, and draw and moue the other vnto himſelfe. Thus hath God ordered matters, to the ende himſelfe might haue all the glory aſcribed to him, as good reaſon he ſhould. For what is man ſince his fall in Adam, but an abieſt and runne-away from God, of himſelfe ſeeking by- paths, and crooked out-waies, leading from God, and from his worſhip, except he be aſſiſted from aboue? (which is ſignified by Adams hiding himſelfe from the preſence of God after his fall.) And therefore Auguſtine ſaith well and truly; *Hominem libero arbitrio male uſum, & ſe & illud perdiſſe: That mā hauing it uſed his free will that he had, hath now both loſt himſelfe, and that.* And againe, *Liberum arbitrium captiuatum, ne quid poſſit ad iuſticiam: That free will is taken captiue, that it can do nothing towards right conſeſſe.* And againe, *Hominis non libera, ſed a Deo libera voluntas obſequitur: Not the free will, but the freed will of man (which is ſet free by God) doth obey and yetld obeifance.* And againe, *Liberum non fore quod Dei gratia nō liberauit: That the will is bound and not free, till God deliuer it and ſet it at liberty.* Cyprian (which Saint Auſten ſo often citeth) ſaith, *De nullo gloriandum, &c. Man muſt glory of nothing, becauſe nothing is ours: therfore every mā annihilating his owne power, muſt learne wholly to depend vpon God.* And Chryſoſtom ſaith, that *Omnis homo nō modò naturaliter peccator, ſed totum peccatum eſt: Every man is not only ſinful naturally, but is altogether ſin.* And therfore Saint Paul ſheweth, that till a man bee regenerate or borne anew, and vntill hee bee renewed in the ſpirit of his minde, hee hath in him nothing elſe but *concupiſcentias erroris; luſts and affections after error.* Eph. 4. 23. ſaying likewise, that *by nature we are the ſonnes of wrath:* Eph. 2. 3. Which alſo Chriſt him-

Aug. ad Araſt. ep. 44. & Enchir. ad Lau. cap. 30. & lib. 3. cap. 7. & ad Bonif. cap. 8. & 3. & alib. paſſim.

Lib. de predeſt. ſanct. item ad Bonifa. lib. 4. in Gen. Hom. 1.

2. Cor. 5. 17.

selfe testifieth to Nicodemus, saying: That that which is borne of the flesh is flesh, and that which is borne of the spirit is spirit; and that except a man be borne anew by that spirit, he cannot see so much as see the kingdom of God, Joh. 3. 3. &c. And therefore S. Paul telleth, that there must be a *new creature*, whosoever will be in Christ Iesus, and a renewing and metamorphosis of the minde (hee useth the very word) before men can finde out the good and acceptable will of God, and what pleaseth him, Rom. 12. 2. I therefore conclude, that the Papists are farre wide, and know not the miserie and thraldome of men, whereinto they are fallen by that great sinne and disobedience of Adam, whilst they stand to defend *free will* in naturall men. Indeepe it appeareth to bee free and too free vnto euill, but it is so bound and fast tied from desire of any diuine duties, that God must first draw it out of that seruitude wherein it is, and set it at libertie, and moue it to come before it will shew any readinesse that way. I trust therefore they see, that their Church not onely may erre, but erreth most grossly in many points.

Against Com-
munion in one
kinde.

C. comperimus
de consecra.
dist. 2.

They hold that in the Sacrament of the Lords Supper, it is lawfull to debarre the people of the Cup: and so they vse: which is contrary to the institution of Christ, *Bibite ex hoc omnes: Drink ye all of this*, Mat. 26. 27. And as well, and by as good authoritie may they take the bread from the people likewise. And it is contrarie to the expresse doctrine of S. Paul, 1. Cor. 11. 23. 28. (who, as himselfe testifieth, deliuered the institution of Christ) for hee saith, *Let a man examine himselfe, Et sic edat, & bibat: And so let him eate of this Bread and drinke of this Cuppe*. So that he must drinke as well as he must eate. And that the people should bee partakers, and receiue in both kinds, was obserued many hundred yeers in the Church after Christ. Insomuch, as Pope *Gelasius* decreed, that all they should be excommunicate, which would receiue but in one kinde. But Rome that now is, is not Rome that then was; but with her Counsell of Constance, is not ashamed to goe against all Antiquitie, and all Diuinitie.

But

But they hold (which is a maruiculous grosse error also) Transubstantiation in the Sacrament, namely, that after the words of Consecration, the Bread and Wine are changed into the very substance of the body and blood of Christ; And this they would seeme to ground vpon these words, *Hoc est corpus meum, This is my body*, Matth. 26. 26: which they will haue to bee expounded literally. But why then doe they not expound the other words of Christ literally also, concerning the Cuppe? for the Text saith, in the 27. and 28. verses, *That hee tooke the Cup, &c.* and said, *This is my blood*, I am sure they will not say, that the Cup was the blood of Christ (as the words be) but they will grant a figure in those words: namely, *Continens pro contento*, that *by the cup is meant the wine in it*. If then they will admit a figure in this, why may there not be a figure in the other? namely, *signatum pro signo*; that these words, *This is my body*, should bee vnderstood thus: *The bread is a signe of my body* (which was broken for you). If we looke into the old Sacraments of the Iewes, namely, Circumcision, and the Paschall Lambe, wee shall finde the phraze of speech obserued. For Circumcision was called the Lords Couenant, when indeede it was not the couenant (as all men do know) but a signe and seale of the Couenant: for the Couenant was this to *Abraham: Ero Deus tuus, & seminis tui, &c.* *I will be thy God, and the God of thy seede, &c.* Genesis 17. Rom. 4. 21. So likewise the Paschall Lambe is called the Passeouer, when indeede it was but a signe of the Passeouer, or passing ouer or through the red Sea (which was a mightie and most wonderfull deliuerance, *Pharaoh* and all his hoste being in the Sea, when they passed through as on drie land). Inasmuch therefore as it is vsuall in Sacraments so to speake, it is not against reason, but standeth with verie good reason to thinke, that Christ Iesus in instituting this Sacrament, which to the Christians is the same that the Paschall Lambe was to the Iewes, did likewise call the bread his body, in such sort as the Paschall Lambe was the Passeouer: that is to say figuratiuely; that as the Paschall Lamb was called the Passeouer, and yet was but a signe and

remem-

Art. 1. B. 1. c. 1.
B. 1. c. 1.

Tertul. con.
Marcion. lib. 4.

Aug. in Psal. 8.

August. in
Tom. 6. cont.
Adamant.

remembrance of their Pasleouer; so the bread was called his body, & yet it was but a signe & remembrance of his body.

And that this is the right exposition, may appeare by the words of Christ, where he saith, *Do this in remembrance of me*: Luk. 22. 19. Tertullian likewise doth so expound them:

for he saith, Christ said, *Hoc est corpus meum, id est, figura corporis mei: This is my body, that is, a figure of my body*. Augustine likewise saith; *Christi miranda patientia adhibuit Iudæ ad convivium, in quo corporis & sanguinis sui figuram discipulis tradidit: The admirable patience of Christ admitted Iudas to the banquet, wherein he delivered to his Disciples a figure of his body and blood*. And againe he saith, *Non dubitavit Dominus dicere hoc est corpus meum, cum daret signum corporis sui: The Lord doubted not to say: this is my body, when he gave but the signe of his body*. And this exposition must needs bee true: for S. Paul saith plainly and expressly,

1. Cor. 11. 26. 28: *That the communicant doth eate bread: Ergo, it remaineth bread after the words of consecration*. For if it were transubstantiate into the body of Christ, then were there no bread to eate, but the body of Christ is the thing that should be eaten. But none do eate the very body of Christ: for if euery communicant did eate the very body of Christ naturally, carnally, and really, (as they grossly suppose) Christ should haue a number of bodies, which is palpably absurd & monstrous: and beside, then euery communicant should be saued, yea, euen Iudas himselfe (which is knowne to be the child of perdition): for Christ saith, *He that eateth my flesh, and drinketh my blood, hath eternal life*: Ioh. 6. 54. Indeed the elect & godly do eate Christ & drink Christ, but how? not carnally, but spiritually, and by a true faith, apprehending Christ, and applying Christ with all his benefits as firmly vnto their soules, as the bread and wine is applied to their bodies. Besides, if Christ gaue his body to be eaten really by his Disciples, at the time of the institutio of this Sacrament, what was it that did hang on the crosse on the morow? Moreouer, S. Peter saith, Act. 3. 21, that as touching the body of Christ, the heauens must contain him vnto the end of the world. If his body be in heauen, & that

he

he hath a true body (as all men know he hath) how can it be that he should be both in heauen and in earth, as touching his body at one time? For though he haue a glorified body, yet he retaineth the nature and property of a true body still, which can be but in one place at once. And so saith *Augustin*, saying, *Corpus domini in quo resurrexit vno, tantum loco coefferat*: The body of the Lord wherein he rose againe, was he but in one place only. But the Papists to helpe themselves are driuen to this, to say, that there is a miracle in the Sacrament, and that Christ is there miraculously. Whereunto I answer, that if the bread be turned into the very body of Christ by a miracle, then should it appeare visibly so; for the nature of euery miracle is to be visible to y outward eye and senses: as when Christ turned water into wine, it was visibly wine: when *Moses* rod was turned into a Serpent, it was visibly a Serpent: and so if the bread be turned into the very body of Christ, it is visibly his body, if you will hold a miracle to be wrought therein. But *Augustin* in answereth, there is no miracle in the Sacrament, saying thus; *Honorem tanquam religio possunt habere, stuporem tanquam mira non possunt*: The Sacraments may haue honor as things religious, but they are not to be admired as miracles. *Theodor* also is most expresse against Transubstantiation, for thus he saith: *Neque enim signa mystica post sanctificationem recedunt à natura sua: manent enim in priore substantia figura & forma, & videri & tangi possunt sicut prius*. That is, The mysticall signes after consecration, doe not depart from their nature, for they abide still in their former substance, figure, and forme, and may be both seene and felt as before.

Aug. in Job. tract. 3.

Aug. Tom. 3. de Trinit. lib. 3. cap. 10.

Theodor. dial. 2.

Gels. contra Eutyb.

Gelasius a Pope himselfe, doth say most plainly, that there is no transubstantiation in the Sacrament: his words be these, *Non desinit substantia vel natura panis & vini; & certe imago & similitudo corporis & sanguinis Christi in actione mysteriorum corporis Christi celebratur*: The substance or nature of bread and wine doth not cease, and verely there is the image and similitude of the body and blood of Christ celebrated in the action of the mysteries of the bodie of Christ. And therefore I conclude, that the Church of

Rome

Rome which now is, is not the same which it was in former times, but it is become degenerate and revolted from that former puritie, which once was in it: And consequently it is expressly manifest, that that Church both may and doth erre.

Against the
Popes supre-
macie.

The Church of Rome doth further hold, that their Pope hath authoritie to depose Kings and Princes. But by what title? It is cleare that in his either so doing, or attempting to doe, he is both a notable traytor vnto God, whose authoritie hee doth claime and arrogate, and vnto Princes to whom hee should be subiect. For, the raising and pulling downe of Princes, God hath reserued to himselfe alone, in his power: *For it is hee (not the Pope) that deposeth the mightie from their seates, and exalteth them that are of low degree, Lu. 1. It is he (not the Pope) that putteth down kings, and giveth kingdomes to whomsoever hee will.* And it is hee that testifieth of himselfe, saying: *Per me Reges regnant, & principes dominantur: By me Kings raigue, & Princes beare dominion.* Dan. 2. 20. and chap. 4. 14. and 22. Seeing therefore it is God that hath this high authority proper to himselfe, which way can the Pope claime it, without iniurie and treason vnto God? Will hee claime it by reason of his keyes, and in his Apostolicall right? That hee cannot doe: For he must remember that the keyes giuen, *were the keyes of the kingdome of heauen,* Matth. 16. 19. And therefore by authority of the keyes hee cannot meddle with terrestriall kingdomes, to open an entrance for any into them, or to shut out or exclude any that be in them. And beside, Saint *Paul* the Apostle doth say expressly both of himselfe, and of the rest of the Apostles, that how great authoritie soeuer they haue for the ouerthrowing of strong holds, (that is, of rebellious thoughts, and proud conceits, and stiff-necked opinions seated in mens hearts against God, as himselfe expoundeth in the same place) that all their power and meanes to conuert men is onely by the sword of the Spirit which is the word of God, and by the power of the keyes committed to them. In all which their authoritie, giuen vnto them from Christ, hee confesseth plainly,

2. Cor.

2. Cor. 10. 4. that the weapons of their warfare, are not carnall, but mighty through God; that is, *ſpiritual*. Which words doe demonſtrate, that by their Eccleſiaſticall miniſterie, they haue clearely no ciuill. authoritie committed to them.

And moreouer it is manifeſt, by the practiſe of the Apoſtles and all their precepts (commanding all Chriſtians to obey their Rulers, their Kings, and Princes, yea though they were perſecutors) that the Apoſtles neuer had any ſuch authoritie committed to them: Rom. 13. 1. 2. 3. 4. 1. Pet. 2. 13. Tit. 3. 1. And therefore it is vndoubtedly true, that the Pope of Rome cannot claime it by any ſuch authoritie. Againe, the Biſhop of Rome can claime no more authoritie by the power of the keies, or of binding and looſing, then any other Biſhop elſewhere may doe: for the keies, that is to ſay, the power of opening and ſhutting, and of binding & looſing; Ioh. 20. 22. 23. were giuen to all the reſt of the Apoſtles as well as to *Peter*. And conſequently for any Miniſter of the Goſpell, thereby to claime authoritie aboue another, is abſurd: for they be all indifferently ioyned in one commiſſion, and therefore haue all equall authoritie: and therefore the Biſhop of Rome by vertue of the keies, hath no more authoritie then any other Biſhop hath; that is to ſay, none at all to depoſe Princes. Their dutie is rather to practiſe obedience themſelues to them, and to teach the ſame obedience to others, as the Apoſtles of Chriſt did. Yea Chriſt himſelfe ſaid, *his kingdom was not of this world*. Iohn 18. 36. Himſelfe likewise refuſed to be made a King: Iohn 6. 15. Himſelfe paid tribute vnto *Ceſar*, and commanded others to giue the ſame, and al other duties of ſubiection and obedience vnto *Ceſar*: Mat. 22. 21. If he were ſubiection to *Ceſar*, it is a ſhame for the Biſhop of Rome to exalt himſelfe aboue *Ceſar*.

But perchance the Biſhop of Rome will challenge this his ſoueraigne authoritie ouer Princes by donation from *Conſtantine*, or ſome other Chriſtian Emperour. Indeede ſuch fables ſometimes he is not aſhamed to viter: but let it be the ſtrongeſt way for him, if you will, that ſome Chriſtian

stian Emperour was so foolish as to giue him his Empire; (which is neither likely nor credible) yet say I, it was neither lawfull nor tolerable for him to take it, if he will bee a Minister of the Gospell, or successor of the Apostles. For Christ hath expressely forbidden his Apostles, and in them, all the Ministers of the Gospell, all such dominion, and ciuill iurisdiction, saying thus vnto them, *The Kings of Nations raige ouer them, and they that be great amongst them, beare rule or dominion: but it shall not be so with you,* Mat. 20. 25. 26. Mark. 10. 42. 43. Luk. 22. 25. 26.

Which words be most prohibitorie, and shew that they may not raige like kings of nations, nor beare rule as great men in those nations do: but they must serue in the Church, and bee diligent to discharge that great charge in the Church, which their Master Christ Iesus hath laid vpon them. And therefore euery way the Pope of Rome hath no title, but is herein an vsurper, and an intruder, and a notorious and odious traitor both to God and Princes. And besides, all the ancient Churches haue affirmed and acknowledged the supreme authoritie of Princes, aboue & ouer all both Priests and people. And therefore saith *Tertullian, Collimus Imperatorem vt hominem à Deo secundū, & solo Deo minorem: We honour the Emperour as the next man to God, and inferiour to God only.* And againe he saith, that Princes are, *A Deo secundi, post eum primi, ante omnes, & super omnes: The second to God, the first next after God, and before and ouer all men.*

*Tertullian. ad
Scapulam.*

*Tertul. in
Apologet.*

Optatus cont.

Parmen. lib. 13.

*Chrysost. ad po-
pulum Antiach.
homil. 2.*

Gregor. Epist.

lib. 3. Cap. 100.

& cap. 10. 3.

Optatus in like sort saith, Super Imperatorem non est, nisi solus Deus qui fecit Imperatorem: There is none aboue the Emperour, but God only which made the Emperour, And Chrysostome saith, Parens vltimum super terram non habes: He hath no equall on earth. And Gregoris Bishop of Ronie, himselfe affirmeth, That the power is giuen to Princes from heauen, not only ouer souldiers, but Priests. And therefore I conclude, that the Church of Rome which now is, is not the Church which once it was, but is wonderfully fallen into corruption, and growne into pride, both against God, and his anointed Prince; and consequently not onely may

cite,

erre, but doth erre, and that most detestably and abominably in the highest degree.

The Bishop of Rome doth further hold, that hee hath authoritie from God to forgiue sinnes: and thereupon he sendeth forth his Charters of Pardon, his Buls and Indulgences, to such as he meaneth to assoile. The Scribes in the Gospell could say, *None can forgiue sinnes but God*: Marke 2.7. Iob 14.4. Esay 44.25. If therefore the Pope of Rome will take vpon him to forgiue sinnes (in that sort hee doth) hee must prooue himselfe to bee God, otherwise his actions will not bee warranted: how often in the Scriptures is it said of God, that he forgiueth iniquitie and transgressions? ascribing that authoritie onely to God, and to no other.

Against Indulgences and Pardons.

I neede not recite any particular places, the whole booke of God is plentifull herein. I doe not denie, but Ministers of the Gospell haue power to bind and to loose sinners: (as Christ himselfe sheweth, Mathe. 16.) but how, and whom? They can neither iustifie the vnrighteous, whom God abhorreth, nor yet condemne the godly and faithfull, whom God dearely loueth. In as much therefore as they cannot pardon such as God condemneth, nor yet condemne such whom God acquitteth, Ro. 8. 33. 34. it is manifest, that all their power of binding & loosing sinners, is limited and bounded within the compasse of Gods word, which they may not passe: for if they do, they go beyond their warrant, and so all that they do, will be of no force. The incredulous and obstinately wicked persons, they may by warrant of Gods word pronounce condemnation against, except they do repent; and to the assuredly faithful, repentant, and godly persons, whose continuall care is to please God, and walk in his waies, they may pronounce the sentence of vndoubted and certaine saluation, because the word of God doth assure as much: and this is all the binding and loosing of sinners which they haue. For in all their pronunciations of pardons, & forgiveness of sins, they must be sure they speake not in their owne names, nor their owne wils and pleasures, but they must doe it in the name of God, being first assured that

that it is his word, will and pleasure, which they utter. But the Bishop of Rome obserueth not the rule of Gods word to square & measure his pardon by: but pardoneth whom hee list, and as hee list, as if he were a God himselfe, hauing absolute power in himselfe (without respect of Gods word or will) to doe what he list. In so much as Traitors and rebels against God and their lawfull Princes, he will not onely pardon without exception, but he will abet them in their damnable courses, till at last (when it is too late for them to repent) they will (if they take not good heede in time) feele the smart of it in hell torments together for euer. What the religion of Rome is, may appeare by this, that any man for money may get a pardon for his sinnes: and then what sinne neede rich men feare to commit, when a Popes pardon will salue all? or how can it bee otherwise then a religion of licentiousnesse, when for money a man may haue a licence or dispensation against any sin whatsoeuer. These things bee such open blots to the Romish religion, as that worthily euery good and godly minde hath it in detestation, and doth iustly condemne it. Yet further will I proue, that the Church of Rome cannot be the true Church possibly.

Against Traditions.

*Council. Trident.
1. decret. 4. sess.
Distinct. 20. c.
in libellu.
Distinct. 13. c.
in canonicis.
Distinct. 19. c.
scilicet omnes.*

1. The Church of Rome doth hold, that the diuine and sacred Scriptures doe not containe all things necessary to saluation: but their vnwritten traditions must (forsooth) all be receiued with equall and like authority; for so hath their Councell of Trent determined. And Pope *Leo* the fourth feareth not to pronounce with a loud voyce, *That be that receiuen not without difference the popish Canons, as wel as the foure Gospels, beleuen not aright, nor holdeth the Catholike faith effectually.* The Decretall Epistles also they number with the canonically Scriptures. And Pope *Agathus* saith, that all the sanctions and decrees of their Romish See are to bee taken as established by the diuine voice: Which blasphemies who can abide? For hereby they make both the Scriptures imperfect; and not so content, doe further adde vnto those Scriptures.

Wherein they commit two notable sinnes: first, accusing

fining the sacred and Canonick Scriptures, that they containe not all matters necessarie to saluation: which is directly contrary to the testimonie of Saint Iohn, who saith, *That these things are written that ye may beleene, and that in beleuening ye may haue life eternal*: and cleane contrary to the testimonie of S. Paul, who saith, *That the Scriptures* (giuen by diuine inspiration) *are profitable to reprove, to teach, to correct, to instruct, and perfect the man of God*. 2.Tim. 3.15. Ergo, the Scriptures or word of God writtē, is a true, sound, and perfect whole doctrine, containing in it selfe fully all things needfull for our saluation. Yea S. Paul saith expressly to Timothy, *That the Scriptures are able to make him wise vnto saluation*: 2.Tim. 3.15. And therefore the Church of Rome being cleane contradictory, doth marueilously erre: and therefore also wee need none of their vnwritten traditions.

And againe, how should wee be assured that those traditions which they call Apostolicall, be Apostolicall, considering them not written by the Apostles? *Augustine* speaking hereof, saith thus: *Si qua retinuit Iesum Christum, quis nostrum dices hoc vel illud esse? Et si quis hoc dicat, quomodo probabis?* That is, *If Iesum Christ haue kept any thing close, which of vs shall say it is this or that? And if any say it is this, how will he proue it?* For all the errors of the Church of Rome, shroud themselues vnder the harbour of traditions. And *Chrysostome* saith flatly, *Whatsoeuer is requisite for our saluation, is contained in the Scriptures*. And againe he saith, *All things be cleere & manifest in the Scriptures, and whatsoeuer things be needfull, be manifest there*. And *Hierome* in the prologue of the Bible to *Pauline*, after hee had recited the bookes of the new Testament and the old, saith thus: *I pray thee (deare brother) among these line, muse vpon these, know nothing else, seeke for none other thing*. And againe vpon the bookes of the olde and new Testament: *These writings be holy, these bookes be sound, there is none other to be compared to these: whatsoeuer is beside these, may in no wise be receined amongst these holy things*. And againe he saith, *Al other things which they seeke out or inuent*.

August. in epist. ad Iannet.

Chrysost. in Matt. 24 bom. 4

Chrysost. in 2. Thess. 2.

Hierome in his prologue of the Bible.

Hierome vpon Agge. 2.

at their pleasure, without the authority and testimonie of the Scriptures (as though they were the traditions of the Apostles) the word of God cutteth off. Let vs therefore stand fast to the written word of God: and as for their traditions, which they cannot proue, but obtrude vnto vs without testimony of Scriptures, let vs contemne them. For as *Atkanasius* saith; *The holy Scriptures inspired from God are sufficient to all instruction of the truth.* And as for the other point of the Papiſts in equalling and adding their traditions, their decretall Epistles and Canons, to the pure and diuine word of God, it is blasphemie intolerable, and who can endure it? For doth not God say thus, *Ye shall put nothing to the word which I command you, neither take ought therefrom?* Deut. 4. And againe he saith; *Whatsoeuer I command you, that take heed ye doe onely to the Lord: put nothing thereto, nor take ought therefrom.* And doth not *S. Iohn* in his Revelation say, *That if any man adde to this booke, God shall adde vnto him the plagues which are written in this booke, and shall take away his part out of the booke of life?* I conclude therefore, that the Church of Rome, which doth not content her selfe with the sacred & holy Scripture (which the chaste spouse of Christ euermore doth) is not the true Church of God: For there she sheweth her selfe to beare the marke of a strumpet. But when shee proceedeth and addeth her owne traditions, Decretall Epistles and Canons, to the word written; and maketh them to bee of as good and equall authority, as the Canonickall and sacred Scriptures themselues: what greater pride could haue bin shewed, or what higher blasphemy? But these are the right notes of an adulteresse, to equall her selfe with her husband. Yea, what should I say more? They hold that the authoritie of the Church is aboue the Scriptures, which sheweth fullie the notable pride and spirituall whoredome of their Church.

*Atbanas. contra
Gentiles.*

Deut. 4.

Deut. 12.

Reuel. 22.

*Against Ima-
ges. &c.*

2 The Church of Rome is Idolatrous, and therefore it is not the true Church. They fall downe before Idols and Images as the Heathen did, and therefore commit Idolatry as the Heathen did; I speake of the manner of their worship:

worship: for the heathen, howsoever they worshipped not the true God, yet they thought they worshipped the true God, & their meaning was to worship the true God in the Image or Idoll, as the Papiſts likewise doe meane: for they say, they be not such fooles, as to thinke or beleue that an Image or Idoll (made of wood or stone) could be God: neither were the heathen so foolish as to thinke, or beleue, that their Idols or Images were God, (for they knew they were made of wood or stone, or such like); but (as they took it) they worshipped God in the Image, as the Papiſts say they doe: and therefore the case for the manner of worship is all one. Again, if the Papiſts doe not worship the Idoll or Image, why doe they bow downe vnto it? God commandeth saying, *Thou shalt not make to thy selfe any graven image*: so that the very making of Images to represent God withall (who is a spirit eternall and inuisible) is Idolatrie. Again he saith, *Thou shalt not bow down to them nor worship them, &c.* So that to bow down vnto them (though they be supposed to represent God) is Idolatrie: for God must bee worshipped in such sort as himself hath prescribed, and not otherwise. And that it is flat Idolatrie to worship God in any Image, is expressed and manifest by the childre of Israel, when they made the golden Calf to be a representation of God; for the text sheweth that it was Idolatrie, for which many of them were plagued and punished; and yet their meaning was to worship the true God in the Calf: for they were not so simple as to thinke or beleue that that dead Idoll or image was God: and therefore the Idolatrie of the Church of Rome is as grosse and wicked as theirs was. Neither can the Papiſts helpe themselues in their wonted distinction of *Idola*, and *latría*, affirming that they giue to Images but *Duliam*, that is, *seruice*; and to God *Latríam*, that is, *worship*: shewing thereby, that both they worship God, and serue Images. But how agreeth the Temple of God with Images, saith *Paul*; or what warrant haue they to serue Images beside God? When Christ himselfe saith (it is written) *I thou shalt worship the Lord thy God, and him onely shalt thou serue.*

Exod. 32.

Exod. 32.

2. Cor. 6. 15. 16.

Matt. 4. 10.

Deut. 9. 13.

Exod. 10. 10.

1. Thes. 1.

Abac. 1.

1. Iob. 5. 21.

Matth. 6.

Rom. 10. 1.

And *Paul* the Apostle doth likewise perswade expressely, that men should *turne from Idols or Images to serue the living God*. (where the word *Dulia* is vsed) whereby the Apostle doth shew, that there is such an opposition betweene Images and the seruice of God, that he that serueth the one, cannot serue the other. God himselfe disliketh Idols and Images vtterly, saying by the Prophet, that they are so farre from being *Lay-mens book*, (as the Papiests terme them) that they are no better then teachers of lyes. And Saint *Iohn* himselfe commandeth all Christians to keepe themselues from Idols: besides, it is Idolatrie to pray vnto any but God: for Christ biddeth when men pray, not to call vpon the Virgin *Mary*, nor any other Saint departed this life, but vpon God onely. *VVhen yee pray*, (saith hee) *say thus: Our Father which art in heauen, &c.* Againe, Saint *Paul* saith, *How shall they call vpon him on whom they haue not beleeued?* Declaring thereby, that faith and prayer goe together. We can call vpon none, but wee must consequently also beleeu on him: but wee are to beleeu on none but God; therefore wee may pray to none but God; and therefore the Church of Rome calling vpon Saints departed, committeth grosse Idolatrie: for the scripture sheweth, that God onely is to bee prayed vnto. Besides, they teach in their Idolatrous Masse, or Sacrament of the Altar (as they terme it) after a certaine mumbling of words by the Priest, there is no bread nor wine remaining, but the very bodie and blood of Christ; and that peece of bread which is shewed (for bread it still appeareth to bee, for all their magicall mumbling) they commaund to be adored and worshipped. To adore or worship any creature (such as bread is) is Idolatrie; the Papistical Church doth the same: *Ergo*, it is idolatrous. I haue proued it before, that it remaineth bread after the consecratio; & that Christ cannot possibly be there, as touching the bodily substance, because in that respect he is *ascended vp into heauen, & there siteth on the right hand of God his Father, until he come to iudge the quick & the dead.* And if they wil not beleeu diuine testimonies therein; yet the authority of

Cicero

Others a heathen man might somewhat moue them, for in one place he saith: *Quem rati auictum esse putas, ignem qui consumit, Deum credit esse?* That is, *Whom do you thinke so mad, as to beleue that which he eateth to bee God?* In so much therefore as the Church of Rome doth worship bread as if it were God, it is manifest they be grosse Idolaters. And consequently their Church cannot bee the true Church of God on earth.

3 The Papists doe not denie Christ in words, but if wee examine them by particulars, we shall finde that in deede they doe: as for example, we know that the right faith beleueth Christ Iesus to be both God and man, which the Church of Rome in words will also affirme: but vrge them in this point of the Sacrament, and then they bewray themselves, that they beleue not Christ to haue a true body: for when they are pressed with this, that the body of Christ cannot be both in heauen and in earth at one and the selfsame time, because it is against the nature of a true body so to be: then they become *Vbiqvaries*, and say, that because the Godhead of Christ is euery where, therefore his humanity is euery where. But this is no good consequent: for the Godhead and humanity are of seuerall natures. And if his body and flesh were euery where as his Godhead is, how is that true which the Angel spake, saying: *Surrexist, non est hic: Hic est resurrexerit, hic est hic?* For these words shew that his body and flesh is not euery where. Again, if hee were euery where in respect of his humanity, how is it true that he ascended into heauen? For that word, ascension, doth shew that his bodily presence did remooue from one place to another; and then was it not in that place from whence it did remoue.

Mat. 28. 6.

18. 1. 2025.

Lastly, it is the propertie of a diuine nature to bee euery where: and therefore whilest they defend this vbiqvarie of the flesh of Christ, it is as much as if they should say, that the flesh of Christ is turned into God (which is a grosse heresie) And thus it appeareth, that the Papists doe, with the Eutychians, denie that Christ hath a true body, when they hold that (contrary to the nature of a true body) it may bee in

diuers places at once; yea, euery where: and therefore denying Christ to haue a true bodie, they are not the true Church. And so much for their error concerning the person of Christ,

4 Now for the office of Christ (for his person and his office bee two chiefe things which wee are all to regard). The Papists will yeelde with vs, that it consisteth in these three points; namely, that hee is both a Prophet, a Priest, and a King. This I say in words they will acknowledge, but in deeds and verity they doe not: for in respect that Christ is our Prophet, which should and did reueale his Fathers will vnto the world, wee ought to bee content with his voyce, and search no further then hee hath reuealed in the Scriptures. But the Papists are not so contented, but they holde that their vnwritten traditions and Popish Canons, must also be receiued vpon like perill of damnation, as before I shewed. Concerning the Priesthood of Christ, it consisteth in two things, namely, *the offering vp of himselfe* once for a full, perfect, & sufficient sacrifice: *And his intercession with his Father*, which yet remaineth also, and shall doe to the worlds end. Both these the Papists annihilate, as I will proue. First, concerning the sacrifice and oblation of Christ, there is no doubt, but being once done vpon the Crosse, it was a most full, perfect, and satisfactory sacrifice to deliuer both *a culpa & pena*, from the guiltinesse, and the punishment incident to that guiltinesse; for otherwise, how should Christ be Iesus, that is, a Sauour, if hee did not deliuer vs from the punishment, as well as from the sinne? But the Papists hold that Christ hath obtained by his passion, remission for our sinnes going before Baptisme: but for sinnes committed after Baptisme, that his Passion hath taken away onely the guiltinesse, that the punishment remaineth notwithstanding; which is to bee paid in Purgatorie (as they say) and to bee redeemed by our owne satisfactions; and so they make the punishment due to sinne, (which is indeed eternall in hell) to bee but temporarie in Purgatorie, vpon satisfactions (as they haue deuised). But what can a man giue for the ransome of his soule? And it appeareth

appeareth before, even by the report of *Augustine*, that the Catholicke faith beleueth no Purgatory, such as they haue inuented. For as Saint *Iohn* saith, *The blood of Christ is that* 1. *Iohn* 1.7. *which purgeth vs from all sinne*: and that his most precious blood is the onely Purgatorie we hold, and doth deliuer his people from the punishment due to sinnes, as well as from sins: for our punishment was laid vpon him, and with his stripes we are healed, as the Prophet *Esay* speaketh. Againe, *Esay* 53. the Papists do say, they offer vp Christ in their Masse, which Masse they say is propitiatory, both for the liuing and the dead. First, for the dead it cannot be propitiatorie, nor doe good vnto; for as the tree falleth, so it lieth: and as a man is found to die, so he goeth either to heauen or to hell. A third place which the Papists call Purgatorie, there is not. And if any bee in heauen, their Masses can doe them no good: for they enioy all good already. And if any be in hell, we know that *Ex inferno nulla redemptio; From hel there is no redemption*. And therefore for the dead it cannot be propitiatorie, nor any thing else auailable: and for the liuing it cannot be propitiatory. Yea it is blasphemous and derogatory to the Passion of Christ once for all: for in as much as he is a Priest *Heb.* 5. & 6.7. for euer, after the order of *Melchisedech*, hee is to dye but *Eccl.* 12. once, which hee did vpon the Crosse: whose oblation being perfect (as the author to the Hebrewes speaketh) needeth not any other helpe (as of Masse, or whatsoeuer else) to make it perfect: yea it is wicked, grosse, blasphemous, & damnable to suppose any imperfection in the sacrifice and oblation of Iesus Christ: for God twice cried with a loud voyce from heauen, saying, *This is my beloued Sonne, in whom I am well pleased*. *Mat.* 3.17. *Mat.* 17.8.

5 As touching the other part of his Priesthood: namely, his intercession with his Father, whereby he maketh request vnto God for vs, although the Papists ascribe that chiefly vnto Christ; yet what doe they else but cleane rob him of it, when they associate others with him? As namely, the Virgin *Mary*, they call her *the Queene of heauen, the Gate of Paradise, their Life and Sweetnesse, the Treasure of Grace, the refuge of sinners, and the Mediatrix of men*. I

pray what doe they now leaue to Christ? Yea when they say thus to her:

O foelix uirgo

nostra gans scelera

ire matris impia

Redemptori: that is:

O happy Mother

satisfying for our sinnes

by thy Motherly authority

Command the Redeemer.

What greater blasphemy to Christ could they haue vttered? It is cleare that S. Paul saith, *There is but one God and one Mediator between God and man, The Man Christ Iesus*: 1. Tim. 2. 5. But the Papists be not content with him, but will haue many Mediators. Saint Paul saith moreover, that by him we haue boldnesse and access vnto God: Ephes. 3. 12. And therefore what foolish feare is it of Papists to appoint to themselves other mediators? Sith therefore the Church of Rome doth not repute the one oblation of Iesus Christ, and his intercession to be perfect, but accuseth them of imperfection (as appeareth by their doctrine) it cannot possibly bee the true Church. Christ himselfe biddeth to aske in no other name then his, and promiseth, that whatsoeuer shall be asked in his name, it shall be done: Iohn 14. 13. 14. Chrysostome speaking of the woman of Canaan, who though shee were a sinner, was bold to come vnto Christ, saith thus; *En prudentiam huius mulieris: non precatur Iacobum, non supplicat Iohanni, non adit ad Petrum, nec Apostolorum eunum respicit, aut ullum eorum requirit: sed pro his omnibus penitentiam sibi comitem adiungit, & ad ipsum fontem progreditur: Behold the wisdom of this woman; she doth not pray Iames, she doth not beseech Iohn, she goeth not to Peter, she looketh not to the company of the Apostles, neither doth request of any of them; but for all this she taketh repentance for her companion, and goeth to the very fountaine it selfe. And againe he saith, that to haue access vnto God, Nihil opus est ardens seruo vel intercessore, sed dic, miserere mei Deus: & enim te audis quocunque sis loco, & undecunque inuocetur: We haue no need of any Courtly attendant or intercessor, but say, Haue mercy vpon me O God: for he heareth thee in what place soener thou art,*

Chrysost. hom.
12. de Cananea.

Eadem hom.

art, and from what place saener thou callst upon him. Ambrose likewise answereth the carnall reason of the Papists: *Solent* (saith hee) *misera uti excusatione, dicentes, per istos Amb. in Rom. 1.*
p. sic ire ad Deum, sicut per Comites iur ad Reges. Ideo ad regem per tribunos & comites iur, quia homo, vique est rex: ad Deum autem, quoniam vique nihil latet, suffragatorum non est opus sed mente deuota. Vbi cumq; enim talis locutus fuerit, respondet illi. That is, They are wont to use a pitifull excuse, saying, By these (Saintes) they may haue access vnto God; as by Earles there is access to Kings. Therefore is it that by Officers and Earles, access is made to the King, because shewing him selfe is a man. But to come to God (from whom nothing is hid) there is no need of a spokesman, but of a deuout mind: for wheresoever such a one speaketh to him, he will answer him. The Church of Rome therefore, which accounteth not of the sufficiency and perfection of that one oblation of Christ, nor of his continuall intercession, cannot possibly bee the true Church. *James 4. 12.*

6 The Papists in words will not deny but Christ is a King, which hath all power in heauen and in earth. But indeede it appeareth they doe exile and banish him out of his Kingdome, or at least leane him but a small portion, or rather none at all: for in respect that hee is a spirituall King, and the King of his Church, he is also (as Saint James speaketh) the onely Law-giuer thereunto, and therefore by his lawes onely the Church is to be gouerned, which they cannot abide: for they adde their Popish Canons, Constitutions, and Customes, whereby they will haue the Church gouerned: yea they will haue these take place, though they vtterly displace the word of God, for the maintenance of them. Secondly, Christ onely is to raigne in the consciences of men, and yet the Pope claimeth power to bind mens consciences by his lawes, statutes, and decrees. Thirdly, hee claimeth most traiterously to be the head of the whole vniuersall Church, which title by way of prerogatiue is giuen and attributed onely to Iesus Christ (to whom it onely appertaineth.) But before I proceede any further herein, I demand of the Pope and Papists; when, and by what right

right, he their proud Pope taketh vpon him this title to bee head of the Church, or vniuersall Bishop ouer al the Christian world (by vertue of which title hee taketh vpon him to rule as he list, and to doe what he list). First, to claime it as successor to *Peter*, is impossible: for that *Peter* the Apostle neuer had any such title, preheminence; or authoritie ouer the rest of the Apostles,

Mat. 16. 18.

It is true that Christ said to *Peter* (after he had confessed Christ to be that Christ, the Sonne of the liuing God) *Thou art Peter, and vpon this rocke will I build my Church.* These words hitherto giue no superioritie to *Peter* aboue the rest: onely they shew that the Church is builded *non super Petrum, sed super petram*: not vpon the person of *Peter*, but vpon the rocke: and vpon what rocke? namely, vpon that Christ Iesus whom *Peter* confesseth to bee the Sonne of the liuing God. For that confession of *Peter* concerning Iesus to be that Christ the Sonne of the liuing God, is the rocke whereupon the Church is builded: for (as *S. Paul* expoundeth and affirmeth) *Other foundation can no man lay, but that which is laid already*; namely, Iesus Christ. And in another place he saith expressly, *that that rocke was Christ.* And Christ himselfe affirmeth likewise, *that hee that heareth his words and doth them, is likened to one that buildeth his house vpon a rocke: shewing thereby, that he, and his words and Doctrine, bee the rocke, against which the gates of hell shall neuer preuaile.* Agreeable whereunto speaketh Saint

1. Cor. 3. 11.

1. Cor. 10. 4.
Mat. 7. 24.

Ephes. 2. 20.

Matth. 16. 19.

Paul againe when hee saith, that the Church is builded vpon the foundation of the Prophets and Apostles, *Christ Iesus himselfe being the head stone in the corner.* Where then shall wee finde that *Peter* was made Prince of the Apostles, to rule ouer all the rest, as the Pope now doth? The Papiests answere, that in the next words, when Christ gaue vnto *Peter* by speciall name, the keyes of binding and loosing, hee thereby made *Peter* the Prince and vniuersall Bishop of the whole Church. But hereunto I say, that Christ therein gaue no authoritie more to *Peter*, then to the rest; that at this time the keyes were not giuen to him, nor to the rest, onely there was a promise that they should

should bee giuen : for the words be not in the present tense, *Do tibi, I gine vnto thee* but in the future tense, *Dabo tibi, I will gine vnto thee* : which promise of Christ was afterward truly performed; & when it was performed, the keyes, that is, the power of binding and loosing sinners, was giuen not onely to *Peter*, but to *Peter*, and all the rest together, as Saint *Iohn* in his Gospell cleerely declareth and auoucheth. *Iob. 10. 22. 23.* Now because *Peter* was the man that gaue answere for himselfe and the rest, therefore our Sauour Christ spake personally vnto *Peter*, and so both *Cyprian* and *Augustine* doe expound and declare it. Otherwise, neither in the promise of the keyes, nor yet in the receite of the same did *Peter* receiue any more authoritie or superiority then the rest of the Apostles did. I grant he was called *primus*, because he was of the first that was called to the Apostleship; or because hee was the first of all the Apostles, that confessed Christ to be the Messias and Sonne of the liuing God; or because hee was readiest alwaies to speake and answere. But all this doth not prooue that hee had authority ouer the rest, or a larger commission then the rest. Yea, the wordes of their commission doth shew the contrary, namely, that they had all equall authority : for it was thus made vnto them all indifferently, and without putting a difference, namely; *Goe ye and teach all Nations, baptizing them in the name of the Father, and of the Sonne, and of the holy Ghost, teaching them to obserue all things whatsoever I haue commanded you* : Matth. 28. 19. 20. Runne ouer all that remaineth written, and you shall finde that *Peter* was one of the twelue, equall with the rest, and their fellow, but not their Lord. Where was *Peters* superiority, when *Paul* reprooued him to his face? Galath. 2. 11. when being accused, he pleadeth no priuiledge, but for the cleering of himselfe, and satisfaction of others; he answereth to that accusation? Where was *Peters* authority ouer the rest, when the rest sent him and *Iohn* vnto Samaria? Acts the eleuenth Chapter, the third and fourth verses : and also in Acts the eighth Chapter, and the fourteenth verse. In that he went at their sending, he plainly sheweth that he had no principality

pality ouer them. Where was his preheminance or authority, when in a Councell held at Ierusalem, where the Apostles were, yet not *Peter*, but *James* ruled the action, and according to his sentence was the decree made, Acts 15. 13. &c. Yea, I say moreouer, that when there was contention amongst the Apostles, who should be chiefe amongst them, Christ told them plainly, *that Kings of Nations might bear rule ouer their people, and that great men under those Kings might likewise exercise authority ouer other, but so might not they doe one ouer another*, Luk. 22. 25. 26. &c. But the greatest amongst them should be as the least, and as a servant: yea, should be the least and should be a servant, as is declared in Mat. 20. 25. 26. and in Mark 10. 42. 43.

If the greatest must be as the least, what authority hath he aboue the least? For then hath the least as great authority as the greatest: that is, they haue all equall authority. I maruile therefore what the Pope and Papists meane, contrarie to the tenour of the Commission of Christ, contrary to the practice of *Peter* himselfe, and contrary to this decree made by Christ of their equality, to say notwithstanding that *Peter* was prince of the Apostles, and had authority ouer them all: when as indeed it is manifest by all the Scriptures and course of his life, he neither claimed nor had any authority ouer the rest more then the rest had ouer him, and consequently the Pope of Rome can neuer claime that as succesor to *Peter*, which was neuer in *Peter* his supposed predecessor.

The Papists perceiuing that the Scriptures make nothing for them, but against them, (because they would haue the matter coloured with some antiquity, or shew of antiquitie at the least) haue deuised some counterfeit and forged Authors, (as *Anacletus*, and *Anisetus*, and such like) to speake something for them. But the falsehood of all those, is discouered by other writers (if they be well marked). In *Cyprians* time it was deemed a matter odious for any to take vpon him to be Bishop of Bishops, as appeareth by that voyce which he cried in the Councell of Carthage. It was likewise decreed in the Africane Councell,

that

that none should be called Priest or Priests, or Archpriest, or any such like. The Councell of Nice did decree, that the Bishop of Rome should keepe himselfe within the compasse of his prouince, and not exceede his bounds; as likewise the Bishops of Antioch, Ierusalem, and Constantinople were to doe the like. Other Councils did affirme as much, (which because they are sufficiently knowne, I neede not to recite). But they all shew, that at those times the Bishop of Rome had no greater iurisdiction then within his owne prouince, and that hee could not meddle within the prouinces of other Bishops. And *Hierome* of his time saith, *Hiersm. ad Eugubium.* that the Bishop of Eugubium, or any other the least Sea, is equall to the Bishop of Rome. The title of Vniuersall Bishop, was much desired of *Iohn* Bishop of Constantinople, and much contention there was about it: but it was neuer obtained of the Bishop of Rome, vntill the time of *Boniface* the third, who procured that title of *Phocas* that wicked Emperour of Rome: after which, the Bishops of Rome neuer ceased still to augment their dignitie, and increase the pride of the Romish Sea. And euen at the very first time when *Iohn* Bishop of Constantinople, sought to get that title of vniuersall Bishop to his Sea, *Gregorie* then Bishop of Rome, did himselfe stand against it mightily, and affirmed that he could be no lesse then Antichrist whosoever did take vnto him that title. First therefore it is manifest, that vntill the time of *Gregory* Bishop of Rome, an vniuersall Bishop was not heard of in the Church, and *Boniface* the third was the first Bishop of Rome that got this title, which was about sixe hundred yeeres after Christ. And besides, how will the Bishop of Rome that now is, auoide himselfe to be Antichrist, sith by the expresse determination of *Gregory* Bishop of Rome, his predecessor, hee is condemned for Antichrist, in as much as he hath this title, and is not ashamed thereof? For what is this else, but to come in the place of Christ, and consequently to be Antichrist, vsurping the prerogatiue title of Christ Iesus? But the Pope saith, that though hee claime thus to bee the head of the Church, yet hee doth not name himselfe to bee otherwise then

Vide Greg. lib.
4. *epist.* 32. 34.
36. 38. 39. &
lib. 6. *epist.* 20.
2^a. 29. 30.

then a Ministeriall head, & to be Christs Vicar on earth. But why will he be so arrogant as to challenge this title, without lawfull conueiance made vnto him from Christ, which he cannot shew? For who dare take vpon him to be a Lieutenant to an earthly Prince, without Letters Patents first had from the Prince? Again, the Church of Christ, on earth being as a chaste spouse of her husband and head Christ Iesus; neither can nor ought to acknowledge any other for her head, then that her husband to whom she hath plighted her troth. Lastly, there can bee no successor, but when the predecessor is gone and absent: but Christ is alwaies present with his Church, according to his owne words; *Behold, I am with you to the end of the world*: Mat. 28. 20. And therefore he can haue neither successors nor Vicar to represent his person, or to guide his Church: for his spirit (since his bodily ascension) is the guide & gouernour of the Church in his roome: Ioh. 14 and 15, and 16. For no man mortall is appointed thereunto. I conclude therefore, that for al these causes, the Church of Rome cannot possibly bee the true Church.

Against iustification by
workes.

7 The Church of Rome doth not ascribe iustification to faith in Christ Iesus onely, but faith, that mens workes bee meritorious, and to them partly is iustification to be ascribed: and so they make mens imperfect workes to be causes of saluation, which is a grosse error, euen in the foundation or fundamentall point. Saint Paul saith, *That all are iustified freely by his grace*: Rom. 3. 24. If they be iustified *gratis*, freely (as hee affirmeth) then are they iustified without any desert of theirs. And Saint Paul setteth downe this Axiome in the conclusion, *We hold that a man is iustified by faith, without the works of the Law*: Rom. 3. 28. And the Apostle in very many places (whereof mention shall be made hereafter) doth expressely exclude workes from being any causes of our iustification: for indeed they are the effects thereof. And therefore it appeareth to bee a true position, that *faith onely doth iustifie*, in as much as iustification is (in the sight of God) imputed to our faith, not to our workes: For *Abraham beleued God, and that was im-*

puted

puted to him for righteousness, as Paul speaketh, Rom. 4. 8. And he sheweth that *Abraham* was not iustified by works before God: for if *Abraham* were iustified by works, then should he have wherein to glorie, but not before God: and because hee had not wherein to glorie before God, therefore he was not iustified in the sight of God. I grant, that Saint *James* in his second chapter doth say, that *Abraham* was iustified by his works, when hee offered up his sonne *Isaac* at Gods commandement. And likewise that hee saith, that a man is iustified by works, and not by faith only. But before whom is hee iustified by works? Not before God, but before men; that is to say, his works doe declare vnto men that faith whereby he is iustified before God. And that this is the meaning of S. *James*, may appeare by that his saying where he saith, *Shew vnto mee thy faith by thy works: thou saiest thou hast faith*, that is not enough, thy words doe not proue it, thy works will: therefore (saith he) *shew mee thy faith by thy works*. This word (*shew me*) doth manifest what manner of iustification hee speaketh of, namely, that hee speaketh of a iustification before men. For it is God that respecteth the faith of a man, whereby onely hee is iustified in his sight: and it is men which respect the works, whereby indeede they testifie vnto the world their faith to bee good before God. For (as Saint *James* saith truly) *faith without works is but a dead faith*, and not good, nor sound, nor auailable. But faith and works must goe together: and indeede where a true faith is, there good works will shew themselues as the fruites thereof. And thus *Paul* and *James* are to be reconciled; which thing *Thomas Aquinas* a schooleman of the Papiests doth himselfe plainly testifie, saying, that Christ *Iesus* doth iustifie *effectiue* effectually; Faith doth iustifie *apprehensiue*, by taking hold of Christ: and good works doe iustifie *declaratiue*, that is, doe declare vnto men their iustification before God. And so it is cleere, that howsoever a true faith cannot bee without works, as fire cannot bee without light and heate: yet our iustification before God is to be imputed to our faith, not to our works: as warmth is to bee imputed to the heate of the

the fire, not to the light of the fire. For so saith S. Paul expressly, *That God imputeth righteousness without works*, Rom. 4. 6. And againe, *That it is by grace, not of works*, Rom. 11. 6. And againe, *Not of works*, Rom. 9. 11. Again. S. Paul telleth the Saints at Ephesus, that *God hath ordained men to walke in good works*; yet hee saith that they may not trust to be saued by them: for hee affirmeth, and assureth them, *That they are saued by grace, and not by their works*. Eph. 2. 8 9. 10. Againe, hee speaketh in the person of himselfe, and of all the children of God, and saith, *that wee are saued not by workes, but by his predestination and grace*, 2. Tim. 1. 9. And again, *God is our Saviour, not for any workes which we haue done, but according to his own mercy he hath saued vs*: Tit. 3. 5. And diuers other like places be. Wherefore S. Hilarie hath these very words (which we hold) *Sola fides iustificat: Faith only doth iustifie*. And Ambrose among other sentences hath this: *Non iustificari hominem apud Deum nisi per fidem: That a man is not iustified before God, but by faith*: which is as much, as *Faith onely doth iustifie before God*. S. Basil doth say, *that this is perfect and sound reioycing in God, when a man doth not boast of his owne righteousness, but knoweth that hee wanteth in himselfe true righteousness, and that he is iustified by faith onely*. And Gregorie Nazianzen saith, *that to beleeme only, is righteousness*. And therefore it is euident both by the expresse testimonie of the Scriptures, and of the Fathers, that wee hold the truth in this behalfe, and that the Church of Rome is in a marueilous error. It is true which is written, *that every man shall be rewarded according to his workes*: because the faith of men is esteemed and estimated by their workes, as the tree is knowne by the fruite: But there is no text of Scripture to shewe, that any man is saued *propter meritum*, for his workes or merits; but many texts of Scripture to the contrarie, as before appeareth. For when we haue done all that we can, yet wee must say (as Christ commandeth) *We are unprofitable seruants*: Luke 17. 10. And therefore the Papiests, which teach workes meritorious, yea workes of supererogation auailable to saluation, as well for others as for themselues, hold not the right

Hilar. in Mat.
cap. 8.

Ambr. in Rom. 3

right faith, and consequently are not the true Church.

But if I should shew all the corruptions of the Romish Church, I should be infinite, neither am I able to number them. I will therefore conclude all this discourse, only with this argument following. The Pope of Rome being the head of that Church, is that famous Antichrist that was foretold by *Paul* the Apostle, and that is prefigured in the Revelation of Saint *Iohn*. *Ergo*, it is impossible that the Church of Rome should be the true Church: for the Church of Antichrist (though it boast neuer so much) cannot be the true Church, though it would faine be so accounted; as many an harlot desireth to be reputed an honest woman.

The Pope
Antichrist.

1 One marke of that Antichrist, *Paul* sheweth to be this, 2. Th. 2. 8. *That he should exalt himself above every one that is called God*: he doth not say about God, but about euery one that is called God: *Iohn* 10. 34. Now those whom the Scripture calleth gods, we know to be such as be the Iudges and Magistrates of the Earth, *Psal.* 82. 6. who for that they be in the place of God, and his Lieutenants, are vouchsafed (in Scripture) this high and honorable title of gods. That the Pope of Rome is such a one as doth exalt himself about any such god of the earth, namely, about all Princes and Magistrates, is a thing so well knowne, as I neede not to proue it: himselfe by his wicked practises, and his Iesuites, Seminaries, and Priests doe in their booke manifest the same vnto the world.

2 Another marke of Antichrist *Paul* setteth downe to be this, namely, 2. Thess. 2. 4. *That he should sit in the Temple of God as God, shewing himself to be God*. And I pray what doth the Pope else, but sit in the Temple of God as God? when claiming the Apostolike Sea, hee taketh vpon him to be the head of the Church, and to rule as he list: to erect Princes, and to depose them againe from their thrones: that hee cannot erre: that he can forgive sinnes matters that belong particularly to God, and to no other. What doth he else but by these demonstrations shew himselfe to be God, in so much as hee arrogateth to himselfe most proudly the authoritie of God himselfe? which things the sixth booke

of the *Decretals*, the *Clementines*, and the *Extraneants* do abundantly testifie. For these men were not content with that which *Angelicus* wrote in his Poetry, the beginning whereof is; *Papa super mundi: The Pope is the wonder of the world: Nec Deus es, nec homo, sed neuter, & inter utrumque: Thou art not God, ne art thou man: but neuter, mixt of both.* But these Popes were bold to take vnto themselves the very name of God, and to accept it, giuen of others; according as Pope *Sixtus* the fourth, when he should first enter into Rome in his dignitie papall, had made for him a Pageant of Triumph, cunningly fixed vpon that gate of the Citie he should enter at, hauing written vpon it this blasphemous verse, dedicated vnto him:

*Oraculo vocis mundi moderaris habenas,
Et meritis in terris, crederis esse Deus.*

By Oracle of thine owne voice the world thou gouernest all:
And worthily a God on earth men thinke, and doe thee call.

Yea, shall I say more? The Pope (if any man in the world) doth take vpon him much more then Luciferian pride (howsoeuer (to deceiue the world with words) he calleth himselfe *seruus seruorum Dei*, a seruant of the seruants of God) that he exalteth himselfe aboue God himselfe, and his worship: for he taketh vpon him to be aboue the Scriptures, and to dispense with them at his pleasure, and to allow matters contrary vnto them: which God himselfe (whose will is immutable, and reuealed therein) will not doe, for he and his word will not be contrary. Again, hereby it is manifest that hee exalteth himselfe aboue God, in as much as there is lesse danger and punishment, for any that breaketh any of Gods lawes, then for one that breaketh any the least constitution of the Pope. Moreover, hee claimeth authoritie in three places: Heauen, Earth, and Purgatory, and that is the reason hee weareth a Triple Crowne;

Crowne: so that by this account and claime, he hath more and larger extended authority then God himselfe: for such a third place as Purgatory is, he knoweth not of. And what doe these things but manifest him to exalt himselfe euen aboue God, and all that is worshipped?

3 Antichrist is described to be such a one as should come in lying signes, and false miracles and wonderts: 2. Thef. 2. 9. (*whereby, if it were possible, he would deceive the very elect*). And that this is verified in the Pope and Popish Church; as all men know that haue been acquainted with their knaueries, deceits and frauds; so let their *Aurea Legenda*, and booke of *Trophees* testifie to the whole world.

4 Saint Paul, 2. Thef. 2. 8. sheweth by his name, that hee that he speaketh of, should be *inimicus*, that is, *a lawles person, or one subiect to no law*; which is also manifestly verified in the Pope; for no lawes will hold him, neither diuine nor humane: for he claimeth to be aboue them all, and to change and alter what he list, and when he list, and to whom he list: which the glosse vpon the Decretals doth testifie, saying thus of the Pope; *Legi non subiacet ulli*: that is, *He is not subiect to any law*. What is this else but to be *inimicus*, a lawlesse person, euen the very same whom Saint Paul speaketh of?

5 S. Iohn in his Reuelation doth pourtray Antichrist and his seat, by the name of *the great whore, with whom haue committed fornication the Kings of the earth, and the inhabitants of the earth haue been drunken with the wine of her fornication*. This woman is that great Citie, which had dominion ouer the Kings of the earth, at the time of this Reuelation, as S. Iohn expressely affirmeth, Reu. 17. 18. It is well knowne; that there was then no other Citie which raigned ouer the Kings of the Earth, but onely Rome: and therefore Rome onely is and must needs bee the seate of Antichrist: for no other can bee by this euident and plaine description of Saint Iohn: for Rome was the only City of the world that raigned ouer the Kings of the earth, the head whereof was then the Emperor, but now the Pope; for the condition of the first beast (namely, of the Romane Empire Ciuil) is altered & changed into an Ecclesiasticall & Roman Empire.

6 Saint Iohn in his Reuelation, 13. 11. saw a beast rising out of the Earth, which had two hornes like the Lambe, but he spake like the Dragon: and then al that is spoken of this beast doth fitly and onely agree to that man of Rome the Pope; who though in shew he were the Lambe: for what is more mild or humble, then to call himselfe, the seruant of the seruants of God? Yet indeed hee plaie the part of the Dragon, or Diuell, hauing learned this cunning of Satan; who though he be neuer so bad a spirit, yet will transforme himselfe into an Angell of light, to deceiue soules: 2. Cor. 11. 14. as the Apostle sheweth. But here is wisdom saith Iohn in that Reuelation: *Let him that hath any wit, count the number of the beast, for it is the number of a man, & his number is 666.* Now because the number of this wicked Beast containeth sixe hundred sixtie and sixe, *Irenaeus* thinketh that this Antichristian beast should be *Latino*, that is, a man of Italy, for the number of the Beast is set downe in great letters, and this Greeke word (*Latino*) doth make vp the iust number of sixe hundred sixtie sixe, which is the number of the beasts name. If any doe thinke, that though this Reuelation were written in Greeke, as being the more knowne and common language, yet that it was vttered to S. Iohn in Hebrue, because the Hebrew tongue is the holy tongue: & that Iohn himselfe was an Hebrew or Iew by nation, & that likewise diuers Hebrew words are found in the Reuelation: (whose opinion is not vnlikely, but very probable) then let him seeke out an Hebrew word which containeth that iust number, & herein he neede not search far, or to study much vpon the matter: for the Hebrew word *Romayth* (that is *Romans* a man of Rome, in English) doth in those Hebrew letters containe the iust number of six hundred sixty sixe, which is the number of the name of that Antichristian beast. And so by the number of the name to be accounted, either by Greek letters, or by Hebrew letters, it is perfectly agreeing to that *Man of Rome* the Pope. All the marks agreeing to Antichrist (whatsoever they be) are found fully & onely accomplished in the Pope; and therefore there is no doubt but hee is that notable Antichrist, of whom *Pant* and Saint Iohn in his Reuelation do testifie;

restitute; and consequently the Church of Rome being not the true Church of Christ, but contrariwise, the visible Church of Antichrist, is iustly forsaken, and for euer to bee forsaken of all Christians, as they tender their saluation in Iesus Christ: to whom onely they haue betrothed themselves, and to whom they must remaine constant for euermore; which God grant vs all to doe. Amen.

CHAP. VI.

Against Schisme and Schismaticall Synagogues.

MAny there bee, who of a godly and zealous minde, doe in good sort seeke Reformation, and for that Church-gouernement, which Christ himself hath instituted in his Church, whom I neither dare, nor doe reprove: others there bee, that seeke reformation amisse, with venomous and slanderous tongues, railing, and reuiling against those which withstand it; which things doe neither grace themselves, nor yet the cause which they would preferre: othersome there be, who to make the cause of reformation odious, doe say, that it aboliseth her Maiesties supreme gouernment and authority in causes Ecclesiasticall. I would wish all men to speake the truth, and to seeke the preferment of Gods truth, in a dutifull, peaceable, and charitable sort. Let the cause be made no worse then it is. For my part, I desire no more then euery Christian ought, namely, that the truth of God should carry the preheminence, whatsoeuer it be.

And I would to God that (all malice and contention set apart) all of all parts would grow more charitably affected both in their words, and in their writings one towards another: for so would this controuersie sooner come to an end, and the more speedily bee decided. Others there bee, who for that in so long time they cannot see their desired discipline and Church-gouernment to be established, runne from our Church, and make a schisme and separation from

vs, erecting discipline by their own authority, condemning our Church to be no Church, that they may make their detestable Schisme the more allowable: these are the Brownists and Barowists, who will not stay the chiefe Magistrates pleasure for the establishing thereof, nor yet allow vnto vs any Church in England, but themselves. But they (for against them I deale) and you must vnderstand, that a Church may be, yea a true Church may be and is, though it haue neither Elders, nor Deacons, nor Discipline in it. For wee read in Acts 2. vers. 41. 42. 43. 47. of an assembly of people at Ierusalem, that receiued the word of God and beleueed, and which are expressly called a Church, (and who can or dare deny them to be the true Church of God, sith the holy Ghost doth so testifie of them?) and yet at that time no Deacons were chosen, nor consistories of Elders erected. For they were not erected till afterward. And therefore a true Church of God may bee, though as yet it haue not these; for this desired discipline is not an essential part of the Church: for it doth resemble the wall of a City, or an hedge or ditch about a vineyard; and it is a city though the wall be wanting, and it is a vineyard, though the hedge or ditch be wanting: though so much the lesse fortified I grant. In as much therefore as we haue the preaching of Gods holy word, & the right administration of the Sacraments (which bee the essentiall markes of the true Church) none ought to forsake our Church for any other defect, corruption, or imperfection. For there may be corruptions both in doctrine and discipline some, and yet the Church where they bee, the true Church of God. Admit (if they will) that Ministers in the Church of England bee not rightly created and brought into the Church; will they therefore count they be no Ministers? By as good an argument they may say, that he that is brought & borne into the world, not according to the right course or order of nature, but otherwise (as by ripping of his mothers belly) is no man: for the one commeth vnorderly into the world, as the other doth into the Church. I am sure the corrupt ordination of a Minister doth not proue him to bee no Minister: neither doth any other

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other corruption in our Church take away the life and being of a Church: for if a man be diseased and full of corruptions, will any man therefore say he is no man? They say we do not only want the right discipline, but we haue also put a wrong discipline in the place therof. But what of this? The error then I confesse is great, but yet not such as doth make a nullity of our Church, so long as it holdeth Christ Iesus the life and soule of the Church, and is ready to reforme her error, whensoever by good prooffe it shal be manifested vnto her. In the meane time their argument is nothing worth: for if a man lose a leg or arme, yet none will deny him to be a man for all this blemish or defect; yea, though he put a wodden leg in stead of his leg which he wanteth, yet he remaineth a man still; because his principal parts remaine. So though we want that discipline, yet we haue the Principall parts of the Church, namely, the right preaching of the word of God and administration of Sacraments, and therefore a true Church of God vndoubtedly. And if we haue a true Church, though not a perfect Church, let the Brownists and Barowists consider from whence they are fallen: for if the Church of Christ bee the body of Christ, as *S. Paul* affirmeth; what do they else but by their Schisme and separation, rent themselues from the body of Christ? and then let them remember whose members they be, vntill they be re-united. I et them no longer for shame, charge our Church with Idolatry; except they were better able to prooue it, which neither they nor al the world shal do. To say (as they say) that a set forme of Prayer vsed in the Church, & exhibited vnto God, the prayer being framed according to the rule of Gods word, is Idolatry; is detestable. For by as good reason they may condemne all prayer made to God by the Preacher or Pastor of the congregation; which they will not doe: and besides, all the reformed Churches in Christendome haue a set forme of publique prayers for publique meetings and congregations.

They say that wee obserue Saints dayes, and dedicate Churches vnto them: but they should shew that wee doe these things in honour of the Saints; else haue they no reason

Note.

A Simile.

son to charge our Church with idolatry (as wickedly they doe) for the statute it selfe doth expresse, that our Church doth call them Holy-daies, not for the Saints sake, but for the holy exercises vsed vpon them in the publike assemblies. Againe, true it is, that diuers Churches amongst vs are called by the names of those Saints they are dedicated vnto: but to say therfore we doe dedicate Churches vnto them, is very ridiculous. For when we call *Saint Peters* Church, or *Saint Pauls* Church, it is but to distinguish them from other Churches by their names. In *Athens* there was a place which bare the name of *Mars*, and *S. Luke* in *Act. 17.* calleth it *Mars-street*: will any man therefore bee so foolish, or so fond, as to say therfore he committed Idolatry, or that therfore he dedicated that place to that heathen god of battell? None I thinke will be so wicked or absurd.

Moreouer, it is true that wee obserue fasting daies: but therein wee obserue no Romish fasts, nor place therein the worship of God, nor the remission of our sins, nor the merit of eternall life (as the Papists do.) But the politike lawes of this land, which appoint that men shall not eate flesh vpon certaine daies, do it in respect of the Commonwealth, as to maintaine Nauigation so much the better, and for spare of the breed of young cattell; appointing moreouer a penaltie for such as shall take the daies to be obserued, as meritorious Romish fasts.

I therefore wish them to cease their slander against this Church, and to cease their damnable schisme, and to be reconciled to that Church of ours, from whence they haue foolishly departed: for how imperfect a Church soeuer it bee (whose imperfections God cure in his good time), yet

shall they neuer be able to shew otherwise, but that the

Church of England is the true Church of God, from which it is vtterly vnlawful to make

a separation. God forgive vs all,

and reconcile vs vnto

him. Amen.

FINIS.

THREE
SERMONS
MADE BY MR.
HENRIE SMITH.

- *I. *The Benefit of Contentation.*
II. *The Affinitie of the Faithfull.*
III. *The lost Sheep is found.*
-



LONDON,
Printed for JOHN SMETHVICK, and are to be sold at
his shop in S. Dunstons Church-yard.
1619.

7

THREE
SERMONS

MADE BY MR.

FRANCIS SMITH

I. The Christian's Conversion.
II. The Christian's Duty.
III. The Christian's Hope.



LONDON:
Printed at the Office of the Rev. Mr. Smith, and are to be sold at
the Office of the Rev. Mr. Smith, Church-yard.
1810



The benefit of Contentation.

I. TIMOTH. 6. 6.

Godlinesse is great gaine, if a man be content with that he hath.

BEcause vvhen we preach, vve know not vvwhether vve shall preach againe; my care is, to choose fit and proper Texts, to speake that vvwhich I vvould speake, and that vvwhich is necessarie for you to heare. Therefore, thinking vvith my selfe vvhat doctrine vvwere fittest for you, I sought for a Text vvwhich speakes against couetousnesse, vvwhich I may call the Londoners sinne. Although God hath giuen you more then other, vvwhich should turne couetousnesse into thankfulnessse: yet as the luie groweth vvith the Oake, so couetousnesse hath growne vvith riches: every man vvisheth the Philosophers stone, & vvho is within these wals that thinks he hath enough, though there be so many that haue too much? As the Israelites murmured as much vvhen they had *Manna*, as vvhen they vvwere vvwithout it, so they vvwhich haue riches couet as much as they vvwhich are vvwithout them: that conferring your minds & your vvealth together, I may truly say, this Citie is rich if it vvwere not couetous. This is the Diuell vvwhich bewitcheth you, to think that you haue not enough, vvwhen you haue more then you need. If you cannot choose but couet riches, I vvwill shew you riches vvwhich you may couet. *Godlinesse is great riches.* In vvwhich words, as *Iacob* craued of his Wiues & his Seruants *Gen. 31. 9*

Exod. 16. 3

Nom. 11. 4

to giue him their Idols, that hee might bury them : so *Paul* craueth your couetousnesse, that he might bury it, and that ye might be no losers; he offereth you the vantage in stead of gaine, he proposeth great gaine. *Godlinesse is great gaine* : as if he should say, Will you couet little gaine before great? you haue found little ioy in mony, you shall find great ioy in the holy Ghost: you haue found little peace in the world, you shall finde great peace in conscience. Thus seeing the world strue for the world, like beggers thrusting at a dole; Lawyer against Lawier, Brother against Brother, Neighbour against Neighbour, for the golden apple, that poore *Naboth* cannot hold his owne, because so many *Achabs* are sick for his Vineyard : when hee had found the disease, like a skilfull Physician, hee goeth about to pick out the greedy worme which maketh men so hungry, and setteth such a glasse before them, that will make a shilling seeme as great as a pound, a corage seeme as faire as a Palace, and a plough seeme as goodly as a Diadem, that he which hath but twenty pounds, shall bee as merrie as he which hath an hundred, and he which hath an hundred, shall be as iocund as he which hath a thousand, & he which hath a thousand, shall be as well contented as hee which hath a million : euen as *Daniel* did thriue with water and pulse, as well as the rest did with their wine and junkets. This is the verrue and operation of these words : if you heare them with the same spirit that *Paul* wrote them, they will so work vpon your hearts, that you shall go away euery man contented with that which hee hath ; like *Zachus*, which before he had seene Christ, knewe nothing but to scrape, but as soone as he had heard Christ, all his mind was set vpon giuing : this was not the first day that *Zachus* seemed rich to others, but this was the first day that *Zachus* seemed rich vnto himselfe, when riches seemed dung, and godlinesse seemed riches. Christ doth not will others to giue all their goods away to the poore, as he bade the yong man, to see what he would do, but he which forbade him to keep his riches, forbidderh vs to loue riches, and makes our riches seeme pouerty. When ye contemne riches, ye shall seem rich.

rich, because no man hath enough, but he vvhich is contented: but if ye couet, & grone, and thirst, as *Iacob* gaue *Ruben* a blessing, but said, *thou shalt not be excellent*, so God may giue you riches, but he saith, *you shall not be satisfied*. For ye vvill be couetous vntil ye be religious. He that vvill haue contentation, must leaue his couetousnesse in pawne for it. This is the spirit vvhich vve should cast out: if ye will leaue but this one sinne behinde, you shall depart out of this Church like *Naaman* out of *Iordan*, as if you had bene vvalshed, and all your sinnes swept avay like the scales from *Pauls* eyes. For vvhat hath brought vsurie, & simonie, and briberie, & crueltie, and subtiltie, & enuy, & strife, and deceit into this Citie, and made euery house an Inne, and euery shop a Market of oathes, and lies, and fraud, but the superfluous loue of monny? Name couetousnes, and thou hast named the mother of all these mischiefs: other sins are but hirelings vnto this sin, vsurie, and briberie, & simonie, and extortion, & deceit, and lies, and oathes, are factors to couetousnesse, and serue for Porters to fetch and bring her living in. As the Receiuer makes a theefe, so couetousnesse makes an vsurer, and extortioner, and deceiuer, because she receiue the booty which they steale. Euen as *Rachel* cryed to her husband, *Giue mee children or else I die*, so couetousnesse cryeth vnto vsurie, and briberie, and simonie, & crueltie, & deceit, and lies, *Giue me riches or else I die*. How they may saue a little, and how they may get much, & how they may prolong life, is euery mans dream from Sunne to Sunne, so long as they haue a knee to bow vnto *Baal*: so many vices bud out of this one, that it is called, *The roote of all euill*, as if wee would say, the spawne of all sinne. Take away couetousnesse, and hee will sell his vvares as cheape as he: hee vvill bring vp his children as vntuously as hee: hee vvill refuse bribes as earnestly as hee: hee vvill succour the poore as heartily as hee: hee vvill come to the Church as lightly as hee. If yee could feele the pulse of euery heart, vvhat makes *Gebezi* take the bribe vvhich *Elisba* refused, vvhat makes *Demetrius* to speake for Images, vvhich *Paul* condemned, vvhat makes *Nabal* denie *David*

Gen. 49.4

2 King. 7.14
Act. 9.18

Gen. 30.1

Rom. 11.
1 Tim. 6.102 King. 5.11
Act. 19.4
1 Sam. 25.1

Exod. 5. 6

that which *Abigail* gaue him? vvhhat makes *Indas* grudge the oyle which *Mary* tendred? nothing but couetoufnesse. When thou shouldest giue, shee saith it is too much: vvhhen thou shouldest receiue, shee saith it is too little: vvhhen thou shouldest remit, shee saith, it is too great: vvhhen thou shouldest repent shee saith, it is too soone: vvhhen thou shouldest heare, shee saith, it is too far: like *Pharaoh* which found one businesse or other to occupie the Jewes vvhhen they should serue God.

*2 Reg. 7. 2**Pro. 9. 12*

Thus euery labour hath an end, but couetoufnesse hath none; like a suiter in Law, which thinks to haue an end this Terme, and that Terme, & the Lawyer which should procure his peace, prolongeth his strife, because he hath an affection to his purse, as his aduersary hath to his land: so he which is set on coueting doth drinke brine which makes him thirst more, & sees no haue till he arriue at death; vvhhen he hath lied, he is ready to lie againe: vvhhen hee hath sworne, he is ready to sweare againe: vvhhen he hath deceiued, he is ready to deceiue againe: vvhhen the day is past, he would it were to begin againe: vvhhen the Terme is ended, he vvisheth it were to come againe; and though his house be full, and his shop full, and his coffers full, & his purse full: yet his heart is not full. but lanke and empty, like the diseale which wee call the wolfe, that is alwaies eating, and yet keepes the bodie leane. The Ant doth eate the food vvhich shee findeth, the Lion doth refresh himselfe with the prey that he taketh, but the couetous man lieth by his money as a sicke man sits by his meat, and hath no power to taste it, but to look vpon it; like the Prince to vvhom *Elisha* sayd, *That hee should see the Corne with his eyes, but none should come within his mouth.* Thus the couetous man makes a foole of himselfe. He coueteth to couet: he gathereth to gather: he laboureth to labor: he careth to care: as though his office were, to fill a coffer full of Angels, & then to dielike an Asse, which carrieth treasures on his backe all day, and at night they are taken from him vvhich did him no good but load him. How hapay were some, if they knew not gold from leade? *If thou bee wife*

wise (saith Solomon) thou shalt bee wise for thy selfe: But hee which is couetous, is couetous against himselfe. For what a plague is this (vnlesse one would kill himselfe) for a man to spend all his life in carking, and pining, and scraping, (as though he should doe nothing but gather in this world, to spend in the next) vnlesse hee bee sure that hee should come againe, when he is dead, to eate those scraps which hee hath gotten with all his stirre? Therefore couetousnesse may well be called Miserie, and the couetous Miserable, for they are miserable indeed.

Of them which seeme to be wise, there be no such fooles in the world, as they which loue money better then themselves: but this is the iudgement of God, that they which de- Gen. 4. 14 ceiue others, deceiue themselves, and liue like *Caine*, which was a vagabond vpon his owne land, so they are beggers in the midst of their wealth; for though they haue vnderstanding to know riches, and a mind to seeke them, and wit to find them, and policie to keepe them, and life to possesse them; yet they haue such a false sight and bleare eye, that vwhen their riches lie before them they haue pouertie, and hee vvhich hath not halfe so much seemes richer then they: Will you know how this comes to passe? To shew that the couetous men belong to hell, they are all like hell while they liue. Hell is neuer filled, and they are neuer satisfied, but as the Horse leach cryeth giue, giue, so their hearts cry, bring, bring: and though the tempter should say to him, as he said to Christ, *All these will I giue thee*, yet all wil not content the Pro. 30. 15 no more then heauen contented him. But as the Glutton in Mat. 23. 9 hell desired a drop of water, and yet a riuer would not sa- Luk. 4. 6 tisfie him: for if a drop had bin granted him, he would haue desired a drop more, and a drop to that: so they will lie and sweare & deceiue for a drop of riches. The diuell needs not offer them all, as he did to Christ, for they will serue him for lesse, but if he could giue them all, all would not content the, no more then the world contented *Alexander*. For it is against the name and nature of couetousnesse to be content, as it is against the name & nature of Contentation to be coue- Luk. 16. 24

tous. Therefore one saith, that no mans heart is like the couetous mans heart, for his heart is without a bottome.

Gen. 5. 15 A Prentise is bound but for nine yeares, & then he is free, but if the couetous man might liue longer then *Methushelah* yet they would neuer bee free-men, but Prentises to the vworld, while they haue a foot out of the graue.

1 Pet. 5. 8 It is a wonder to see: as the Diuell compasseth about, seeking whom hee may deuoure, so men compasse about seeking what they may deuoure, such loue is betweene men & mony, that they which professe good will vnto it with their hearts, wil not take so much paines for their life, as they take for gaine. Therefore no maruell. if they haue no leasure to sanctifie themselves, vvhich haue no leasure to refresh themselves.

Mat. 6. 24 Christ knew vvhath he spake vvhhen he sayd: *No man can serue two Masters* (meaning God, & the world) because each would haue all. As the Angell and the Diuell strome for the body of *Moses*, not who should haue a part, but vvho should haue the whole: so they strue stil for our soules, who

Iude 7 shall haue all. Therefore the Apostle saith, *The loue of this world is enmity to God.* Signifying f. ch emulation betweene these two, that God cannot abide the vworld should haue a part, and the vworld cannot abide that God should haue a part. Therefore the loue of the vworld must needs be enmity to God, and therefore the louers of the vworld must needs be enemies to God: and so no couetous man is Gods seruant, but Gods enimie. For this cause couetousness is called Idolatrie, vvvhich is the most contrarie sinne to God, because as treason sets vp another King in the Kings place, so Idolatry sets vp another God in Gods place.

Ephes. 5. 5 This word doth signifie that the couetous make so much of mony, that they euen worship it in their hearts, & would doe as much for it as the Idolaters doe for their Idols. *Paul* seeing such sins committed, and such pains taken for gaine; thought with himselfe, if they could be perswaded, that *Godlinesse is gaine*, it is like that they would take as much paines for Godlinesse as they take for Gaine. Therefore hee taketh vpon him to prooue this strange Paradoxe, that godlinesse

is gaine, against all them in the verse before, which hold, that
 gaine is godlinesse. These two opinions are very contrary,
 and here are many against one. A man would thinke that
Paul should be very eloquent and sharpe vvitted; and that
 hee had need to vse some Logick, for he hath chosen a hard
 Text. What, *Paul*, will you prouethat godliness is gaine? You
 shall haue moe opponents against you then *Michaiah* had
 when he forbad *Achab* to fight. If you had taken the former
 verse, which saith that *gaine is godliness*, then you should haue
 had matter and examples enough, the Merchant & Mercer,
 and Lawier, and Land-lord, and Patron, and all would come
 in and speake for gaine, as the Ephesians cryed for *Diana*:
 but if you will be crosse to all, and preach, *godlinesse is gaine*,
 to them vvwhich count gaine godliness, men will think of you
 as *Festus* did, that you speake you knowe not vvhat. These
 lessons are for *Paul* himselfe. As Christ saith, *All doe not re-*
ceiue this word, so all doe not count this gaine, but losse: we
 count him rich that hath his barnes full like the churle, his
 coffers full like the glutton, his stable full like *Belshazzar*, his
 stable full like *Salomon*, his grounds full like *Iob*, his purse
 full like *Craesus*. You speake against your Master, for Christ
 sent word vnto *Iohn*, that the poore receiue the Gospell, as
 though the godly were of the poorer sort: and *Dauid* calleth
 the vvicked rich, *they prosper and flourish*, saith he, their seede
 blasteth not, their cow casteth not, as if he should say, it is
 not as you take it, *Paul*, that godliness doth make men rich.
 For this I haue obserued in my time, that the vvicked be the
 wealthie: and good *Lazarus* is the poore man, and wicked
Dives is the rich man. Again, wee reade that the Officers
 were asked, vvwhich of the Pharisees, or of the Rulers did fol-
 low Christ, yet these were counted rich men, though they
 had no godlinesse: and if you should examine your selfe, it
 seemes you were no rich man, for all your godlinesse, vvhen
 you did worke with hands for your liuing; therefore if god-
 linesse be such gaine, how happeneth it that your share is no
 better? so they which are like *Nicodemus* (vvhen Christ saith
 that they must be borne againe) thinke that he can haue no
 other

1 Reg. 27.7

Acts 19.23

Acts 26.24

Mat. 19. 11

Luk. 12. 8

Luk. 16. 14

Dan. 5. 1

1 Reg. 4. 26

Iohn 1. 3

Luke 7. 12

Psal. 73. 3

12

Luk. 16. 19

20

Iohn 7. 48

1 Thes. 3. 9

Iohn. 3. 4

other meaning, but that they must returne into their mothers wombe; and when hee calles himselfe bread, that hee must needs meane such bseade as they dine vwith. As the Iewes, hearing the Prophets speake so often of Christs kingdome, and call him a King, looked for a temporal King that should bring them peace, and ioy, and glory, and make them like Kings themselues: so the carnalleares, when they heare of a kingdome, and treasures, & riches, straight their minds runne vpon earthly, and vworldly, and transitorie things, such as they loue, to vvhom *Paul* answereth, as Christ answered his Disciples, *I haue another meate which you know not of: so there are other riches which you know not of: I sayd not, that godlinesse is earthly, or vworldly, or transitorie gaine, but great gaine.*

John 6

Mat. 22. 20

John 4. 3

Abd. 1. 5

Psal. 14. 2

Ps. 53. 2

Psal. 4. 6

Mat. 11. 19

Zek. 1. 51

He will not onely prooue godlines to be *gaine*, but *great gaine*: as if hee should say, more gainesfull then your wares, and rents, and fines, and interest: as though he would make the Lawyer, and Merchant, and Mercer, and Draper, and Patron, and Landlord, and all the men of riches belieue, that godlinesse wil make them rich sooner then couetousnesse. I feare this saying may be renewed, *If a man tell you, ye will not beleue it, &c.* As the Lord looked downe vpon the earth, to see if any did regard him, & said, *There is not one*: so this sentence may goe from Court to Citie, from Citie to Country, and say, there is scarce one in a Towne that wil subscribe vnto it. *Many* (said *Dauid*) *aske who will shew vs any good?* meaning riches, and honour, and pleasure vvhich are not good. But when he came to godlinesse it selfe, he leaues out *Many*, and prayeth in his owne person, *Lord lift thou up the light of thy countenance vpon vs*, as if none would ioyne with him. Yet *wisedome is iustified by her owne children*, and the godly count *godlinesse gain*: to make vs loue godlinesse, he calleth it by the name of that wee loue most: that is, *gaine*. As the Father calleth his Son which he would loue more then the rest, by his owne name, to put him in mind of such a loue as he beareth to himselfe. Here vve may see that God doth not command men to be godly, only because it makes for his glory, but

but because godliness is profitable to vs. For godliness is not called *gaine*, in respect of God, but in respect of vs: it is *gaine* to vs, but it is duty to him. So it is called a health in respect of vs, because it is the health of our soules: so it is not called a *kingdome* in respect of God, but in respect of vs, because we are intituled to the kingdome by this difference from the reprobates. Put all the good things in the vworld together, and the goodnesse of all is found in godlinesse, & therefore godlinesse is called by the names of those things that men count best, to shew, that the godly are as vvell, as merry, as content vvith their loue towards God, and Gods loue towards them, as other are with health and wealth, and pleasures. Therefore it is sayd of the godly, *The feare of the Lord is his treasure.* Therefore (saith *Jeremie*) *The Lord is my portion*, as though hee desired nothing else, and therefore it is sayd of *Moses*, *That he esteemed the rebuke of Christ greater riches then all the treasures of Egypt.* If crosses bee riches as *Moses* thought, what riches are in godlinesse? But is this all the harvest? shall godlinesse bee all the godly mans riches? Nay (saith *Paul*) *Godlinesse hath the promises of this life, and of the life to come*, that is, the godly shall doe well in heauen and here too. And therefore Christ saith, *First seeke the kingdome of God, and all the rest shall be cast vpon you*; euen as the sheaues fell before *Ruth*, so riches shall fall in your way as they did to *Abraham*, and *Lot*, and *Iacob*, and *Iob*, and *Ioseph*: riches vvere cast to them they knew not how; but as if God had sayd, *Be rich*, and they were rich straight. For all good things were created for the good, and therefore they are called *good*. Because the good God created them for good men to good purpose; therefore as *Iacob* got the blessing, so he got the inheritance also: to shew that as the faithful haue the inward blessing, so they haue the outward blessings too, when they are good for the. For (saith *Dauid*) *They which seeke the Lord shall want nothing that is good*. Now God knoweth better then wee vvhat is good for vs, as the nurse knoweth better then the childe when the milke is ready for it. Therefore Christ saith, *Your heavenly Father knoweth what you*

Pro. 3.8

Mat. 6.33

Esa. 40.36

Lam. 3.24

Heb. 11.26

1 Tim. 4.8

Mat. 6.33

Ruth. 2.16

Gen. 27.8

Psal. 34.10

Mat. 6.32

you haue neede of: hee saith not, that wee knowe what wee haue neede of, but that our Father knoweth: as if he should say, when you haue need of health, your Father will send you health: vwhen you haue neede of riches, your Father vwill send you riches; vwhen you haue neede of libertie, your Father vwill send you libertie: for he saith not only, that his Father knoweth what wee haue neede of, but that hee will giue vs the things which wee need. Therefore as children take no care for their apparell, vwhat cloathes they shall weare, nor for their victuals, vwhat meate they shall eate, but leaue this care for their Father, so saith Christ, *Take you no care, for my Father careth for you.*

Mat. 7. 11

Mat. 6. 31

Psal. 34. 10

Eccl. 23. 5

He vvas not content to call *Godlinesse* *gaine*, but he calleth it *great gaine*, as if he would say, *Gaine*, and more then *Gaine*: riches, and better then riches: a kingdome, and greater then a kingdome. As vwhen the Prophets would distinguish betweene the Idoll gods and the liuing God, they call him the

Deut. 12. 17

Mar. 4. 7

1. Tim. 6. 9

Phil. 3. 9

great God: so the *gaine* of *Godlinesse* is called *great gaine*.

The riches of the world are called earthly, transitory, snares, thornes, dung, as though they were not worthie to be counted riches: and therefore, to draw the earnest loue of men from them, the holy Ghost brings them in with these names of disdaine, to disgrace them with their louers: but when he comes to *godlinesse*, vvhich is the riches of the soule, he calleth it *great riches*, *heauenly riches*, *vnsearchable riches*, *euerlasting riches*, vwith all the names of honour, and all the names of pleasure, & all the names of happines. As a woman trims and decks her selfe vwith an hundred ornaments, only to make her amiable, so the holy Ghost setteth out *godlinesse* vwith names of honour, and names of pleasure, & names of happines, as is were in her lewels, vwith letters of commendation, to make her be beloued. Lest any riches should compare with *godlinesse*, he giues it a name aboue other, and calleth it *great riches*, as if he would make a distinction between richse and riches, between the *gaine* of couetousnes, & the *gaine* of *godlinesse*, the peace of the world, and the peace of conscience, the ioy of riches, and the ioy of the holy Ghost.

Pro. 3. 4. 9

Pro. 4. 9. &

13

Pro. 8. 11.

Eccl. 8

Cont. 4. 1

The

The worldly men haue a kinde of peace, and ioy, and riches. But I cannot call it *great*, because they haue not enough, they are not contented as the godly are: therefore only godlineſſe hath this honour to be called *great riches*. The gaine of couetouſneſſe is nothing but wealth, but the gaine of godlineſſe is wealth, and peace, and ioy, and loue of God, and the remiſſion of ſinnes, and euerlaſting life. Therefore only godlineſſe hath this honour, to be called *great gaine*. Riches makes *Gen. 13. 6.* bare, but godlineſſe makes peace: riches breeds couetouſneſſe, but godlineſſe brings contentation: riches makes men vnwilling to die, but godlineſſe makes men readie to dy: riches often hurt the owner, but godlineſſe profiteth the owner & other. Therefore, onely godlineſſe hath this honour, to be called *great riches*. Such gaine, ſuch ioy, ſuch peace is in godlineſſe, and yet no man couets it: & this is the quality of vertue, it ſeemeth nothing vnto a man vntill he hath it, as *Salomon* ſaith of the buyer, while he is in buying, he diſpraiſeth the thing which hee buyeth, and ſaith, *It is naught*; it is not worth the price which yee aſke; but when hee hath bought it, ſo ſoone as he is gone, he boasteſth of his penny-worth; and ſaith it is better then his money. So godlineſſe, before a man hath it, hee ſaith it is not worth his labour, and thinks every houre too much that he ſpendeth about it; but when hee hath found it, hee would not loſe it againe for all the world, because hee is now come to that which followeth, to *be contented with that he hath*. Heere *Paul* ſheweth with what a man ſhould be contented; not with one thouſand pounds, nor one hundred pounds, nor twenty pounds, but with that he hath: and there is great reaſon why he ſhould ſo: because no man knowes what is fit for him ſo wel as his caruer. And therefore every one ſhould eſteeme ſo reuerently of God, that hee think nothing better for him (for the time preſent) then that which God meaſureth forth ynto him. For when *Chriſt* had no mony, he was contented, & when he wanted *Mat. 17. 27.* mony to pay tribute, he ſent for no more then he needed: he might haue comanded twenty pounds as well as 20. pence; But ſo ſhew, that wee ſhould deſire no more then will ſerue
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our turne, hee vwould haue no more then serued his nature. Now, because contentation is of such a nature, that it can please it selfe with pouertie, as well as riches, therefore it is called the *great gaine*: as though it had all which it wanted. And this contentment (saith *Paul*) vve owe to godlinesse, because it is not possible for a wicked man to be contented; for as he is not satisfied vvith sinne, so is he satisfied with nothing. Riches come, and yet the man is not pleased: libertie comes, and yet the man is not pleased: pleasure comes, and yet the man is not pleased; vntill God come, and then hee saith, *My cup is full. Shew vs thy father* (saith *Philip*) and it sufficeth. Nay, shew vs thy truth, and it sufficeth. Now my soule (saith the churle) take thy rest: nay, now my soule take thy rest, for thou hast laid vp for many years. The godly man hath found that vvwhich all the vvorld doth seeke, that is, *Enough*. Euery vvord may be defined, and euery thing may be measured, but *enough* cannot be measured or defined, it changeth euery year: vvhen vve had nothing, vve thought it *Enough*, if we might obtaine lesse then we haue: vvhen we came to more, we thought of another *enough*: now we haue more, vve dreame of another *enough*, so *enough* is alwaies to come, though too much be there alreadie. For as oyle kindleth the fire which it seemes to quench: so riches come as though they vwould make a man contented, and make him more couetous. Therefore seeing contentation vvvas neuer found in riches, the *Apostle* teacheth to seeke it in godlinesse; saying, *Godlinesse is riches*, as though it did not only make a man contented, but make a man contented vvith it selfe. Hee speakes as though he had found a nevv kind of riches, vvwhich the vvorld neuer thought of, that are of such a nature, that they vvill satisfie a man like the water that *Christ* spake of, *he that drinketh of this water, shall thirst no more*: so they that taste of these riches, shal couet no more: but as the holy Ghost filled all the house, so the grace & peace, and ioy of the holy Ghost filleth all the heart; that as *Ioseph* had no neede of *Astronomie*, because he had the spirit of prophecie; so he vvwhich hath contentation, hath little need of riches: hee thinkes not of the

Philo-

Psal. 23.5

Ab. 14.7

Luk. 12.19

Job. 4.13

Astr. 2.

Gen 44.15

Philosophers stone, nor the gold of *Ophir*, nor the mines of *India*, but he hath his *quietus est*, without suit of law, for he retaineth a peace-maker within, which would make all Lawiers Preachers, if men were so wise to take counsell of it. 1. Reg. 9. 15

When the law is ended, if the man be not content he is in trouble still: when his disease is cured, if he be not content, hee is sicke still: when his want is supplied, if he be not content, he is in want still: when bondage is turned into liberty, if he be not content, he is in bondage still: but though he be in law, and sicknesse, and pouertie, and bondage, yet if hee be content, he is free, and rich, and merrie, and quiet, euen as *Adam* was warme though he had no clothes. Gen 1. 15

Such a commander is Contentation, that wherefoeuer she setteth foot, an hundred blessings wait vpon her: in euery disease she is a Physician, in euery strife she is a Lawier, in euery doubt she is a Preacher, in euery griefe she is a Comforter, like a sweete perfume which taketh away the euill sent, and leaueth a pleasant sent for it. As the Vnicorns horne, dipped in the Fountaine, makes the waters which were corrupt and noisome, cleare and wholesome vpon the sudden; so, whatfoeuer estate godlinesse comes vnto, it saith like the Apostles, *Peace be to this house*, peace be to this heart, peace be to this man. Luke 5. 9.

I may liken it to the five loaves and two fishes, wherewith Christ fed five thousand persons, and yet there were twelue baskets full of that which was left, which could not fill one basket when it was whole. Thus their little feast was made a great feast: so the godly, though they haue but little for themselues, yet they haue something for others like *Mar. 12. 41.* the VViddowes Mite, that they may say as the Disciples said to CHRIST, they want nothing, though they haue *Luke 22. 35* nothing. Contentation wanteth nothing, and a good heart is worth all. For if shee want bread, shee can say as Christ sayd, *I haue another bread*: If shee want riches, shee can say, I haue other riches: If shee want strength, shee can say, I haue other strength: If shee want friends, shee can say, I haue other friends. Thus the godly finde all
vwith-

within, that they seek without. Therefore if you see a man contented with that he hath, it is a great signe that godlinesse is entered into him: for the heart of man was made a Temple for God; and nothing can fill it but God alone. Therefore

1 Cor. 3. 16. Paul saith, after his conuersion, that which hee could neuer
Phi. 4. 12. say before his conuersion, *I haue learned to be content.* First he learned godlinesse, then godlines taught him contentation. Now (saith *Paul*) *I haue learned to be content*: as though this were a lesson for euery Christian to learne, *so be content.* For thus hee must thinke, that as God said to *Moses* when hee could not obtaine leave to go to *Canaan*: *Let this suffice thee to see Canaan*: so, whatsoeuer he giueth, hee giues this charge with it, *Let this suffice thee.* As *Jeremis* saith, *This is my sorrow, and I will beare it*: so thou must say, *This is my portion, and I will take it.* This is the signe, whether godlines be in a man, if he haue ioy of that which he hath: for things which God giueth to the righteous, *Paul* saith, that hee giueth them to *enjoy*; that is, if he haue much, he can say vvith *Paul*, *I haue learned to abound*; if hee haue little, hee can say vvith *Paul*, *I haue learned to want*; that is, if hee haue much, as *Abraham*, and *Lot*, and *Jacob*, and *Ish*, and *Ioseph*, yet it cannot corrupt his minde, but as the net was full of *Fishes*, and yet not rent, because they cast it in at *Christs* command: so, though the godly man bee full of riches, yet his heart is not rent, his minde is not troubled, his countenance is not changed, because hee remembreth, that these things were giuen him to doe good, as *Hester* thought of her honour: for if wee haue little, it is like the little oile vvich serued the Widdow as little as it was. *A little to the righteous* (saith *David*) *it is better than great riches to the vngodly*: for vvhen a man hath found the heauenly riches, hee careth not for earthly riches; no more thē he that walks in the Sun, thinks whether the Moone shine or no, because hee hath no need of her light. Therefore we conclude with *Christ*, *Blessed are they which thirst after righteousness, for they shall bee satisfied*: not they that thirst after riches, nor they that thirst after honour, nor they that thirst after pleasure, shall be satisfied, but
 thirst

thirst more, as the ambitious, voluptuous, & couetous doe
 but they that thirst after righteousness, shall be satisfied, albeit
 they haue no riches, nor honour, nor pleasure. If yee aske
 like the Virgin, *How can this be?* I answer: *Euen as Adam* Gen 2. 16.
 was warme without clothes; so God doth satisfie many
 men without riches. Though he was naked, yet he did not
 see his nakednes, so long as hee was innocent: but when
 hee began to rebell, then began hee to want clothes: so
 though a man be poore, yet hee sees not his pouertie, so
 long as he is contented: but when he begins to couet, then
 he begins to want riches, and from that day the curse (in
 the first of *Aggeus*, verse 6.) takes hold on him; *Ye eat, but
 ye haue not enough: ye drink, but ye are not satisfied: ye clothe
 your selues, but ye are not warme.* Indeed the couetous man
 seemes to draw the world to him with cords, his coffers
 are of Loadstones, his hands like nets, his fingers like lime
 twigs: there it comes, and there it comes, one would think
 this man should be happy one day.

When the Churles barnes were full, hee bade his soule
 take rest; thinking to gaine rest by couetousnes, that hee
 might say, Riches gaine rest, as well as Godlinesse: but
 see what happened: that night, when he began to take his
 rest, riches, and rest, and soule, & all, were taken from him. *Luke 11. 19*
 Did he not gaine faire? Would he haue taken such paines,
 if he had thought of such rest? Couetousnes may gaine ri-
 ches, but it cannot gain rest: ye may think like this churle,
 to rest, when your barnes, and shops, and coffers are full:
 but ye shall finde it true which *Esay* saith, *There is no rest to
 the vngodly*: therefore the wise man, to preuent all hope
 of rest, or honour, or profit by sinne, speaks as though he
 had tried, *A man cannot be established by iniquitie*. Therefore *Pro. 12. 3*
 he cannot be quieted, nor satisfied by the gaine of deceit,
 or bribes, or lies, or vsury, which is iniquitie. Therefore
 blessed is the man whom godlines doth make rich: for *whē
 the blessing of the Lord maketh rich, saith Salomon, he doth add
 no sorrow to it*: but, saith he, *the reuēnue of a false wicked is sorrow*. *Pro. 10. 12.*
 ble; as though his money were care. Wherefore, let Pa-

trou and Landlord, and Lawier, and all say now, that *Paul* hath chosen the better riches, which *thiefe. nor manth. nor sacker. and corrupt.* these are the riches, at last, that we must dwell with; when all the rest, which we haue lied for, and sworne for, and fretted for, and couened for, and broken our sleep for, and lost many Sermons for, forsake vs, like seruants which change their maisters: then Godlinesse shall seeme as great game to vs; as it did to *Paul*; and he which loued the world most; would giue all that hee hath for a dramme of faith, that he might be sure to goe to heauen, when he is dead, though he went towards hell so long as he liued.

Heere then is an answer to them which aske, *What profit is it to serue God?* How happy was *Barzillai* that would not be exalted? what quiet had the *Shunamite* which cared not for preferment? when did the Disciples seeme so rich, as when they were willing to leaue all? This shall be your gaine, when you are vsurers of Godlinesse. Is not the word gone forth yet, which hath killed couetousnes, that I may end my Sermon? Either you go away contented, or you go away condemned of your own conscience: before you were vexed with couetousnes, but now the world shall vex you too: for you shall neuer couet, nor lie, nor deceiue hereafter, but a Sergeant shall arrest you vpon it, & some sentence which you haue heard, shall gnawe you at the heart with a *memorandum* of hell, that ye shall wish, O that I could abandon this sin: or else, that I had neuer heard that warning, which makes it a corralliue vnto me: before I can leaue it: if they which are greedy still, could see what peace and rest, & ioy go home with them that are contented, though they may say with *Peter*, *Gold and siluer haue I none*, euery man would be a suiter to Godlinesse, that hee might haue the dowry of contentation.

If any here be couetous still, let him alwaies think, why *David* praie: *h. Turne my heart to thy law, and not to conetousnes* he might haue named pride, or anger, or lust, but that no sin did so keep his thoughts from the law, as couetousnes when

Malac. 2. 14

2. Sam. 19. 33

3. Reg. 4. 13

Luke 5. 11

Act. 3. 6

Psal. 119

when it came vpon him: he saith, *Turne my heart vnto thy law, and not to conuersiones*, as though a man could not bee couetous, and haue any leisure to thinke vpon any good. But as *Iohn* baptized with water; so I can but teach you *Luke 3* with words.

Now you haue heard what contemperation is; you must pray to another to giue it vnto you. It is said of this citie, that many Citizens of London haue good wills, but bad deeds; that is, you do no good vntill you die. First, ye are vngodly, that you may be rich: & then you part from som of your riches, to excuse for some of your vngodlineffe. It may be that some here haue set down in their wils, vvhē I die, I bequeath an hundred pounds to a Colledge, and an hundred pounds to an hospitall, and an hundred govvns vnto poor men. I do maruel that you giue no more vvhē you are at that point: for *Iudas*, vvhē he died, returned al againe: so ye die, and thinke vvhē ye are gone, that God vvil take this for a quittance. Be not deceiud: for God doth not look vpon that vvhich ye do for feare, but vpon that vvhich ye do for loue: if ye can finde in your heart to doe good while you are in health, as *Zacheus* did, the god hath respect to your offering: but before, God harkens how ye giue your riches: but he examines how ye came by them: for a man may be hangd for stealing the mony vvhich he giues to the poore, because, if he should count godlineffe gain, much more should he care to gain by godly means. Thus you see the fruits of godliness, and the fruits of couetousnesse, to slay *Balaams* pollting for a bribe, and the sons of *Zebedeus* suing for prefermet, lest seeking for asses they lose a better kingdom than *Saul* found. If you be couetous, ye shal neuer haue inough, although you haue too much: but vvhē ye pray, *Thy kingdom come*, ye shall vvissh, *my kingdom come*. If ye be godly, yee shall haue enough, though ye seem to haue nothing, like to the *Smyrnians*, of vvhom God saith, *I know thy pouerty, but thou art rich*. Therefore vvhath counsell shal I giue you; but as Christ counselled his disciples, *Be not friends to riches, but make you friends of riches*.

Mat. 27.8

2. Cor. 9.7

Luke 19.8

Numb. 32.17

1 Sam. 10.1

Luke 11.2

Rev. 2.9

Phil. 4, 12.

John 8, 36.

riches: and know this, that if ye cannot say as Paul saith, I have learned to be content, godlines is not yet come to your house; for the companion of godlines is contentation: which, when shee comes, will bring you all things. Therefore as Christ saith, If the Son make you free, you shall be free indeede: so I say, if godlines make ye rich, ye shall be rich indeede. The Lord Ie svs make

A M E N.

F I N I S.

THE





The Affinitie of the *Faithfull.*

L V K E 8.

19. *Then came to him his Mother and brethren, and could not come neare him for the prease.*

20. *And it was told him by certaine, which said: thy Mother, and Brethren, stand without, and would see thee.*

21. *But hee answered and sayd vnto them, My Mother, and Brethren, are those which heare the word of God, and doe it.*

Here is Christ preaching, a great prease hearing, his Mother & his Friends interrupting, and Christ againe vvithstanding the interruption, vvith a comfortable doctrine of his mercies towards them which heare the word of God and doe it. When Christ was about a vvorke, and many were gathered together to heare him, the Diuell thought vvith himselfe, as the Priests & Saduces did in the fourth of the *Acts*, If I let him alone thus, all the vvorld will follow him, and I shall be like *Rachell*, without Children: therfore deuiling the likeliest policie to frustrate and disgrace but one of his Sermons, thereby to make the people vnwilling to heare him againe: As hee fet *Eue* vpon *Adam*, and make *Iobs* wife his instrument, vvhen hee could not fit it himselfe: so hee senderth Christs Mother, and putteth in the minde of his Kinsmen, to come vnto him at that instant, vvhen hee vvvas in this holy exercise, and call vpon him vvwhile hee was preaching, to come away, and

Gen. 3.6
Iob 2.9

B 3

goe

goe with them. Christ seeing the Serpents dealing how hee made his Mother the Tempter, that all the Auditorie might goe away empty, and say where they came: Wee heard the man which is called *Iesus*, and he began to preach vnto vs, vvith such vvords, as though he vvould carry vs to heauen: but in the midst of his Sermon, came his *Mother, and Brethren* to him, that it might be knowne what a kinsman they had: and so soone as he heard that they vvere come, suddenly hee brake off his Sermon, and slipt away from vs, to goe and make merry vvith them. Christ, I say, seeing this traine laid by Satan, to disgrace him (as he doth all his Ministers) did not leaue off speaking, as they thought he vvould: but, as if God had appointed all this, to credit and renowe him, that vvhich vvvas noysed here to interrupt his doctrine, hee taketh for an occasion to teach another Doctrine, that there is another coniunction betweene Christ and the Faithfull, then betweene the Mother and the Sonne, vvhich are one flesh. Therefore when they say, thy *Mother and Brethren* are come to speake vvith thee, hee pointeth to his hearers, and saith, *These are my Mother and Brethren, which heare the word of God and doe it*: as if he should say, I haue a Mother indeed which brought me forth, but in respect of them which *heare the word of God, and doe it*, she is like a Step-mother, and these are like a naturall Mother.

With this wise answer, hee quieted the Auditors, and made them heare him better then they did before. For now they thought vvith themselves, what man is this, which loueth vs more then his Mother? his Mother called him, and yet he would not goe from vs, his Brethren stay for him, & hee maketh as if he did not know them, but saith, *Who is my Mother? Who are my Brethren?*

Thus Christ stood vp, as it vvere, in an indignation against Satan, and said: Satan, this Sermon vvvas not begun for thee, neither shall it end for thee: this vvorke vvvas not done for my Mother, neither shall it bee left for my Mother. Thus hee caught the diuell with his owne bait, and made his people more louing and attentiu towards him,

by

by that vvhich Satan thought to disgrace him. Hee was so armed with the Spirit, that let the Diuell tempt him, or the woman tempt him, or Princes tempt him, all is one.

Here are two doubts, the first is the difference between the Euangelists: for *Matthew* saith, that one brought this message; *Mark* and *Luke* attribute it to moe: both may stand, for the vvord vvhich his Mother gaue of calling him forth, was receiued of the rest, and so passed amongst many, till it came to Christ, so that one may bee sayd to bring this message, because one noysed it first, and many may bee sayd to bring this message, because many noysed it after. *Mat. 12. 37*
Mar. 3. 31
Luk. 8. 20

The second doubt is, because Christ had no Brethren, how they sayd, *Thy Brethren would speake with thee*. You must vnderstand, that they vvhich are heere called Christs Brethren, vv ere his Colins by the Mothers side: that is, her Sisters children, for there vv ere three *Maries*, and these three were sisters, *Marie* the Virgin, *Marie* the mother of *Iames*, and *Marie* the Daughter of *Cleophas*, vv hose Sonnes these were: their names were *Iames*, *Ioseph*, *Iudas*, and *Simon*: and they are called the Lords Brethren, because they vv ere Kin vnto him. Therefore note, that in holy Scripture, there be foure sorts of Brethren: Brethren by Nature, so *Esaue* and *Jacob* are called Brethren, because they had one Father, and one Mother: Brethren by Nation, so all the Iewes are called Brethren, because they were of one Countrey: Brethren by Consanguinity, so all are called Brethren vv hich are of one Family, and so *Abraham* called *Lot* his Brother, & *Sarah* his Sister, because they were of one Line: Brethren by profession, so all Christians are called Brethren, because they are of one Religion. These are Brethren of the third order, that is, of Consanguinitie, because they vv ere of one Familie. *Gen. 27. 30*
Deut. 15. 11
Gen. 13. 8
Gen. 12. 13
Mat. 23

Now, when his Mother, and his Brethren, vv ere come to see him, it is said, that they could not come neare him for the prease. Here were Auditors enow, Christ so flowed now with Disciples, that his Mother could haue no room to hear him: but after a while it was low water againe. When the

Mat. 26. 31 Shepheard was stroken, the sheepe were scattered, when hee preached in the streets, and the Temples, and the fields, then many flocked after him: but vvhhen hee preached vpon the Crosse, then they left him, which said they would neuer forsake him; then there was a great prease to see him die, as there was heere to heare him preach. And many of these which seemed like brethren and sisters, were his betrayers & accusers, and persecuters: so inconstant we are in our zeale, more then in any thing else. Thus much of their comming & calling to Christ: now, to the doctrine which lieth in it.

Mat. 27

Heere bee two speakers, one saith, *Thy Mother, and thy Brethren are come to speake vnto thee*: The other saith, *These are my Mother and Brethren, which heare the word of God and doe it*. The scope of the Euangelist is this: First, that Christ would not hinder his doctrine, for Mother, or Brethren, or any kinsman: Then, to shew that there is a nearer coniunction between Christ and the Faithfull, then the Mother and the Sonne. The first is written for our comfort; Touching the first, hee which teacheth vs to honor our Father and Mother, doth not teach here to contemne Father and Mother, because he speakes of another Mother, for it is sayd, *that hee was obedient to his Parents*. This hee sheweth, vvhhen being found in the Temple amongst the Doctors: hee left all, to goe with his Mother, because she sought him, so hee honoured her that he left all for her. This he shewed againe at his death, being vpon the Crosse, hee was not vnmindfull of her: for pointing vnto *Iohn*, hee sayd, *Mother, bebold thy Sonne*: and pointing vnto her, hee sayd, *Behold thy Mother*: so hee commended her to his beloued Disciple before he died. Therefore, this is not a doctrine of disobedience, but a rule how to obey. As hee taught his Disciples to giue vnto *Cesar*, that which is *Cesars*, and to God that which is *Gods*: so hee teacheth vs heere, to giue vnto Parents, that which is Parents, and to the Lord, that vvhich is the Lords. When God said, *Honour thy Father and thy Mother*, he did not giue a commandement against himselfe: and therefore he saith, *Honour me*, before he saith, *Ho-*

Exod. 20
Luk. 2. 46

Iohn. 19. 26

Mat. 23. 23

Luk. 20. 23

Mat. 19

Exod. 20

nowr them. The first Commandement is, *Honour God*: the fift Commandement is, *Honour thy Parents*, lest you should honour your Parents before God. When *Salomon* bade his Mother aske him any thing, hee signified that the Mother should be obeyed in many things: but when hee denied his Mother that one thing which she asked, he sheweth that the Mother should not bee obeyed in all things. When Christ sayd: *You haue but one Father and Master*, he speakes of Faith and Religion, shewing that when it concerneth our Faith and Religion, wee should respect but one Father and one Master, which is the giuer of our Faith, and the Master of our Religion.

When *Paul* sayd, *Children, obey your Parents in the Lord*, *Ephes. 6. 1* hee meanes not, that we should obey them against the Lord, *Rom. 13. 5* As when he saith, *Obey Princes for conscience sake*, hee meaneth not that wee should obey them against conscience. Therefore, when it commeth to this, that the earthly Father commandeth one thing, that the heauenly Father commandeth another thing: then, as *Peter* answered the Rulers, so mayest thou answere thy Parents, *Whether is it meete to obey God or you?* *Act. 4. 19* Then these are the hands vvhich thou must cut off, then these are the eyes which thou must pull out, or else they should be as much vnto thee, as thy hand, or thine eye.

In *Mathew 19.* A man must forsake his Father and his Mother to dwell with his Wife. In *Luke* the 16. Hee must forsake Father and Mother, and Wife, to dwell with Christ: For, *He which forsaketh Father or Mother for me, shall receiue more*, saith our Sauour. Nay, *Hee which doth not hate Father, or Mother, or Wife for mee, cannot be my Disciple.* Shewing that our loue towards God should bee so great, that in respect of it, our loue toward men should be but hatred. Thus he which obeyed his Parents more then we, yet would haue some rule, some sentence, some example in Scripture, of not obeying them too, because it is such a hard point, to know how farre they are to be obeyed, which are set in authoritie ouer vs.

As none but God speakes alwaies right, so none but God must alwaies be obeyed: we are not called onely *the Sonnes of men*, but we are called *the sons of God*. Therefore as Christ answered his Mother, vvhhen she would haue him turne water into wine, *Woman, what haue I to doe with thee?* so wee should answer Father and Mother, and Bretheren & Sisters, and Rulers and Masters, and Wife too, when they will vs to doe that which is not meet, *What haue I to doe with you?* For to leaue doing good, and doe euill, were not to turne water into wine, but to turn wine into water. *Peter* was not *Satan*: but when he tempted Christ like *Satan*, Christ answered him as he answered *Satan*, *Come behinde me Satan*: shewing that we should giue no more attention vnto Father or Mother, or Master, or Wife, when they tempt vs to euill; then wee would giue vnto *Satan*, if he should tempt vs himselfe.

Gen. 6. 2

Ihn 2

Mat. 16. 23

Three things children receiue of their Parents, Life, Maintenance, and Instruction. For these three, they owe other three: for life, they owe loue; for maintenance, they owe obedience; for instruction, they owe reuerence: For life, they must be loued as Fathers; for maintenance, they must be obeyed as Masters; for instruction, they must be reuerenced as Tutors. But; as there is a King of Kings, which must bee obeyed aboue Kings, so there is a Father of Fathers, vvhich must be obeyed aboue Fathers: therfore sometimes you must answere like the Sonne, when he was bid to go into his Fathers Vineyard, *I will goe*: and sometime you must answere as Christ answered, *I must goe about my Fathers businesse*.

Sam. 6. 10

When two milch Kine did carry the Arke of the Lord to *Bethshemesh*, their Calues were shut vp at home: because the Kine should not stay, when they heard their Calues cry after them: so when thou goest about the Lords businesse, thou shalt heare a cry of thy Father, and thy Mother, & thy Brethren, and thy Sisters, & thy Kindred, to stay thee, but then thou must thinke of another Father, as Christ thought of another Mother: and so as those Kine went on till the Lord brought them where the Ark should rest, so thou shalt goe on, till the Lord bring thee where thou shalt rest, It is better

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to lie from our friends, as *Abraham* did, then to stay with some friends, as *Samson* did with *Dalila*.

Gen. 22. 3
Ex. 12. 11
Iude 16. 4
Ec.

I may say, beware of Kinsmen, as well as our Sauour said beware of men. For this respect of couzenage made *Eli* his Sonnes Priests: and this respect of couzenage hath made many like Priests in England: This respect of couzenage hath made *Samuels* Sonnes Iudges, and this respect of couzenage hath made many like Iudges In England: this respect of couzenage brought *Tobias* into the Levites Chamber: and this respect of couzenage hath brought many Gentlemen into Preachers liuings, which will not out againe. As Christ preferred his spirituall Kinsmen, so wee preferre our earthly Kinsmen. Many priueleges, many offices, and many benefices, haue stooped to this voice; thy Mother calleth thee, or thy Kinsmen would haue thee. As this voice came to Christ, while he was labouring, so many such voyces come to vs while we are labouring. One saith, Pleasure would speake with you: another saith, Profit would speake with you: another saith, Ease would speake with you: another saith, a Deanrie would speake with you: another saith, a Bishoprick would speake with you: another saith, the Court would speake with you.

1 Sam. 2

1 Sam. 8. 1

Neh. 13. 4-5

When a man is in a good way, and studieth the Scripture to be a teacher of the Church, a voyce commeth to his eare, as this came to Christ, and saith: Thy friends would haue thee studie the Law, for by Diuinitie thou shalt attaine to no preferment, and thine owne flock will vex thee, or the Bishop will stop thy mouth. This winde sometime turneth *Jonas* his sailes from *Ninive* to *Tarshish*, and makes him bury his talent.

If he be a diuine already, & preach his conscience, a voyce commeth vnto him againe, as this did to Christ, & saith, thy friends would haue thee to be quiet, or, there be Spies which do note what thou saist, or, there be fellowes that lie in wait for thy liuing: so sometimes with a little intreatie, he beginneth to draw vp his hand, & lay his finger vpon his mouth, and preach peace, when he is sent with warre. Thus we are

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cumbred like, our Master, before our Sermons, and in our Sermons, and after our Sermons; euen of them sometime, which should incourage vs: and therfore as Christ saith, *Beware of men*, so say I, *Beware of Kinsmen*.

So soone as the children bee borne, their Parents bring them to the Temple, and baptize them, and offer them to God: but so soone as they bee able to serue him, they tempt them away from him, to Law, or Physicke, or Merchandise, or Husbandrie, and had rather they should be of any Tribe, then of the Tribe of *Leui*, which serueth in the Temple. He which will be hindred, shal haue blocks enow: but we must learne to leape ouer all, as Christ leaped ouer this. If vwe should *leane Father, and Mother, and Wife, and Children, for Christ*, much lesse should wee care for labour, or losse, or shame, or trouble, or displeasure, for we shold aduecture these for our friends. Thus much of his naturall Kindred: now of his spirituall Kindred.

Here is another Genealogie of Christ, vvhich *Matthew* and *Luke* neuer spake of. As Christ saith: *I haue another bread which you know not*: so hee saith: *I haue other Kinsmen which you know not*.

2 *Ioh. 1*

Saint *Iohn* writing to a Ladie, which brought vp her children in the feare of God, calleth her the elect Ladie, shewing that the chiefeft honour of Ladies, and Lords, and Princes, is to bee elect of God. S. *Luke* speaking of certaine *Beræans*, which receiued the word of God with loue, cals them *more noble men then the rest*: shewing, that God counteth none Noble, but such as are of a noble Spirit. As *Iohn* calleth none elect but the vertuous, and *Luke* calleth none Noble, but the religious: so Christ calleth none his *Kinsmen*, but the righteous: and of those onely he saith, *These are my Mother, and my Brethren, which heare the word of God, and doe it*.

Rom. 9. 8

Gen. 1

Heb. 11. 9

As *Abrahams* children are not counted after the flesh, but after the Spirit: So Christs kindred are not counted after the flesh but after the Spirit; for the flesh was not made after the Image of God, but the spirit: therefore, God is not called the Father of bodies, but the Father of spirits. Now
God

God which is a Spirit, preferreth them that are kin to him in the Spirit. Therefore *Eſau* was not bleſſed, becauſe he was of *Iſſack* Beſt: but *Iacob* was bleſſed, becauſe he was of *Iſſack* Spirit. As we loue in the fleſh, ſo Chriſt loueth in the Spirit; therefore he calleth none his kinſmen, but them which beare the word of God and doe it. Galat. 4. : 8. 29

It ſeemeth that *Paul* thought of this ſaying, when as he ſayd, *Yet Chriſt be formed in you*: If Chriſt be formed in vs, as *Paul* ſaith, then we are Chriſts mother: every one which will haue Chriſt his Sauour, muſt be Chriſts mother. The Virgin asked the Angel how ſhe could beare Chriſt, ſeeing ſhe had not knowne a man. So you may aſke how you can beare Chriſt, ſeeing he is borne already. Luke 1. 34.

As there is a ſecond coming of Chriſt, ſo there is a ſecond birth of Chriſt. When wee are borne againe, then Chriſt is borne againe: the Virgin was his mother by the fleſh, and the Faithfull are his Mother by the Spirit. The holy Ghoſt conceived him in her, the holy Ghoſt doth conueine him in them: he was in her wombe, and he is in their hearts: ſhe did beare him, and they doe beare him; ſhe did nurſe him, and they doe nurſe him. This is the ſecond Birth of Chriſt. As the ſoule of man may be called, the temple of the holy Ghoſt, which is the third Perſon: ſo it may be called the wombe of the Sonne, which is the ſecond Perſon. Matt. 29. Luke 21. 2. Cor. 3. 16.

Before theſe words it is ſayd that Chriſt asked, *Who are my brethren?* as if he ſhould ſay, You thinke that I am affected to my kinsmen as you are. But I tell you that I count them my kinſmen, which beare the word of God and doe it. To ſhew that Chriſt loueth vs with an euerlaſting loue; hee ſheweth that he doth not loue vs for any temporal things, but for that which indueth for ever.

If Chriſt loued vs as *Iſaac* loued *Eſau*, for veniſon, then we might miſſe the bleſſing as *Eſau* did. But as *Iohn* ſaith, He loueth in the truth: ſo Chriſt loueth in the truth. To loue in the truth, is the true loue. Euery loue but this, at one time or other, hath turned into hatred: but the true loue

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ouercommeth hatred; as the truth ouercommeth falsehood.

Now for this loue, Christ calls them by all the names of loue; his Father and his Brethren, and his Sisters. In *Rom.* 6. they are called *his Seruants*; if that be not enough, in *Iohn* the fifteenth, they are called *his friends*; if that be not enough, in *Luke* the foure & twentieth, they are called *his brethren*; if that be not enough, in *Mark* 3. they are called *his Children*; if that be not enough, here they are called *his Mother*; if that be not enough, in *Canticles* the fifth, they are called *his spouse* to shew that he loueth them with all loues; the Mothers loue, the Brothers loue, the Sisters loue, the Maisters loue, and the Friends loue.

If all these loues could be put together, yet Christs loue exceedeth them all; and the Mother, and the Brother, & the Sister, & the child, and the kinsman, and the friend, & the seruant, would not do & suffer so much among them all, as Christ hath done, and suffred for vs alone. Such a loue we kinde in Christ, when we *heare his word, & do it*, that we are as deare vnto him, as all his kinred together.

Now as we are his Mother, so should we carry him in our hearts as his mother did in her arms. As we are his brethren, so wee should preferre him, as *Ioseph* did *Benjamin*. As we are his Spouse, so we should embrace him, as *Isaac* did *Rebecca*: if thou be a kinsman; do like a kinsman.

Gen. 43-44

Now wee cometo the marks of these kinsmen, which I may call the armies of his house. As Christ saith *By what all men shall knowe my Disciples, if they loue one another so he saith by this shall all men know my kinsmen, if they heare the word of God, and do it.*

As there is a kinred by the Fathers side, so a kinred by the Mothers side, so there is a kinred of Heares, & a kinred of doers. In *Mathew* it is said, *He which heareth the will of my Father, and doth it*: here it is said, *He which heareth the word of God, and doth it*: both are one; For his word is his will, and therefore is called his will. *Psalm* 138. 10. *As*

As he spake there of doing, so he speakes here of a certain rule, which he calles, *the word of God*, wherby al mens workes must be squared: for if I doe all the works that I can to satisfie anothers will or mine owne will, it auailoth me nothing with God, because I do it not for God. Therefore he which alwaies before followed his own will, whē he was stricken down, & began to repent himself, he presently cried out, *Lord, what wilt thou haue me to do?* As if he should say, I will do no more as men would haue mee, or as the diuell would haue mee, or according as the flesh would haue mee, but as thou wouldst haue me. So *Dauid* praied, *Teach me, O Lord, to do thy will, not my will:* for we need not to be taught to do our owne will, no more then a Cuckoo to sing cuckoo, her owne name. Euery man can go to hell without a guide.

Here is the rule now: if you liue by it, then you are kin to Christ. As other kinreds go by birth and maraiage, so this kinred goeth by faith & obedience. Hearers are but halfe kin, as it were in a farre degree: but they which heare and do, are called his Mother, which is the nearest kinred of all. Therefore if you haue the deed, then are you kin indeed: there is no promise made to hearers, nor to speakers, nor to readers; but all promises are made to beleeuers or to doers.

If you aske God, who shall dwell in the holy mountaine; he saith, *The man which walketh uprightly:* heere are none but doers. If you aske Christ, who shall enter into the Kingdome of Heauen, he saith, *Not they which cry Lord, Lord* (though they cry twice Lord) *but they which doe the will of my Father:* heere are none but doers. If you aske him againe, how you may come to Heauen? hee saith, *Keepe the commandments:* heere are none but doers. If you aske him againe, who are blessed? hee saith, *Blessed are they that heare the word of God, and do it:* heere are none but doers. If you aske an Angell, who are blessed? hee saith, *Blessed are they which keepe the words of this Booke:* heere are none but doers. If you aske *Dauid*, vwho are

are blessed? he saith, *The man is blessed which keepeth righteousness*: here are none but doers. If you aske *Salomon*, who are blessed? he saith, *The man is blessed which keepeth the Law*: here are none but doers. If you ask *Elsay*, who are blessed? he saith, *He which doeth this is blessed*: here are none but doers. If you aske *Iames*, who are blessed? he saith, *The doer of the word is blessed in his deed*: here are none but doers. The blessing and doing run together.

Lest any man should look to bee blessed without obedience, *Christ* calleth *Loue* the greatest commandement; but *Salomon* calleth *Obedience*, the end of all: as though without Obedience, all were to no end.

When *Michab* had got a *Leuite* into his house, *Now* (saith he) *I knowe the Lord will be good vnto me, seeing I haue a Leuit in my house*: so, many think, when they haue gotten a Preacher into their parish, Now the Lord will be good vnto vs, now *Christ* will loue vs, now we are good sons, seeing we maintaine a Preacher amongst vs. But *Michab* was not blessed for a *Leuit*, nor you for a Preacher: but as you would haue vs to do as we teach, so God would haue you to do as you heare: for you shall bee no more saued for hearing, than we are for speaking.

VWhen God created the tree, he commanded it to bring forth fruit: so, when he createth faith, hee commandeth it to bring forth works, and therefore it is called a liuely faith. VWhen our Sauour would proue himselfe to *Iohn*, to be the true *Messias* indeed, he said to his Disciples, *Tell Iohn what things you haue heard and seene*: not onely heard, but seene: so, if wee will proue our selues to bee *Christis* kinsmen indeed, we must work that which may be seene, as well as heard. *Iohn* was not only called, *the voice of a cryer*, but a *burning Lamp*, which might be seene: so all which are crying voices, must be burning Lamps.

Iames doth not say, Let me heare thy faith, but *Let me see thy faith*. As the Angels put on the shape of men, that *Abraham* might see the: so faith must put on works, that the world may see it. *The works which I do* (saith *Christ*) *beare*

witness

Psal. 106. 3

Elsay 50. 3

Iam. 1. 25

Mat 7. 21.

Rom. 1. 13.

Iudg 17. 8

Gen 1

Mat. 11. 4

Luke 7. 22

Mat. 3. 3

Iam. 1. 18

Gen. 18. 2

Iohn 5. 16.

witnesse of me: so the work which we doe, should beare witnesse of vs: Therefore Christ linketh faith and repentance together, *Repent and beleeue the Gospell. Marke 1. 15.* Therefore I conclude, *That which Christ hath ioyned, let no man separate. Marke 10. 9.*

Thus haue I shewed you Christs preaching, a great prease hearing, his friends and kinsmen interrupting, and Christ againe withstanding the interruption: by this you may see vwhat a spite the Diuell hath to hinder one Sermon: therefore no maruell though he cause so many to be put to silence: no maruell, though he stand so against a learned Ministry: no maruell though he raise vp such slanders vpon Preachers: no maruell though hee vwrite so many bookes against the Christian gouernment in the Church: no maruell though he make so many non-residents: no maruell though he ordaine so many dumbe Priests: for these make him the God of this world, the diuell is afraid that one Sermon will conuert vs, and we are not moued with twentie: so the diuell thinketh better of vs then we are.

Again, by this you may learne how to withstand temptations: whether it be thy father which tempteth, or thy mother which tempteth, or thy brother which tempteth, or thy sister vvhich tempteth, or thy kinsman which tempteth, or ruler which tempteth, or master vvhich tempteth, or wife which tempteth. As Christ would not know his *Mother* against his Father: so thou shouldest not know any father, or mother, or brother, or sister, or friend, or kinsman, or master, or childe, or wife against God.

If the mothers suite may bee refused sometime, a Noblemans Letter may bee refused too: hee that can turne his hinderance to a furtherance, as our Sauour did here, maketh vse of euery thing. Againe, by this you may learne, how to chooise your friends. As Christ counted none his kinsmen, but such as *heare the word of GOD and doe it*: so vyee should make none our familiars, but such as Christ counteth his kinsmen. Againe, you may see the difference betweene Christ and the world: Christ calleth the godlie

his kinsmen, be they neuer so poore, and wee scorne to call the poore our kinsmen; be they neuer so honest; so proud is the seruant about his Master. Againe, by this you see how Christ is to be loued: for when he calleth vs his mother, hee shewes vs the way to loue him as a mother; for indeed he is the mother of his mother, and his brethren too. Againe, by this, all vaunting and boasting of kindred is cut off, Glory not, in that thou hast a Gentleman to thy Father, glory not, that thou hast a Knight to thy brother, but glory, that thou hast a Lord to thy brother. Hee which called *Abraham* his father, fried in hell, because God was not his father. If *Marie* might not be proud of such a Son as Christ, much lesse may you bragge of any friend, or sonne that you haue.

Againe, by this you may know, vvwhether you bee kin to Christ: as those Priests were shut out of the Temple which could not count their genealogie from *Aaron*, so they shall bee shutt out of Heauen that cannot reckon their pedegree from Christ. Here are the Armes now, vvhereby you may shew of what house you come; *If you heare the word of God and doe it*: then Christ saith vnto you, as he said vnto them; *These are my Mother, and my Brethren, and my Sisters*: You vvomen are his *Sisters*, and you men are his *Brethren*: if you bee Christs *Brethren*, then are you Gods *Sonnes*, and if you be Gods *Sonnes*, then are you his *Heires*, for all Gods *Sonnes* are called *Heires*. Rom. 8.7.

John 8.44

Lastly, by this you may knowe the Diuels kinsmen: and therefore Christ saith, *You are of your father the Diuell*. Shewing that the diuell and the wicked are as neare kin, as Christ and the faithfull.

1 Sam. 18
13

Now as *David* saith, *Seemeth it a light thing vnto you to bee the sonne of a King, seeing I am a poore man, and of small reputation*? So may I say, seemeth it a light thing to you, to bee the Sonnes of the King of Kings, seeing you are poore men, and of small reputation? It is counted a great honour to *Abraham*, *Isaac*, and *Iacob*, that God was not ashamed to bee called their God: What an honour then is this, that God is not ashamed to be called our Father? nay our Brother?

Heb. 11.19

If the Israelites had such care to match wth the seruants of God, vthat a blessing is this to marrie with the Sonne of God? Therefore if any affect rich kinsmen, or great marriages: heere is a greater then *Salomon*, marrie thou him: This kinsman of ours is now gone vp into heauen, that wee may haue a friend in Court.

Ioseph desired the Buttl^r to remember him, when he stood before *Pharaoh*, and he forgot him though he had pleased him. But a theefe desired *Christ* to remember him, when hee came into his Kingdome, and hee receiued him into Paradise the same day, though he had alwaies offended: to shew that though we haue bin as bad as thieues, yet we may haue hope in *Christ*. Therefore, now we may conclude, You haue heard the word, if you goe away and doe it, then you are the Mother, Brethren, and Sisters of the heavenly King: to whom with the Father, and the holy Spirit, be all praise, maiestie, and dominion, now and euermore.

Amen.

FINIS.

C2

The

*The Declaration of Henry Smith, to the Lord Judges, how hee
found, and how he left Robert Dickons.*

When I came first to Mansfield with your Honours pre-
cept, I found this *Rob. Dickons* in these and like opinions,
vvhich he presumed he vvould hold vnto death.

HE said, that hee had seene three visions by an Angell, which
shewed him strange things, promised him rare gifts, and
power to come.

He said that the Angell called him *Elias*, wherenpon he affirmed
that the Prophecie of *Malachie* remayneth to be fulfilled in him.

He said that the Angell told him, that he should be a leeper two
yeares, and a bondman eight yeares.

He avouched, that his Father should be cast over into ignorance,
and that all he had should perish.

He avouched, that there should be neither harvest nor dearth in
his countrey for eight yeares, which is the time of his servitude.

He pretended, that after two yeares, his time should come to
preach, and that then no man should be able to confound him.

But before I left him (as the word of God doth alwaies exer-
cise his naturall power) he pronounced before us all, Now I am con-
verted by Scripture: wherenpon he requested me to set downe his
recantation, which he vttered in these words.

The Confession of Robert Dickons, vpon the first daies Examination.

I Did beleue my visions to be true, before I heard the Scriptures
proove the contrary, and now I esteeme them but as a delusion of
Sathan. Therefore I desire to be set to learning, for my owne salua-
tion, and for the edifying of my brethren. Witnesses *Will Da-
bridgecourt Esquire, Henry Smith, Edward Immins, VVil-
VVhaley, Hugh Peace his Master, and a number more.*

Robert Dickons.

*This (I trust) he spake vnsaindly: And for so much as his de-
sire to learne is commendable, and his gifts not common to men of
his*

his degree, as your wisdom shall better see if you talke with him alone. I leave this motion to your Honours good consideration, which can best iudge how to quench, or how to kindle such sparks.

The lost Sheepe is found. *Henry Smith.*

Robert Dickons confession vpon my second Examination, wherein he declareth, that hee had no visions at all, but that he coyned them, and to what end.

The matter of the first Vision.

I Did see vpon Valentines day was eight yeares, greene leaues, which was strange in winter, for which cause I brought them home, and the leaues of the same Oake in Summer became red, it chanced at the same time, to light under and lighten: after this I was visited, as pleased God, for two yeares.

The matter of the second Vision.

Foure yeares after I dreamed much like to the matter of the first Vision, and the same night it chanced to lighten. (Yet of this I take God to be my iudge) I found a lease Printed in my chamber next morning, with those sixe sentences, saving onely the first line: which lease, unless it was lost out of my fellowes booke, I know not how it came.

The matter of the third Vision.

This time in clu month, I saw light in the shop alone, whereat I was astonished, and imagining with my selfe what it should meane, it came into my head to tell my fellowes which came in and found mee afraide, that I had seene an angel in a flame of fire, which called mee Elias, and bad me write all that I had seene and heard: hereupon I remembring my former sights and dreams, thought to make me strange vnto men, and so turned all that which I had seene as if God had shewed me visions. Here is all the matter and summe of my supposed visions. To this Confession I take God for my Iudge, as I shall be saved in the latter day: but to the other I neuer swore, though I were neuer so often examined.

Robert Dickons.

Vpon this hee yeelded vp all his Bookes into any hands, which I haue, and keepe, and now he hath nothing to shew for that false title.

Henry Smith.



The lost Sheepe is found.

I. IOHN 4. I.

Prooue the spirits, whether they are of God, or no.

Luke 7.

Mat. 24

John 10

John 5

Luke 2

John 7

Acts 8

Neither too bold, nor too credulous, as *John* sent to *Christ*, *Art thou hee that cunneth, or looke wee for another?* So send I vnto him which calleth himselfe *Elias*, *Art thou hee which vvas prophecied, or is hee come alreadie?* But *vwill Elias* answere as well for himselfe, as *Christ* prooued his authoritie to *John*? *Goe your way and bring vword againe to John* vnto things ye haue seene and heard, how that the blind see againe, the lame goe, the lepers are censed, the deafe heare, the dead rise, the poore receiue my Gospell. These tokens the Lord vsed for an answere, because he would not that men should indanger their saluation, to beleue euery man that calleth himselfe *Christ*, or *Elias*, or a Prophet, vnlesse he bring the testimony of the holy Ghost in fulnesse of power: therefore hee requireth himselfe, if I do not the works that no man doth, beleue me nor. Therefore he saith againe, The workes that I do, beare witness of me, that the Father hath sent me: therefore it is written, All that heard him, were astonied at his vnderstanding and answers: therefore the seruants came backe: and could not bring him, but told the Pharisees how their hearts were stricken, No man euer spake as this man speakes. Therefore it is writtē of *Stephen*, They could not resist his wisdom and the spirit by which he spake: therefore the Disciples would

would not receiue *Paul* before *Barnabas* gaue vvitnesse of him: Therefore all the Prophets prophesied of Christs coming, that when he came we should know him, and receiue our saluation: therfore Christ hath foretold vs all the tokens of his second coming, & all the signes vvhich shall go before his day of iudgement: and as he had left nothing out, he saith in a full conclusion, take heed, let no man deceiue you, I haue shewed you all things before. But what hath *Elias* don? or what hath *Elias* spokē? or who cānot dispute with *Elias*? or who giueth witnes of *Elias*? or who hath prophesied of *Elias*? or who hath receiued *Elias*? or who hath said of a truth, this is a Prophet? O how necessarie had it been, that Christ amongst all other tokens of his coming, should especially haue noted vnto vs that *Elias* that great Prophet, that crier, that trumpet, that destroier, that *Noah*, that *Lot*, that soldier of the Lord, that Son of righteousness, that man which no man shal accuse of sin, if there had bin any such to come? sure we would haue respected more that sign, thē all the rest. But so it is that Christ hath forewarned vs of many false Prophets, but of any one singular Prophet of God, he hath not in all his tokens once remembred. Alas, *Elias*, where wast thou that the Lord did so forget thee? hath the Lord reuealed all tokens vnto vs, & yet wilt thou be a tokē aboue number? He that cometh in without his wedding garment, shall be thrust out, & shame shall come vpon him which is without shame.

Is it enogh for our beleefe, to say, that an Angell called thee *Elias*? Sathan is trāsformed into an Angell of light: Search the Scriptures, saith Christ, those be they which testify of me. Will it excuse *Adam*, to say, the woman deceived me? be not deceived saith Christ: if an Angell from heauen teach you any other doctrin then this, belecue him not: he whom God hath sent, speaketh the words of God. If ye continue in my word, then are you my very disciples: he which hath the gift of prophecie, let him haue it according to the faith. You say, we are in true religion: if thou vvert *Elias*, thou wouldest let vs so continue. Why are we in the true religion? because we truly belecue the Scriptures: but the Scriptures so plain-

lie, so often, so vehemently point vnto vs, that *Elias* is come already, that now wee cannot beleue him that calleth himselfe *Elias*, vnlesse we falsifie the word of God. You therefore which say we stand in the true faith, and yet would inueigle vs from the faith which we do hold, to beleue contrary to his infallible word, haue a secret meaning to call vs to one heresie after another, vvhich hee may easily doe, vvho soeuer can prooue the Son of man a lier, and goe vnder the name of *Elias*. It is hard for thee to kicke against the prick. Reade, see, and behold, how the Spirit consents against thee: I say, vnto you that *Elias* is come already, & they knew him, not, but haue done to him whatsoeuer they listed.

All the Prophets and the Law it selfe prophecied vnto *Iohn*; and if ye will receiue it, this is *Elias* which was for to come: he that hath eares to heare, let him heare. *Elias*, verily when he commeth, first restoreth all things, but I say vnto you, *Elias* is come, and they haue done vnto him vvhat they would, as it is written of him: *Iohn* shall go before him in the spirit and power of *Elias*, to turne the hearts of the fathers to their children. What say you to all these which bear witness against you? Doe all the Euangelists speake in Parables? vvas not *Elias* come, because they knew him not? If the Scribes and Pharisees had taken *Iohn* for *Elias*, then would you haue said the case is plaine: for all men beleue that *Elias* is come. But now the Scribes knew him not: though Christ say, he is come, yet you vvill not know him: vvhat is this but to confesse the Scribes, and deny Christ? You therefore vvwhich speake not the words of God, are not sent of God: you which continue not in his saying, are not his disciple, you which prophecy not according to the faith, haue not the right gift of Prophecie. This is the sentence of truth, vnder which if *Elias* fall, all the false Prophets cannot raise him vp againe.

Now shew thy testimony *Elias*, thou art of age, answer for thy selfe. How many *Elias*es vvill you make? or of what *Elias* did Christ speake? his Disciples vnderstood him of *Iohn*, for vnto him the Iewes had done vvhat they would.

Mat. 9. 5

Mat. 17

Mat. 11

Mat. 3

Mat. 14. 10

Luke 1. 17

Iohn 3

Iohn 8

Rom. 12

Iohn 9. 23

Mat. 17

Mat. 9

would: or what *Elias* was to be fulfilled? not hee that was prophesied? or what *Elias* did the Scribes think should first come, before the Sonne of man should rise from the dead? or to what prophesie did they leane, why they should look for *Elias*? did they not stand vpon the prophecy of *Malachy*? Yea no question, for they had no other to trust vnto: but Christ made answer to his Disciples, that *Elias* which the Scribes looked for, was come already: therefore the *Elias* of *Malachy* was come already: for they knew no other but of *Malachy*: and the Apostles asked him in their meaning, to giue answer vnto the Scribes. If Christ say, *Elias* is come already, doth he not meane that *Elias* which was prophesied and expected, is come already, that the Scripture might be found true? No truth can say that he meant any other: then if *Elias* which was prophesied, be come already, how canst thou be he which was prophesied? The Apostles said, the Scribes looke for *Elias*; Christ said, *Elias* is come already: is not this as much as if he had said, Let them looke for him no more, for he that is come shall not come againe: if we were now to look for another: he that comes not in at the doore, is not the right shepheard, and you are as worthy to be welcome, as he which comes before he be bidden: but if you had done wisely, you would haue come before Christ, ere he had broched these things to the people, then if you had made this tale, and framed your matters cunningly, perhaps some credulous person would haue sayd: This may be *Elias*. If Christ had not come when Christ came, then Saint *Patrick* had been Christ. Can you not be content to thinke as the Apostles did? Sure it is, they knew not that any *Elias* should rise in those dayes, but accounted the Prophecy of *Malachy* fulfilled, when they heard Christ giue sentence thereof, and they all in one spirit vnderstood him of *Iohn*. Furthermore, all the Prophets prophesied to *Iohn*, but after *Iohn* we reade of no Prophet, but the Ministers of the Lord. So that if you wil interpret a Prophet, as they were in the old law, by this sentence, you cannot be a Prophet: but if you say, that place of *Matthew* is not so to be vnderstood, then you must

Mal. 4. 5

Mat. 17. 10

You haue as much reason for *Elias*, as the Tewes, that thought Christ called for *Elias*, when he said, *Eli, Eli, lama sabachthani.* *Mat. 27. 46*

An Irish deuotion.

Mat. 17. 19

Mat. 11

must needs construe it thus: that all the Prophets prophesied to *Iohn*, that is, that all, which any of the Prophets said to *Elias*, they prophesied in meaning to *Iohn*, and so *Malachies* prophecy is fulfilled in *Iohn*. Thus *Matthew* construeth himselfe in the next verse, saying, This *Iohn*, to whom the Prophets prophesied, is the *Elias* which was to come.

Luke 17

Iohn 8

You grant that *Iohn* had the spirit, the power and office of *Elias*, and that he did fulfill his dutie: stand there, for in this point *Lukes* vvordes doe agree with the words of *Malachie*. Now demand I of you, whether names be any thing with God, and when the Spirit prophesied a Prophet, whether he prophesied the name, or the office & the power? Christ had faith, they which do the works of *Abraham*, are children of *Abraham*, and none but they. So when *Malachie* prophesied, that *Elias* should come, hee meant not that *Elias* which was taken vp in a fiery Chariot, should descend againe, but that one should come in the spirit and power of *Elias*, as *Luke* interpreteth the Prophet, saying; He shall goe before him in the spirit and power of *Elias*. The prophesie is fulfilled, when the thing Prophesied is come to passe, and that is done vvhich was spoken. Hee is not a Prophet that beares the name of a prophet, but he that hath the spirit and power, and doth the office of a Prophet. But if your name be *Elias*, why were you not so called from your birth? if you be *Elias* at all, you are *Elias* as well at one time as at another. *Elizabeth* could not chuse but call her sonne *Iohn*. *Maria* vvas warned before she was deliuered, to call her fruit *Iesus*. Your Angell speakes to none but to your selfe. Makes God Prophets in such secret? The holy Ghost lighteth vpon Christ in the likenesse of a Dove, that *Iohn* might see and beare witnesse: *Paul* was stricken downe to the ground in the sight of all his copanions: a voice came from heauen that the people heard, and *Iesus* answered, This voice was not because of me, but for your sakes: but of this Angell I may say, he which intendeth euill hateth light. But *Iohn* said, I am not *Elias*: he said well, for *Elias* vvas taken vp into heauen, and nothing was prophesied to come againe, but one in the

Luke 1

Luke 3
Acts 9
Iohn 12

Iohn 1

(spirit

spirit and power of *Elias*. (as I haue proued before) and this was *Iohn*, but hee would not call himselfe *Elias*, nor say hee came in the spirit & power of *Elias*, though God had giuen him both his spirit and power. This was *Iohn*s modestie, to humble himselfe, as Christ aduanced him: so hee said, I am not a Prophet, and yet he vvas a Prophet, and more then a Prophet. Thou childe (saith his Father) shalt be called a Prophet of the highest. So little *Iohn* respected the name of *Elias*, or of a Prophet. But are the Prophets of the old Testamēt or the Prophets of the new Testament to be fulfilled in our daies? I thought the Prophets had determined about Christ, & that Christ had prophesied of vs: thus *S. Paul* taught the Hebrews before *Elias* came: hold saith *Elias*, for if this be true, thy kingdome is but short. But I come nearer vnto you, do you beleue as *S. Iohn*, as a Prophet, or as an Apostle? then you can shew me your faith by your vvorkes. These tokens saith Christ, shall follow them that beleue: they shall cast out diuels in my name, they shall speake with tongues, they shall drive away Serpents: if they drinke poyson it shall not hurt them, and they shall heale the sicke, by laying on their hands. If you cannot doe all these, or none of these, then I may beleue as well as *Elias*: shall he that is full of the holy Ghost be vnable to yeeld one token of faith? hold saith *Elias*. But whether you be a true Prophet or a false, yet you shall haue power to cast out Diuelles, for the false Prophets shall come vnto mee (saith Christ) and shall say, we haue cast out diuels in thy name. But if thou be but a petifogger, and haue no cunning, but set a face on things, then take heed how you adiure these spirits, lest they turne vpon you againe, and say, Iesus I know, & *Elias* I know, but who art thou? Truly *Elias* make account of this, that whomsoever thou seruest, the same shall pay to thee thy wages. Yet a little nearer to you: you ask your brother, as I read in a peece of letter, vnder your name, If I be a false Prophet, what false doctrine haue I taught? indeed if you were the Prophet of God, the holy Ghost should speake within you, and the spirit of truth should leade you into all truth, as it is written. And if you had the spirit of

Luke 1.

Heb. 11

Mark 16

Luke 1, 35

Mat. 7. 22

Iohn 16.

Luke 1

Iohn

- 1 *Kin. 22. 14* *John*, as *John* had of *Elias*, then you should be full of the ho-
 Ghost from your mothers wombe. The Prophet of God
 cannot speake but that God puts in his mouth; but you erre
 and that against God, and against his vvord, & yet you aske
 1 vvhat false doctrine haue I taught? First, you call your selfe
Elias, to vvhich now I say no more, but let you the ensam-
 ple of Christ, which you should follow. If I beare witnes of
John 5 my selfe, my vvitnesse is not true. You presume further, that
 2 Christ descended into hell both in soule and bodie: vvhich
 is so absurd, that neither, either Protestant or Heretick, auouch-
 ed: the Creed saith plainely, his body vvvas buried, and if
 in this Article we do not belecue truly, how say you that we
 are in the true religiō, which are not yet come to the know-
 3 ledge of our saluation? You auouch stilly that the Patriarks
 before Christ remained in hell; where was no darknesse but
 light; I stand not to refell absurdities, I rather look for your
 prooffe, then you to expect my confutation: some haue said,
 in *Abrahams* bosome, some in *Limbo Patrum*, some in hea-
 uen, & some in hell: but shew me Scripture, or one Doctor,
 or true proffessor since the vvorld began, vvhich euer said as
Elias saith. Did the Angell tell you this? aske him vvhen
 you talke with him againe, vvhere this delicate hell is. and
 to vvhat purpose it serueth, since Christ fetched his Patri-
 4 arkes forth of it. You say that Christ knew all things sau-
 ing the day of the resurrection: vvhich vvill not stand vvith his
 humanity, for so he knew not all things; nor with his Deity,
 for so he knew the day of resurrection, and all things else. In
 this point you ouer-shoote your selfe for vvant of learning
 to distinguish of the two natures in Christ, vvhereby I per-
 ceiue there is nothing in you, but that which is of Practice,
 and you know no more then you haue learned at Schoole.
 5 You peruert the vvords of *Matthew 17*. Hee saith *Elias* shall
 first come and restore all things: you say, *Elias* shall come
 and destroy all things, and so vpon a false foundation you
 ground a busie argument to no purpose. Shall this be your
 proceedings to falsifie the truth to proue a lie? what doctrine
 2 *Thef. 2. 3* is this that shal destroy all things? Antichrist is called the son

of perdition, because hee destroyeth other, and shall bee destroyed himselfe. My power saith *Paul*, is to edification, not to destruction: construe thy wordes wisely, for if the sheepe heare his voice, they vwill thinke that the Wolfe comes rather then the true Shepheard. Did *Iohn* thy office, and did hee not destroy? Had *Iohn* thy power, and could hee not destroy? In this word all thy doctrine is manifest: if *Matthew* say destroy, then *Elias* doctrine shall stand for truth: but if *Matthew* say (Restore) then *Elias* shall bee content to goe for a false Prophet, because thou hast changed the truth into a lie. You prophecie that your Father shall be cast ouer into ignorance, and all that hee hath shall perish. Now *Elias* expounds how hee meaneth to destroy, and first he beginneth with his Father: O miserable childe for whom his Father is accursed: was *Iohn Baptists* Father cast ouer into ignorance? was *Maries* accursed? did their cattell perish? No, thou shalt haue ioy and gladnesse, saith *Gabriel* to *Zacharias*: *Elizabeth* was filled with the holy Ghost, saith *Luke*, Blessed art thou among women, saith the Angell. Is it true *Elias*? this will go hard on thy side. You would beare men in hand, that neuer plague, nor dearth, nor earthquake, nor waters shall touch your Country, so long as you continue amongst the. This is more then euer was granted Christ: what shall we thinke, they promise liberty, saith *Peter*, & they themselves are bond seruants. Ah Lord God (saith *Jeremie*) behold the
 Prophets say vnto them, ye shall not see the sword, neither shall famine come vpon you, but I wil giue you assured peace in this place. Then the Lord said vnto him, they prophecie lie in my name. I haue not sent them, I spake not to them, but they prophecy vnto you a false vision, a diuination, a vanitie, a deceitfulness of their owne heart, and they themselves shall perish by the plagues, from vvhich they exempt their Countrey, without my commandement. You auouch that religion is most sincerely professed, and throughly purged from ceremonies in England: Now I would that *Elias* were not a false Prophet. But here I descry, that *Elias* the Prophet knoweth not what is done beyond seas. No *Elias*,

Gal. 1. 10

Luk. 1. 17

6

7

Jer. 14. 13

9

Geneva

Genes is not to learne of *England*. I would all the wisdom of *Elias* could moue *England* to learne of her sister *Genes*, then should we haue more Religion, and lesse Ceremonies.

9

You pretend that *Caluin* was a good man, & yet in your Article of Christs descent, you make him a plaine reprobate, for he neuer beleeued as *Elias* doth. You tearme your

10

three approbations, visions, and yet you doe say they were true; vvherein you will beguile your selfe; because you goe further then your knowledge: you know not what a vision meaneth: but reade, and you shall finde that visions are false. Though *Elias* make a mingle mangle of trutthes, and seemings together, as though you could dreame and be awake; either all must bee a vision, or part of a vision, all truth, or no truth. You say, your soule was taken from your bodie, indeede Saint *Paul* durst not say so, lest any man should thinke of him about that vvhich hee did see him to bee, and that hee heard of him; but *Elias* had neede speake for himselfe, for no man wil speake for him. But Christ saith,

Act. 12

2 Cor. 12

11

the word which I speake is not mine, but the Fathers which sent mee. Marke the strong reasons of our new Prophet, hee prooues not as we doe, by *Scripture* est, but doth speake as one that hath some authoritie. *Ipsa dixit*: for how would you haue him prooue else that hee vvalked vpon the cloudes, and that the roofoe opened to let forth a soule? I feare his time is not yet come to prooue this by *Scripture* est. But what saith *Paul*? Say I these things of my selfe? saith not the laye the same also? This geere will not hold, *Elias*, you did not looke well at the knitting, how these things would agree.

Iohn 14

2 Cor. 12.6

12

Paul refraineth to glory of himselfe, because men should not account him about that vvhich they saw in him: *Elias* boasteth himselfe of secret visions, because hee would that men should account of him about that which they see in him.

Mat. 16.20

1 Cor. 1.1

to be. Christ would not be known before his time, *Elias* will be a Prophet before he can prophesie. Beye followers of me saith *Paul*, and looke on them that walke so, as yee haue vs for

for an example: therefore fashion thy selfe to *Paul*, and we will looke on thee; for he that commendeth himselfe is not allowed, but hee whom the Lord commendeth. Is this man likely to haue reuelations, vvhich cannot reueale any more vnto vs then we know? God did beare witnesse vnto the doctrine of the Apostles, with signes and wonders, diuers miracles and gifts of the holy Ghost. Is *Elias* also among the Apostles? Well, hee is the least of the Apostles; vvee will not looke for wonders, we will craue but truth.

Heb. 2

The Prophet vvhich speaketh a vword vvhich I haue not spoken, shall die: and if thou thinke in thy heart, how shall we know the word which the Lord hath not spoken? marke if the thing bee not, nor come to passe, then the Lord hath not spoken, but presumption.

Deut. 18. 20

Is it come to passe that the word of *Matthew*, Restore, is turned to destroy? Is it come to passe, that *England* is before *Genoa* in sincere profession? we see (alas) it is not so: therefore vve know the Lord hath not spoken to this man, but hee speaketh of himselfe, therefore thou shalt not be afraid of him, saith God. You vvere sicke as nature inclined, and you say that the Angell prophecied you should be a Leaper: you vwere bound prentize as others bee, and you say the Angell prophecied you should be a bond-man: your Countrie hath done well, as many moe: And you say the Angell prophecied it should fare vvell for your sake. This is to prophecie of the weather, vvhether the time is past. Who cannot haue enough of such Angels, if men would beleue them? yet *Hanno* vvrought with more credit then this, hee taught birds to sing, *Hanno* is a God, and vvhether they had learned their lesson, hee lets them flie in the ayre, and vvheresoeuer they came, they cryed, *Hanno* is a God. This had some miracle in it, but *Elias* will face vs out with a card of tenne.

This is but a young diuell, You affirme, that at the desire of the proude, *Elias* is beheaded: this is Propheticall indeede, it passeth my vnderstanding. The Spirite of truth speaketh plainely to edifie in truth, and giueth vnder-

Psal. 1. 19

2 Pet.

James 5

Psal. 39

Mat. 14. 27

2 Cor. 11. 14

Acts 16

derstanding to the simple, but the spirit of Sathan leadeeth mens mindes, to construe his saying as they list, that vnder ambiguous words he might sow erroneous opinions, & contention amongst men. These are the Wells without water, or those which be so deepe that men can draw no water out of them. This sentence cannot bee verified, vnlesse you make *Iohn*, *Elias*: and so wee receiue your *submittimus*: see how Satan shall be taken in his owne snares. You demand confidently, if I be a false Prophet, vvhath euill euer haue I done? or vvhether is the person that can accuse mee of sinne? Christ might very well say so, vvhich had power and raigned ouer sinne: but *Elias* is a man subiect to infirmities, as we are, so saith *James*: But was there any Prophet or Apostle vvhom man could not accuse of sinne? O *Salomon*, thou vvast not the wisest man, if a child be wiser then thou. O *Dauid*, thou wast not a man after Gods owne heart, if thy heart were not as pure, and thy life as holy as a simple Prentises, if no man rebuke thee of sinne, thou hast no faithfull friend, if no man could accuse thee before, now I accuse thee of sinne, thou hast made thy selfe vvifer then the wisest, and thou hast said, I am purer then hee which is a man after Gods owne heart, Woe be vnto that holinesse which leadeeth in hypocrisie vnto damnation. Indeed I heare wel of your conuersation towards all men, and I am heartily sorry, that such a good life should impart credit vnto a false doctrine: I lament that the wisdom of the flesh should be readier to godly works then the wisdom of the spirit. It may pittie a good heart that a bodie so well mortified from sinne, should not haue a spirit fitted vnto it. But vvhath doe you thinke of those false Prophets? shall they not make a shew of godlinesse? shall they not set forth a kinde of good works, (as the Papists do to merit heauen?) yea, no doubt, else Christ vould neuer haue sayd, They shall be able (if it were possible) to seduce the elect. Sathan himselte is transformed into an Angell of light, therefore it is no great thing if his Ministers be transformed into the Ministers of righteousness. The damsell cried after *Paul* and *Barnabas*, These men are the seruants

of

of the most high God, which shew vnto vs the way of saluation, and yet hee had a foule spirit: *Judas* kissed, and yet hee betrayed: *Pilate* washed his hands, and yet hee was guikie: *Sathan* alleaged Scripture, and yet he was but a diuell: some preach *Christ* of enuy and strife, and some of good will, saith *Paul*. If the false Prophets rise not in these daies, when shall they come? if they confesse not many truths, how shall their lies bee credited? if they make not a shew of good workes, how shall they bee held for Prophets? Whatsoeuer thou art, *Elias*, the false Prophets shall come daily, they shall come in sheeps cloathing, and they shall call themselves great men: and they shall speak strange words, & they shall work wonderfull things, and they shall seeme holy amongst men, and shall deceiue many, but the end shall try them. *Judas* receiued thirtie peeces, but after hee cast them downe: Thou maist winne glory amongst some, but when desperation shall see from whence his torments came, then they shall cry, Woe vnto that Prophet, Woe vnto that Prophet. Cast downe those thirtie peeces, if thou be not a childe of perdition as *Judas* was, cast downe thy false name, cast downe all vvhich thou hopest to gaine by that cursed spirit: doest thou not know that he is a lyer? what dost thou look for at his hand? build againe the things that thou hast destroyed, then *Saul* shall be called *Paul*. If it bee such a glory to bee a false Prophet, why doest thou call thy selfe a true Prophet, & detract from thy prayse? if thou haue not thy reward heere, where wilt thou call for it? is the Dragon become so familiar? is hell fire become so tolerable, that any man should looke for ease with the Diuell, and make his pastime to lead a number after him into hell? Truly *Elias*, thou canst not seduce the Elect: for their names are written in the booke of life, and the LORD hath promised, no man shall pluck them out of my hands. Alas! wilt thou loose thy selfe, to loose those that are the children of perdition alreadie? This is a strong delusion: yet a little neerer to thee, and if thou canst suffer mee, euen to thy heart: thou art *Elias*, and thou must preach, wilt thou teach a new doctrine? accursed be that man: wilt

Phil. 2. 15.

Gal. 2. 18.

Iohn 10

Gal. 1

thou teach the truth? thou saist we knowe that already: but yet thou wilt labour with vs, and preach together. It is spoken like a friend: why then canst thou not ioine thy self with the disciples? why doth not the spirit put into their harts to receiue thee? If God had sent thee to vs, no doubt he would haue sent vs to thee, that as many as bee elected might beleeue: for so did the Iewes when *Peter* came, and so did the Gentiles where *Paul* preached, & as the Angel warned *Peter* to come, so hee warned *Cornelius* to send. Surely the Lord will doe nothing, but he reuealeth his secrets to his seruants and Prophets. Amongst the people, some said hee is *Elias*; some, *Iohn Baptist*; some, a Prophet; but the Disciples had him strait before he told them, Thou art the Sonne of the liuing God. For the spirits of the Prophets are subiect to the Prophets; so saith *Paul* which had the spirit of God. My sheep know my voice, saith Christ, but a stranger they will not follow. What Prophet is he that the spirit brooketh not, and the elect doe not beleeue? It is I, saith *Eliu*, and none else. God grant that neuer false Prophet finde more credit.

But you pretend your time is not yet come, &c. Nay, *Elias*, your time is past, you were filled with the holy Ghost from your mothers wombe, and doe yee not yet beleeue, or is not your time yet come wherein men shall beleeue you? Why then doe you speake for credit before your time? or, why doe you bidde vs beleeue you? I am wearie of these tales, and haue been too long in reprobuing that spirit, vvhich I trust no brother will beleeue. Marke therefore, you shall heare in a word, all vvhich I haue spoken: you vvhich beare vvitness of your self, vvhich haue done nothing vvonderfull, vvhich speake like other men, vvhich cannot answer in disputation, of vvhom no Disciple beareth vvitness, of vvhom no Prophet hath prophesied, vvhom no Brother hath receiued, vvhich are not in the number of all the tokens; vvhich com vvithout your vvedding garment, vvhich prophesy not according to the faith, vvhich lead vs from our belief, vvhich make the Sonne of man a liar, vvhich construe the simplicitie of the Apostles, in parables and figures, vvhich confesse

the

Acts 14.

Acts 10.

Amos 3.7

Mat. 16

1 Cor. 14.

John 10.

Mat. 17.12

Luke 1.

the Scribes, and denie Christ, which presume Christ did not respect the prophecie, which come before you bee bidden, which come in at the wrong dore, which com to prophecie when the Prophets are gone, which thinke not as the Apostles did, which vnderstand not Christ as his Disciples, which make the spirit prophecie names, which were not cald *Elias* from your birth, whose Angell speakes to none but your self, which claime your calling from the prophecy of the old Testament fulfilled before Christ, which haue not the tokens which followe them that beleeeue, which come to destroy, whose father is accursed, which priuiledge your countrey aboue all the promises that were granted to Christ, vvhich teach false doctrine, which peruert the Text of the Scripture, which prophecie of things when they are past, which speak darkely to diuers senses, which cast your selfe in your owne sayings, which proclaime, Who can accuse me of sin? which glory of your self aboue that which all men see in you, which will be wiser then the wisest, and more righteous then hee which is a chosen man after Gods owne heart, which rise in these suspicious daies, which make a shew of holinesse, which confesse truths to infer lies, which cannot ioine your selfe to the Disciples: What? are you a true Prophet, how shall we try the spirits of Satan? Our religion taketh these for the marks of a false Prophet. *Elias* saith, we beleeeue the truth: therefore he which takes *Elias* with all these markes for a true Prophet, by *Elias* own sentence, is in a wrong beleefe: let vs therefore keep the profession of our hope without wauering: for he is faithful that *Heb. 10. 23* promised. Bee not suddenly moued from your minde, nor *2 Thes. 2. 2* troubled, neither by spirit, neither by word, neither by letter, as it were from vs. If a dreamer or Prophet rise amongst you, *Deut. 13. 1* and giue you a signe or wonder, and the same signe come to passe, and he notwithstanding say, Let vs go another way: ye shall not hearken vnto his words, for the Lord proueth you to knowe whether you loue him with all your heart. The Prophet, at whom *Ieroboam* stretched out his hand, was charged by word from heauen, neither to eat, nor drinke, nor *1 King. 13.*

1 King. 18

turne againe the same way he came : but as hee was gone, a man of Berhel ouertonke him and said : I am a Prophet also as thou art, and an Angell spake vnto me, bring him againe to thy house, and let him eat and drinke with thee, but hee lyed vnto him, yet hee went with him, and did eat : but as they sate at the table, the Lord spake by the man of Bethel, because thou hast not done as the Lord commanded thee, but turned againe and eaten, thou shalt not come home to be buried with thy Fathers. And as he was gone, a Lyon met him by the way, and slew him. God spake once to *Balaam*, but *Balaam* besought God to speake vnto him againe, and so the foolish Prophet was rebuked of his Ass, because hee tempted God to alter his commandement. How long look we after deceitfull signes ? how long haule wee betweene two opinions ? If the Apostles spake the truth, beleue them : if *Elias* spake the truth, heare him. A Prentise in Mansfield calleth himself *Elias* : but *Thomas* wil not beleue, how shall *Thomas* bee made to beleue ? Put to thy hand *Thomas*, and feele my wound. So shew mee thy testimony *Elias*, let mee feele your heart, let mee see your workes, let mee heare your faith, your wisdom, your knowledge, and what you can foretell to come : If you will not come to this reckoning, then I say no more, but warne all men to beware. If I had not knowne the truth, I would haue thought this man had spoken truth.

John 10

God is my witnesse, I haue suffered the spirit to speake vnto thee, because I seeke thy conuersion : but if thou wilt not returne, while mercy is ready, I bring thee sorrowfull tidings ; when Satan shall not help thee, the rack must proue this doctrine : wilt thou heape God and the Diuell, and man vpon thee all at once ? O wretched creature and miserable Prophet, who is able to sustaine ? My sonne (saith *Salomon*) if thy heart be wise, my heart shall reioice, and I will be glad ouer thee : so I, which haue gone thus far, to bring thee vnto Christ, if thy portion bee amongst the righteous, and thou hast an houre yet therein thou shalt be called : if thou canst goe with mee, and it may please the diuine providence to call

Pro. 23. 25

call thee at my voice, I will sing praises. I will give thanks,
I will say vnto my soule in all her troubles, Reioice my soule,
remember since thou praiedst for *Elias*, and the Lord heard
thee out of his holy sanctuary, and thy conuersion shall not
be hid from *Israel*: pitie thy selfe before the day of paiment,
and alwaies remember the sentence of *Gamaliel*, which *Acts 5.31*
neuer lighted false. If thou be not of God, thou
shalt come to nought, and thy end shall
be worse then thy be-
ginning.

JOHN 12. 48.

*The word that I haue spoken, the same shall iudge you in the last
day.*

FINIS.

D 3

Questi-



*Questions gathered out of his owne Confession, by Henry Smith:
which are yet unanswered.*

VHether you are sure you shall liue these three yeares, because you say, after three yeares you must preach?

Whether a man may expect visions from God, because you say, For these three yeares you are to looke for more visions?

Whether shall you bee able at any time to interpret the truthes of the Scriptures in all places without error, better then all the Doctors?

One of your sentences saith, you shall liue chaste in wedlock: when must you take a wife? and why should you not rather continue single?

Whether there hath beene neither pestilence, nor dearth, nor war, nor earthquake in your countrey these five yeares, nor shall be any time of your continuance there, because the Angell so promised? is this more then euer was granted to Christ?

What Bible or Translation meane you when you say, this Bible is truly translated?

Whether it be necessary to saluation, to beleue all the articles of the Creed?

Whether any man, since the Apostles, did stand so right in the whole doctrine of the Scripture, that he did hold and beleue the true interpretation of all the words and sayings through all the Prophets and Apostles in all the Bible?

Whether Predestination, Election, &c. are to be preached vnto Lay-men? What free-will had Adam, and what free-will remaineth vnto vs?

What Scriptures are Canonically, and which are not Canonically?

Whether

Whether a man may marrie his child with a Papist or other heretike; hoping to conuert him?

Whether Ministers should haue liuings or stipends?

Whether in some cases, a Minister may not bee non-resident?

Whether Heretikes, liuing to themselues, without corrupting others, are to be punished with death?

Whether Satan knoweth inward thoughts, further then by the outward habit of the bodie, and whether he can read and say, *Verbum caro factum est*?

Whether Christ was, or is, or shall be knowne, and preached vnto all nations of the world?

Where is hell? and what shall bee the manner of punishment there to the reprobate?

What thinke you of the Antipodes, and those monstrous people which liue in *Asia*; and of monsters in generall?

What thinke you of that saying of Christ, This day shalt thou be with me in Paradise? what kinde of place is this; & where: and to what purpose now it serueth, and whether it was a materiall Apple that *Adam* did eat?

How esteeme you of Astronomie, Physiognomie, Palmistrie, casting of a Figure, of Musick in the Church, &c?

What thinke you of our common praier book, & Letany?

What esteeme you of Fairies, Hobgoblins, &c? whether their money be true, and how they haue it?

Whether should one, meaning to be a Preacher, first study the Arts, or else studie nothing but Diuinity, as you haue done?

Whether the Font, Surplice, Caps, Tippetts, Bells, Holidies, Fastings-daies and such like ceremonies, are better obserued or omitted?

Whether they which are called Protestants, or those whom we call Puritans, be of the purest Religion, and most reformed to the Primitiue Church?

What is meant by the prison in *Peter*, whether Christ descended in spirit?

Whether our ioyes in heauen shall bee to all equall, and

the

the torments in hell, to euery one alike? and whether we shall see, and knowe one another?

Where was the soule of *Lazarus* while his body was in the graue?

Whether *Elizus* cursing the little children, did not sin?

At what age and stature shall all rise in the resurrection? and whether the wounds and scarres shall remaine in our bodies glorified?

What thinke yee of the Scribes in the third of *Marke*, that said Christ had an vnclane spirit, and cast out Diuells by *Belzebub*, did they not sin against the holy Ghost?

Whether Images be in no respect tolerable, and whether a man remembring Christ by seeing the crosse, doth sin?

Which is the greatest sinne that raigneth this day in England?

How is the soule created in man, and when it commeth, and how, or in what part is it placed in the body?

In what estate shall the Sunne and Moone, the Heauens, and Elements be after the last day, when there shall bee no creature vpon earth?

What thinke you of plaies, and representing diuine matters, as in Pageants?

Whether all things among the faithfull Christians ought to be common? *Acts 4. 32.*

What doe you think concerning the bishopping of children?

What Citie is described of *Iohn* in the seuenteenth of his Reuelation?

Whether did the Apostles know sufficiently their saluation, before Christ died and rose againe?

Answer to euery point, or yeeld.

Henry Smith of *Husbands Borewell*, at the commandement of the right Worshipfull his Uncle, Maister Brian Cane, his Sheriffe of *Leicester-shire*.

FINIS.